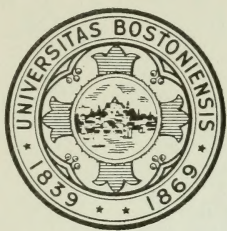


THE
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YEAR BOOK
1965



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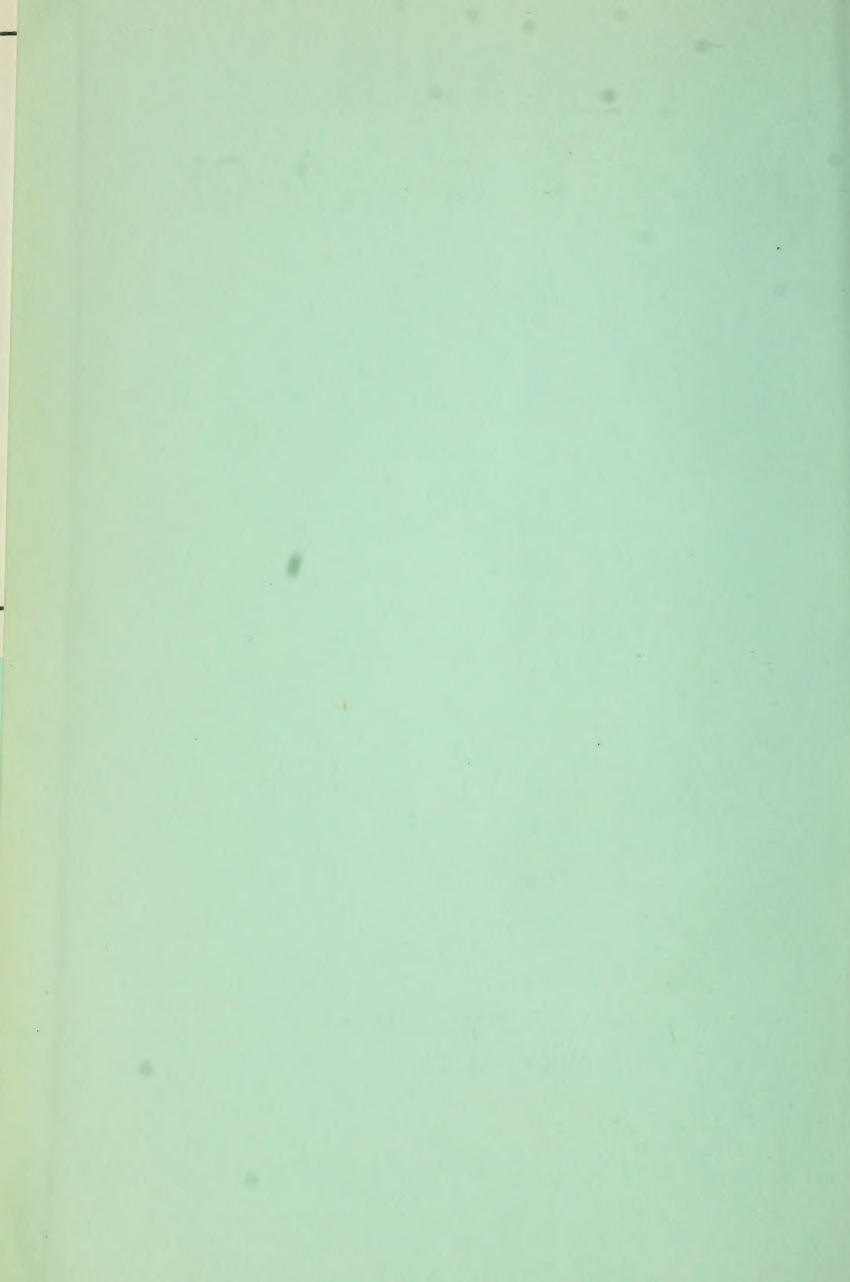
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THE JAPAN CHRISTIAN YEARBOOK 1965

A Survey of
The Christian Movement in Japan
During 1964

Editor in Chief
Gordon K. Chapman

THE CHRISTIAN LITERATURE SOCIETY
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PREFACE

Barring the years of World War II, the Japan Christian Yearbook and its predecessors, the Japan Mission Yearbook and the Christian Movement in Japan, have constituted the principal source of information in the English language on the progress of the gospel in Japan during the past sixty two years. Thus, the 1965 Yearbook is ecumenical in scope and every effort has been made to include comprehensive accounts of all phases of the Christian enterprise, with special attention given to the developments of the past year.

The list of contributors, appended to the Preface, clearly indicates that representatives of a large number of Christian churches, agencies and institutions have cooperated in the preparation of this issue. The editor in chief, who is fully aware of the self-sacrifice which this service has often entailed, is glad to have this opportunity to express his heartfelt gratitude to all who have helped in any way to forward this task. Special mention should be made of the writers, editors, compilers, printers and the Christian Literature Society (Kyo Bun Kwan), which for many years has been the publisher of the Christian Yearbooks.

Even a rather cursory perusal of these pages will reveal that many points of view are represented in the various articles. The writers have been encouraged to give full expression to personal conviction, for it is in this way that we become aware both of the differences which divide the Protestant community and our essential unity in Christ. Under these circumstances, the editorial committee assumes no responsibility for the views expressed on many topics by our conscientious Christian writers.

Part I, as usual, is devoted to a review of the principal trends of the past year in the Japanese political arena, the economy, society, thought and religious world; with distinguished

scholars interpreting the various important developments. 1964 was the year of the Tokyo Olympic Games, which helped to build a new image of Japan as an influential member of the family of nations. Indeed, the efficient and gracious handling of this great event was a demonstration of her progress in economic and technological development and her high cultural attainment. The new self-consciousness as a nation was fittingly symbolized by the successful athlete rather than the feudal warrior. It is now quite plain that Japan aspires to a more independent role of leadership in world affairs as the mediator between East and West. The new epoch which seems to have dawned calls for a "new man" who will be able to incarnate both Japanese traditional values and those which have come from abroad. Rapid industrial development and urbanization have caused certain dislocations of society which are fraught with grievous moral and spiritual problems. In this situation the rapid growth of the politico-religious movement of the Nichiren Shoshu sect of Buddhism, known as Soka Gakkai (Value-creating Association), which aspires to the leadership of Japan, is to be regarded with grave concern.

Part II, on the Churches, Inter-church and Inter-missionary Groups, represents an effort to portray the Christian movement as it appears in its principal ecumenical relationships. Before World War II it was often possible to publish a report from each of the denominations and its related missionary society. However, with the great proliferation of mission societies and denominations in the postwar period this is no longer feasible, except in the case of the Roman Catholic and Eastern Orthodox churches, whose activities are not reported in other parts of the Yearbook. Thus the feature article on the Protestant Churches is limited to a delineation of Protestant attitudes toward certain trends in modern Japan. It is quite obvious, however, that in spite of the fragmentation of the Protestant movement there is considerable effort which transcends denominational lines. Nevertheless, only 60% of the total Protestant member-

ship is found in churches affiliated with the National Christian Council, with about 5% of the members in churches of the Evangelical Fellowship. In fact, the majority of the more than ninety denominations still withhold themselves from affiliation with either association. Though no comity arrangements or allocation of territory are in force in Japan, most churches are willing to cooperate in united evangelistic efforts and such meetings as those of the Keswick Convention. Furthermore, there are an increasing number of ecumenical seminars and conferences which afford the opportunity for dialogue across denominational lines.

A special feature of the 1964 Japan Christian Yearbook was a survey of the churches of Japan by "family" groups. One of the special features of the present volume is a detailed report of the work of churches and missions by geographical districts. Part III is devoted to such a series of survey articles by competent observers who have had long experience in Japan. These surveys reveal that Japan is now experiencing a great migration of people from the rural to the urban areas, with the prospect that ultimately only about 30% of the population will be found in the country districts. Furthermore, mass communication media are gradually wiping out many of the distinctions between rural and urban society. It is also to be noted that Japan is rapidly becoming a middle class society, with even the majority of laboring people designating themselves as belonging to this class. All these factors call for major adjustments in the evangelistic strategy of the churches, which are reflected in many new projects across the land. There appears to be no district where the churches are experiencing rapid growth at this time and the most that can be said is that growth is slow but steady everywhere, with the West Coast prefectures still the most backward in Christian progress. However, a vast seed sowing has taken place in recent years and God is undoubtedly preparing the soil for the reaping of a great harvest.

The articles of Part IV grapple with the major problems of

Christian education, which from the beginning has been a major concern of the gospel enterprise in Japan. During the past decade, Protestant Sunday Schools have been finding themselves in increasing competition with the public educational system, mass media, secular recreational interests and various agencies, for the use of Sunday time. Thus the Sunday Schools have suffered a considerable loss, both in attendance and enrollment, and this important work is at rather low ebb in many churches. This is at a time when the Buddhists have set a goal of 14,000 new Sunday Schools for the next decade. Christian kindergartens, many of them affiliated with churches, are now in process of adjustment to the new regulations of the Ministry of Education, which call for uniform standards and the provision of kindergarten education for at least 60% of the children of this age. As is the case with other types of schools, it is often difficult to find a sufficient number of qualified Christian teachers to man the church kindergartens. This problem becomes increasingly acute in secondary and higher educational institutions which provide general education in conformity to government standards. The number of students who become Christians in these institutions is probably no more than ten percent, although this is much larger than the percentage for the general population. The so-called "evangelical schools," are for the most part mission Bible schools which aim to prepare Christian students for full time service and are not accredited by the Ministry of Education. These should be compared with the theological seminaries of the older denominations which, though fully accredited, also prepare Christian students for the ministry and other full time Christian vocations. The statistics of the schools affiliated with the Education Association of Christian Schools will be found in the chart appended to Part IV. It was not possible to secure the statistics of the evangelical schools for this issue of the Yearbook. However, it is obvious that the number of Bible schools and seminaries per unit of Christian population in Japan is unusually large and thus a

considerable degree of consolidation would doubtless be in the interests of economy and quality of education.

Part V, on the Mission of the Church, reflects the wide variety of Christian witness and outreach which characterizes the Protestant movement in Japan. In keeping with the conditions of Japanese society, evangelism takes many forms and special efforts have been made to buy up the opportunities afforded by such an occasion as the 1964 Olympic Games. The fact that Japan is an almost completely literate nation with a very high diffusion rate of mass communication media greatly facilitates the wide proclamation of the gospel. The increased participation of laymen in the mission of the Church, as it is represented in various types of evangelism and Christian service, is most encouraging. Occupational evangelism, with its emphasis on Christian witness at the place of work, is a wholesome development. Closely allied to this kind of evangelistic outreach is the unique service being rendered at home and abroad by the Japan Medical Association and the Association for the Relief of Leprosy in Asia (Asia no Kyurai Kyokai) both of which are entirely indigenous in origin and support. The Japanese churches have at last caught the vision of their overseas responsibility and missionaries are now being sent to other lands, with Western mission boards often sharing in the cost of the project. In a time of major dislocation and readjustment of society the moral and spiritual problems of the members of the youth group seem to be the most aggravated and this gives peculiar urgency to the evangelism and Christian nurture of young people who will constitute the churches of the future. The discipling of youth is thus the most important aspect of the role of both Japanese Christian workers and missionaries.

Part VI, or the Directory section, differs in certain respects from the one in the 1964 Yearbook. In view of the fact that there are few changes from year to year, the directories of Christian schools and social welfare agencies are omitted from

the 1965 volume. Though the directory of Japanese Church headquarters is included the statistics appear in a special chart appended to this section. In addition to the usual list of missionaries with addresses and telephone numbers, lists of missionaries by societies and prefectural residence are also included.

Generally speaking, the statistical charts of the postwar Yearbooks have been most unsatisfactory, especially when compared with those of the prewar volumes, when there was less fragmentation of Protestant groups and more of a disposition to cooperate in the compiling of accurate statistics on all phases of Christian effort. In view of the fact that quite a number of church and mission groups refuse to furnish statistical data the figures are sometimes incomplete and of doubtful validity. Furthermore, it is quite impossible to take proper cognizance of the rather large number of Japanese who regard themselves as Christians in some sense but who refrain from affiliating themselves with the churches.

In spite of much dedicated effort we are conscious of many deficiencies in this volume. These are due in part to the fact that English publication is not easy for printers who have an imperfect knowledge of this language. Thus we entreat the forbearance of our readers as they peruse these pages. We trust that the 1965 Japan Christian Yearbook will have a wide circulation and serve to acquaint our Christian brethren around the world with the open door for the gospel of Christ which God has arranged in this land. We covet the earnest prayers of all God's people for the renewal of the Church and the hastening of the Kingdom in Japan.

Gordon K. Chapman

Tokyo, May 26, 1965

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PART I. 1964 IN REVIEW

Editor: *R. Norman Whybray*

INTRODUCTION

An annual review is bound to re-traverse much ground which has already been covered in the reviews of previous years. It goes without saying that political, economic, social, intellectual and religious trends which existed at the beginning of a year are likely to be present also at the end. There was no startling revolution in Japan in 1964 in any of these fields; and it might be thought that there is little new to say except to follow the gradual development of these trends and to chronicle some of the more important events of the year.

But revolutions are not always spectacular; and it sometimes happens that later historians will select a year which those who lived through it thought to be little different from other years, as marking the beginning of a new epoch. Little did those who were alive in England in 1485 dream that that year would be selected by nineteenth century historians as the beginning of 'modern' English history! While it would be rash to assert categorically that 1964 will be similarly regarded as the beginning of a new epoch in the history of Japan, it will not escape the notice of readers of the five articles which follow that in 1964 the *pace* of certain trends in Japan life quickened not only perceptibly but even, in some cases, dramatically. The headline in an American newspaper quoted by Professor Aikawa—TIMID GIANT SEEKS IDENTITY—would make an appropriate heading for this section of the 1964 Yearbook. The new Japanese self-consciousness which is remarked upon in almost all these articles has shown itself, in 1964, in many forms: in a new sense of political independence, involving a greatly increased criticism of Japan's former mentor, the United States of

America, and a strong aspiration to leadership in the world's affairs; in a new determination to be an equal, and yet not a mere imitator, of the western nations; in the Government's policy to build a "new image" of Japan and indeed a "new man"; in renewed attempts in some quarters to reassert an older kind of Japanese nationalism; in the great pride taken by almost all Japanese in the achievement of the Olympic Games; in the so-called "Japanese renaissance" in thought; and in many other ways.

Not all of these developments will bring comfort to the Western observer; and, as Dr. Tsukada's article shows, by no means all of them are viewed with satisfaction by many Japanese. The social and economic changes which have continued apace during 1964 are daily producing new dangers, and for example—it will not pass unnoticed that the spectacular advance into the political arena of Sōka Gakkai, which has been commented upon in several articles, is viewed with apprehension by writers of quite clearly differing political views.

There is obviously much overlapping in the fields covered here, and a number of topics are treated by more than one writer. It is hoped that this will not prove tedious to the reader, but will rather enable him to gain a deeper and truer insight into the present situation and mood of Japan by providing a variety of views on those subjects which are felt to be the most significant. All the writers in this section are Japanese; and in addition to giving, each in his own special field, a competent survey of trends and topics, they themselves accurately reflect in their comments the variety of views held by Japanese Christians on the issues which confront Japan at a time when the nation is engaged in plotting its future course. Not all of these, perhaps, will be entirely palatable to all Western readers; but for the reader who wants to know "what the (Christian) Japanese are thinking" they will provide much food for thought.

CHAPTER 1

THE POLITICAL SCENE

Seiichi Wake

AN UNEXPECTED CHANGE OF GOVERNMENT

Political activity began early in the year with the reopening of debate on the final report of the commission appointed to examine the Constitution. Next came the problem of the ratification of Article 87 of the ILO Agreement, made more urgent by the decision of the central committee in Geneva to despatch a commission of investigation to Japan. These matters were complicated by the unforeseen change of government necessitated by the illness of the Prime Minister, Mr. Ikeda. The year closed in the midst of a series of incidents which formed part of a campaign of opposition to the docking of American nuclear submarines. This latter has come to be regarded as a 'second *ampo* struggle'—i.e. as a sequel to the demonstrations against the ratification of the Japan—U.S. Mutual Security Pact in Tokyo in June 1960.

Early in the year the political parties began to make plans for the Upper House elections to be held in June, 1965; and the names of the candidates were announced in the spring, thus beginning a kind of unofficial election campaign. Meanwhile Sōka Gakkai expressed its intention of putting forward candidates for the Lower House, creating a general sensation by their formation of their own party, the *Kōmeitō*.

In 1964 the Diet concentrated mainly on domestic questions. There were few new developments in such areas as relations with the United States and the restoration of diplomatic relations with China and Korea.

DEVELOPMENTS AMONG THE POLITICAL PARTIES

The Liberal Democratic Party (LDP), faced with the progressive collapse of their policy of massive economic growth, prepared eagerly for the election of a party chairman in July. It was thought that Mr. Ikeda, the Prime Minister, would be re-elected for a third term, with a consequent stabilization of political authority; but he was compelled unexpectedly to retire in October owing to illness, and a new cabinet took office under Mr. Eisaku Sato.

Mr. Sato, who is the brother by birth of Mr Nobusuke Kishi who retired from politics after his loss of face at the time of the *ampo* demonstrations, is generally regarded as having strongly conservative leanings. No sooner was his cabinet formed than he vetoed the entry into the country of Mr Peng Chen, the mayor of Peking, thereby once more dashing hopes for diplomatic relations with China which for a time had taken a more favourable turn.

For the Socialist Party (JSP) this was an irregular year with two party conventions, in February and December. The party programme included the strengthening of the organization of the Union for the Protection of the Constitution and the fostering and strengthening of a new organization for opposition to nuclear weapons. Also, delegations were sent to visit China, the USSR and Great Britain with practical diplomatic ends in view. In particular, the delegation which visited China (the fourth to do so since the Revolution) arrived in Peking quite by chance on the very day of the first successful testing of a nuclear explosive device. Although they were placed in a very difficult position by being given the news on their arrival, they successfully maintained an independent attitude, affirming their stand in favour of total abolition of all nuclear armaments, and so gained widespread recognition for a diplomatic success.

The Democratic Socialist Party (DSP), reflecting on its present small representation of 23 members in the House of Representatives and 10 in the (upper) House of Councillors, is at present engaged in weeding out its membership by reducing party strength to about 24,000 with a view to consolidating the party. It hopes to have 43 Diet members by the spring of 1965. One of the means to be used in this reconstruction is the Democratic Socialist Association, which was founded on April 1st. Its immediate purpose will be the replenishing of the financial resources of the party. In this it seems to have been successful in that it has already been able to raise a monthly working budget of ¥10,000,000. In addition, a Labour Council, which combines the former *Zenrō*, *Sōdōmei*, *Zenkan-kōrō*, etc. (a total of 1,800,000 union members) was organized on November 11th. The *Minsha Chūshō Kigyō Seiji Rengō*, intended for small and medium industries, has also been formed. All these efforts are indications of an increase in the popular strength of a central party standing between those of the right and left.

In the Communist Party (JCP), the existence of two factions oriented respectively towards Russia and China was shown to be a concrete reality by the expulsion from the Party in the second half of the year of two Diet members and a number of other people including several authors, critics and intellectuals. The crisis erupted on May 15th when Mr Yoshio Shiga, one of the Party's Diet members, during a session of the Diet disobeyed party policy by casting an affirmative vote for ratification of the pact for partial suspension of nuclear testing. The split is actually a symbol of the increasing antagonism between Russia and China which has now extended its influence to Communists in Japan as well. Those who were expelled have now formed a new party, the *Nippon Kyōsantō* (*Nihon no Koe*) and are engaged with the predominantly pro-Chinese membership of the JCP in a struggle to dominate Japanese Communism.

FORMATION OF THE KŌMEITŌ

Taisaku Ikeda, the president of that new power in the Buddhist world, the Sōka Gakkai, in a speech at the 27th National Convention which opened at the Nihon University Auditorium in Ryogoku (Tokyo) on May 3rd, announced that this sect would put up 30 candidates for the House of Representatives and 15 for the Upper House in the elections to be held in June, 1965. The names of the candidates were also announced.

In March, 1964 Sōka Gakkai had 4,330,000 households registered as members. It intends within seven years to raise this number to 6 million households, or one quarter of the households in Japan. Already it has gained considerable legislative representation, first in the prefectural legislatures but in recent years also in the National Diet, where through its *Kōmei Seiji Remmei* (League for Clean Politics) its strength in the Upper House actually surpasses that of the DSP and comes third after the LDP and JSP. At the 1964 Convention of the Sōka Gakkai this group carried on independent activity, though backed by the parent body, and on November 17th organized a new party, the *Kōmeitō*. Its numbers are believed to have reached 100,000, and it claims to work for a humanitarian socialist democracy based on Buddhist principles, and for the abolition of corruption in Japanese political life.

Now the *Kōmeitō* undoubtedly has a certain progressive character since it stands for opposition to the 'evil revision' of the Constitution, absolute opposition to nuclear armaments and similar progressive policies. But it also reveals traits of a conservative nature. It stands for the abolition of all other religions as erroneous and intends to allow in the country only one faith, that of its parent body, the Nichiren Seishū. It has so far had astonishing success in getting its candidates elected to office; and now by taking part for the first time in the elections for the Lower House it will inevitably weaken

support for both the government and the other opposition parties to a considerable degree. For this reason it is regarded with some apprehension from all sides.

Moreover, in the realm of ideas, the future course of this party in the Diet will be watched with great interest. What will be the basis for communication between that modern democracy whose roots are in Christianity, and this new 'Buddhist democracy' of the *Kōmeitō*, and what will be the possible areas of conflict?

THE DISTRIBUTION OF POWER IN THE DIET

After a small number of by-elections for both houses, the strength of the parties in the National Diet in December 1964 was as follows:

House of Representatives—Total number of seats: 466

Liberal Democratic Party	288
Socialist Party	146
Democratic Socialist Party	23
Communist Party	4
Vacant	5

House of Councillors—Total number of seats: 250

Liberal Democratic Party	145
Socialist Party	66
Kōmeitō	14
Democratic Socialist Party	10
Ryokufukai	4
Communist Party	3
Niin Club	3
Independents	2
Vacant	3

In June, 1965 there will be an Upper House election for 50 national and 75 local seats.

There were gubernatorial elections in six prefectures in 1964, all of which were won either by the LDP or by conservative independents.

THE QUESTION OF THE CONSTITUTION

On January 16th the Commission to Investigate the Constitution held its first general meeting of the year and began discussion on Part IV of the Report, "Various Interpretations in the Commission to Investigate the Constitution".

In connection with the resumption of the work of the Commission, the LDP planned an active campaign of education in favour of constitutional revision. In reply a strong opposition movement was also begun by those progressive parties and organizations which are committed to the preservation of the present Constitution. On February 7th the *Gokenren* (Citizens' League for the Preservation of the Constitution) urged the Cabinet to dissolve the Commission without further delay. On March 3rd the JSP's Special Committee on the Constitution made known the counter-measures the party proposed to take in opposition to the LDP's 'imposed constitution theory'.

The Commission, meeting weekly, was meanwhile making progress in the composition of its report. It now produced a study on the principal problems involved in the preamble to the constitution, giving careful discussion to such important matters as the Emperor system, national defence, rights and duties of citizens, the Diet, the Cabinet, the judiciary, finance, local government, revision, the Supreme Law, states of emergency, parties, elections and voting.

In the meantime various members of the Commission who favoured revision had been making their opinions known. Discussion at the March meeting was heated as the main themes of the 'imposed constitution theory' were propounded. Owing to the non-participation of the progressive parties, the majority of the members favoured revision, but there were many different nuances in their positions. The following table indicates some of the opinions expressed:

Militant revisionists	3
Cautious revisionists	2
Revision still premature	2
General election for Premier only	2
Partial revision only	3
Revision unnecessary	7

Thus 31 favoured some kind of revision, while 7 were against.

On July 3rd the report of the Commission was finally presented to the Cabinet. It was 5,600 pages long and consisted of four parts together with an appendix which contained individual members' opinions. It is clear that there is a wide variety of opinion even among those who favour some kind of revision.

Although the LDP favours revision in principle, it recognizes that care must be exercised as to the actual content of the revision and the time and method of carrying it out. However, its recent actions—for example the admission of American nuclear submarines seen in relation to Article IX (the renunciation of war), and many others *de facto* imply a recognition of a need for extensive constitutional change. At present the LDP Committee of Investigation, stimulated by the success of Chinese nuclear testing, is increasing its emphasis on the need for revision of Article IX. At the same time, agitation in favour of the re-establishment of nationalistic festivals, services for the war dead at the Yasukuni Shrine, revision of police laws and other changes is on the increase. Consequently it is natural that there should be a corresponding increase in the activity of those who oppose revision.

THE CAMPAIGN TO PROTECT THE CONSTITUTION

Under this heading may be grouped the socialist *Sōhyō*-sponsored *Gokenren*, the DSP *Shin Goken* and various special-interest groups of scholars, authors, etc. To this latter class belongs the Committee of Ten, formed on November 3rd, 1964; and there is also an Association of Christians for the Protection of

the Constitution. There are also a number of active groups in the Kansai region. All these groups have been most active in making their opinions known to the Government and to the Commission of Investigation.

On November 3rd the Committee of Ten appealed to the Prime Minister "not to use the Report of the Commission of Investigation as educational material." Of this committee, three members Tetsu Katayama, Tamaki Uemura and Tano Jōdai are Christians.

The campaign of the religious world, and particularly of those Christians who are involved in it, has taken the form of opposition to various proposals which pose a threat to peace and democracy. A bill "for partial revision of the law governing national holidays", whose object is the establishment of a National Foundation Day, on February 11th (formerly Kigensetsu which celebrated the accession of the legendary Emperor Jimmu to the throne) has been unsuccessfully proposed by the LDP eight times in the past. It was proposed for the ninth time on February 7th with one significant change. Whereas in the earlier bills December 25th had been proposed together with two other days as "International Friendship Day", this was now dropped, and only July 15th, *O-bon no hi*, (festival for the dead) was left, the motive being to gain support from the Buddhist world.

This bill, too, ended in failure, but its proposal was the signal for the formation on February 8th of the Japan Religious Peace Council, made up of the Peace Movements within Buddhism, Christianity and Sect Shinto. This organization maintains that the bill is connected with the resurgence of militarism and constitutional revision and so ought to be opposed. On the 25th of the same month, the Japan Reformed Church (*Nihon Kirisuto Kaikakuha Kyōkai*) at its annual convention published a statement opposing the bill.

Both the Tokyo district of the Kyōdan (March 10th) and the national body, through its moderator, Dr. Omura (March 13th)

published resolutions opposing the bill. These statements were sent to all members of the Cabinet and the Civil Service and to every Diet member.

When on July 9th the Prime Minister announced that the annual memorial service for the war dead would be held, not as originally announced, at Hibiya Public Auditorium but at the Yasukuni shrine, there was immediately a strong Christian reaction. The central executive of the Kyōdan, through its moderator, issued a statement of protest, and the Japan National Christian Council on July 16th sent an enquiry to Mr Ikeda asking whether the use of the Yasukuni shrine for the ceremony did not constitute a transgression of Article XX of the Constitution (on the separation of religion and government).

THE MOVEMENT AGAINST NUCLEAR ARMS

Since the conference commemorating the tenth anniversary of the Bikini atomic bomb tests held on March 1st, the Japanese campaign against nuclear arms has been riddled with dissension. This resulted in a number of separate rallies being held on the occasions of the various anniversaries at Hiroshima (August 6th) and Nagasaki (August 9th). In addition to the tenth World Conference sponsored by *Gensuikyō* (the Japan Council for the Prohibition of Atomic and Hydrogen Bombs) there were also separate rallies backed respectively by groups connected with the Socialist and Democratic parties.

In this connection the JSP has emphasized in particular the preservation of the Constitution and opposition to nuclear weapons as part of its programme of action. In December it held a conference of the continuation committee of the Hiroshima and Nagasaki conferences with a view to organizing the *Gensuikin* (Japan Citizens' Council for the Prohibition of Nuclear Bombs). Concrete preparations are being made to launch this body early in 1965.

The question of the admission of American nuclear-powered

submarines to Japanese ports has also been the subject of much attention. On August 28th the government, acting on the assurances of safety given by its Atomic Energy Committee, officially approved their admission. The JSP and DSP promptly requested the government to postpone its approval, and in the following months held rallies in Tokyo, Yokosuka and Sasebo to obstruct the arrival of these submarines.

Amid this nationwide attention, the nuclear submarine *Seadragon* entered Sasebo harbour on November 12th. Although it left again on November 14th, the movement of opposition which it has aroused, related as it is to the political situation in southeast Asia, is bound to become intensified as time goes on.

The United Church of Christ in Japan (Kyōdan) at its 13th General Convention held in Tokyo from October 26th to 30th passed the following resolution:

This conference opposes the entry of American nuclear-powered submarines to Japanese ports and urges the Japanese government to withdraw its approval of this entry.

Moreover the Japan Committee of Christians Against Nuclear Bases in Japan, which represents eight groups including the Christian Peace Association, the Japan Fellowship of Reconciliation and the Japan Christian Women's Temperance Union, called a meeting on November 3rd "for Christians to protest against the entry of American nuclear submarines". After issuing a declaration of its opposition, the conference formed a demonstration parade which made an appeal to the Culture Day holiday crowds.

INTERNATIONAL AFFAIRS

Among international matters, we may include the Olympic Games (for which the government appointed a special Ministry, in addition to giving assistance for the construction of special facilities), the ratification of the ILO Agreement, and the ques-

tion of diplomatic relations with Korea and with China.

The question of the ratification of Article 87 of the International Labour Organization Agreement has been pending for a long time. At its board meeting last February the ILO decided that, in view of the slowness of the Japanese Diet in ratifying the agreement, a Commission of Enquiry should be despatched.

At first it seemed that the Diet might refuse to accept this commission; but on April 21st it was accepted, and on the 28th of the same month agreement was reached between the three main parties (LDP, JSP and DSP), as a consequence of which a special ILO Committee was formed. However, an impasse was reached concerning the so-called Kuraishi Amendment and the effort to ratify the pact at the 46th Diet once more proved abortive.

The crux of this problem lies in the objection made by the Board of Governors of the ILO to the Japanese Government in November 1958 to a clause in the Japanese law concerning workers in public enterprises which prohibits anyone not actually employed by a government agency from organizing or holding office in a labour union for such workers. This clause the ILO held to constitute a violation of freedom of association.

That this problem has dragged on in this way for over seven years is to be attributed to a basic difference in policy between the government, which wants to treat this purely as a problem of legislation governing public workers, and the unions, which consider it as related to labour problems in general.

The problems of relations with Korea and China have been pushed into the background by domestic matters, especially the election of the party chairman and the change of Cabinet, and consequently there has been no perceptible progress towards a solution. Some hope was raised by the opening of Chinese Trade Fairs in Tokyo and Osaka in April and by the visit to China of Mr. Kenzō Matsumura of the LDP Committee for the study of Asian-African Questions. Mr. Matsumura

met and had most friendly discussions with Mr. Liao Cheng Chih, the chairman of the Council for Friendly Relations Between China and Japan. As a result mutual trade liaison offices were set up in August, and in September an exchange of newspaper correspondents was at last arranged. Japan sent nine permanent correspondents to reside in Peking and five other special representatives, and China sent seven men to Tokyo for one year.

In addition, the easing of travel restrictions and a tourist agreement seemed to show that relations were at last beginning to improve. But as has been seen, all this has been changed by the attitude adopted by the Sato government, and there has been a corresponding weakening of confidence on the part of the Chinese government. There seems little hope of this zig-zag course of policy being straightened out for some time to come.

With regard to relations with Korea, negotiations have been made difficult by the unsettled state of Korean internal politics. However, the present Foreign Minister, Mr. Shiina, realizes the need for a speedy solution of this question, and there seems to be some hope of rapid advance in the near future.

CHAPTER 2

THE JAPANESE ECONOMY: REVIEW AND PROSPECTS

Kaoru Ugawa

LIBERALIZATION OF THE ECONOMY

After almost a decade of extraordinarily high economic growth, the Japanese economy entered a new stage known as an "open economic system" in April, 1964 when she obtained the so-called 'Article VIII status' of the International Monetary Fund and was admitted to full membership of OECD (i.e., Organization for Economic Cooperation and Development) 'Article VIII status' means that she is unable to protect herself by means of foreign exchange control; membership of OECD commits her to free trade and also to the free movement of capital. This process of liberalization has been carried out by the government under pressure from outside and from within. External pressures have come from the so-called 'advanced countries' such as the USA and Western Europe. In particular, the more the dollar crisis deepened over the past few years, the more eager was the USA to promote efforts directed towards the liberalization of trade. Domestic pressure has also been gradually strengthened as a result of the high economic growth and consequent modernization of the Japanese economy.

In the course of this high economic growth, the manufacturing industries have not only attained an outstanding increase

in production but have also undergone technical improvement and rationalization of the productive processes so that heavy and chemical industries such as the machinery, petroleum products, iron and steel and non-ferrous metals industries have achieved quite competitive positions in comparison with those in the advanced countries, along with the textile and ship-building industries, which have long had internationally strong positions. However, the excessive investment in plants and equipment as compared with the relatively narrow domestic market creates an urgent necessity for the export of goods produced for the oversea market and the export of capital to the developing countries. And in order to pay for the raw materials imported, the interest on the loans and profits for the investments from abroad, patent fees and rent for foreign 'know-how', the acquisition of foreign currency is most urgently required.

THE BALANCE OF PAYMENTS

The dilemma which is involved in high economic growth appears very sharply in the problems of the international balance of payments. In order to maintain the high rate of economic growth, it is necessary to continue to make huge productive investments. These provide the demand for machinery and equipment on the one hand, and make possible the expansion of productivity on the other, thereby making the increase of output actual. However, under the present structure of the Japanese economy, the expansion and improvement of industrial facilities necessarily involve the importing of the latest machinery and equipment from highly industrialized countries, especially the U.S.A. Likewise the import of raw materials increases in proportion to the growth of the manufacturing industry. Under the keenly competitive conditions in which the world market is carried on among the developed countries, the rate of growth in exports does not correspond with the rapid growth in imports, so that it causes an import surplus, thus

endangering the equilibrium of the balance of payments. In order to make the balance of payments favourable to Japan, the Government tries to cool down the zeal for productive investments and to limit the increase of imports by its tight money policy. Once the balance of payments reaches equilibrium, productive investments have to be undertaken again in order to promote exports, and this in turn causes an increase in imports. This is really a vicious circle in which the Japanese economy has been involved during the last two decades; and the cycle has tended to become shorter during the last few years.

Since 1960 the balance of payment for goods has tended to show a deficit, while the balance of payment for services has been constantly in deficit; but this very large deficit in the current balance has been offset by the inflow of short-term capital in 1960-61 and of long-term capital in 1962-63, which amounted to approximately US\$600 millions per year. This is a new tendency compared with the situation prior to 1960, when the deficit was met largely by the military expenditures of the U.S. forces in Japan, which amounted to approximately US\$900 millions per year in the first half of the '50s and US\$400 millions in the latter half of the '50s.

The more Japan comes to depend on long-term capital introduced from overseas, the more unstable and precarious her economy becomes. This is because it is very difficult to attract American capital and keep it in Japan as long as the U.S. Government is taking measures such as the Interest Equalization Tax, which are designed to prevent the outflow of capital. And the constant deficit of balance of payments in services will be increased with the increase of commission payments, patent fees and rent for 'know-how' which we have already noticed, together with the increase in remittance of proceeds from capital which will be observable in the near future. It thus becomes impossible to meet the deficit by export surplus even if exports grow steadily.

CHANGES IN INDUSTRIAL STRUCTURE

Since 1960 the more rapid capital accumulation and productive investments have been concentrated in the heavy and chemical industries, which make capital goods. As a result, the industrial structure of Japan has changed very markedly, until in 1962 the ratio of the heavy and chemical industries to the light industries, which make consumer goods, exceeded 60%. Together with this there has been a further advance in the process of concentration. According to *Fortune Magazine*, fourteen Japanese companies have since 1962 been selected as being among the 100 largest industrial companies in the world (excluding the U.S.A.), compared with only four in 1958. The emergence of huge international monopolistic enterprises made the gap far wider between the large enterprises and the medium and small concerns. In the last few years the most characteristic feature has been the amalgamation or merger, by which either several firms agree to combine to form a single company, or the largest of them swallows the rest. Along with this, by exchange of shares, or what is called 'interlocking directorates', the huge enterprises are beginning to acquire controlling interests in a number of satellite firms, so forming monopolistic groups. In this process the banks play an important role, because the productive investments of huge enterprises as well as of medium and small companies are financed largely by bank loans. Even if such semi-feudal features as the pre-war *Zaibatsu* have disappeared, monopolistic groups like Mitsubishi, Mitsui and Sumitomo have revived, and the Fuji, Daiichi and Sanwa banks are beginning to have close connections with groups of industrial firms. These monopolistic groups have maintained comparatively high prices by market agreements in a domestic market protected by foreign exchange control, and are competing with other advanced countries through low prices in the overseas market.

The survival in large numbers of medium and small scale enterprises, and the low standard of workers' wages in them compared with wages of labourers working in large enterprises are phenomena which have often been noted in the past as characteristics of the Japanese economic structure. But since 1960 the process of dissolution of these smaller companies has advanced considerably, and their relative importance has declined, while the difference in wages has decreased. Some of these smaller enterprises have succeeded in growing, when they have succeeded in becoming subcontractors to the large companies and have undergone extensive productive investments in order to meet the technical requirements of the contractor. On the other hand the number of bankruptcies among small enterprises increased quite extraordinarily in 1963-64. Owing to the great demand for younger labourers on the part of the large enterprises due to the results of extensive productive investments, medium and small enterprises are compelled to offer even higher wages to attract the younger labourers, even though in the case of older employees there still remains a considerable difference in wage scales. The cost of productive investments and the increase in payrolls tends to reduce the profit of small enterprises and to make their position progressively worse.

AGRICULTURE

In sharp contrast with the extraordinary growth of industrial production, agricultural production began to stagnate, or at least to decline after reaching its peak in 1960. The exceptions are stock-raising and poultry and dairy farming, whose growth has been sustained by the increase of minor cereals imported for feed. The more self-sufficiency in agricultural products tends to be impaired, the more Japanese have to depend on imported agricultural products. The price of agricultural products rose by about 30% between 1960 and 1964. It has

also been estimated that the agricultural population has declined at a rate of between 600,000 and 700,000 a year—i.e. by 5% of the entire agricultural population since 1960. This is particularly true of young male labourers under twenty who leave the country for the town to be employed in secondary or tertiary industries. However, the number of farmers' households remains unchanged. Thus the decrease of agricultural land due to the expansion of residential areas near the city and to the deserting of villages in remote and secluded places in the mountains compels farmers to face not only the problem of shortage and deterioration of labour power in each household, but also the shrinking of their land holdings. It is these factors which prevent the introduction of machinery on the farms, an improvement without which there can be no increase in productivity. Moreover Japanese agriculture will from now on be threatened by the low prices of imported agricultural products. The only way in which these difficulties could be overcome would be to create larger farms and to introduce machinery by means of the cooperative system, but this has so far been unsuccessful despite encouragement from the Government.

WAGES AND STANDARD OF LIVING

Productive investments since 1960 have become so excessive that individual enterprises have been unable to finance them from their own resources, and as the stock market has been unfavourable since 1962 they have had to depend heavily on the loans offered by the commercial banks. The demand for loans has increased beyond the available funds of the commercial banks, and has been met by increased credit offered by the Bank of Japan to those banks. The claims of the Bank of Japan on the commercial banks increased from US \$1,400 million before 1960 to US \$3,600 million in 1961, and has kept this level up to the end of 1964. The other source from which the funds

for productive investments have been drawn is, as pointed out above, the inflow of capital from abroad, which amounted to US \$2,500 million between 1957 and 1963.

Along with the increase in credit offered by the Bank of Japan, the note circulation of the Bank of Japan has grown at an annual rate of 18% between 1960 (US \$3,420 million at the end of 1960) and 1964 (US \$6,390 million at the end of 1964).

These two financial factors, needed to make the excessive productive investments actual, have at the same time provoked a rise in prices. The productive investments might be expected to cause a decline in prices, but in fact it has been observed that, on the contrary, wholesale prices have remained at the same level since 1963, while the consumer price index shows a steady rise of 6% per year since 1960, directly affecting the cost of living.

The high economic growth brings about a shortage of labour power, especially of graduates from middle and high schools. Unemployment figures are declining. Nominal wages have risen at the rate of between 7% and 12% between 1960 and 1964, though this rise tends to be offset by the rise in the cost of living. In spite of these improvements in labour conditions, the absolute standard of wages is still fairly low compared with wages in European countries, not to speak of the U.S.A.

The high economic growth of the past five years, based on excessive investments in the heavy and chemical industries, has been achieved at the expense of the interest of the majority of the Japanese people and for the benefit of huge monopoly groups. In effect it has sharpened the contradictions inherent in the structure of the Japanese economy, and brings us face to face with difficulties which still have to be overcome in the future.

CHAPTER 3

JAPANESE SOCIETY IN 1964

Osamu Tsukada

The most notable thing about Japanese society in 1964 is probably the fact that the country as a whole has at last become conscious of the various social problems arising from the remarkable economic development of the past few years. In particular is this true of the problems arising from a policy which has given priority to industrial development—what might be called the strains of economic expansion—and of the need to deal with them.

THE PROBLEMS OF THE CITY AND THE COUNTRY

The urban problem consists not only in the paralysis of the transport system but is also revealed in the dissatisfaction of the residents of suburban areas with various social evils (*kōgai*) such as the irresponsible disposal of harmful industrial waste from the mushrooming factories in their neighborhood. Such public expressions of disapproval, which are something quite new, have forced various city administrations to seek more positive measures for the solution of problems of *kōgai*.

The government policy stressing the development of industrial cities has produced a marked change in the area of agriculture. A type of farmer known as *taiki hyakushō* (one who waits to grab the main chance) has arisen in the areas adjacent to the cities. Such farmers await the chance to take the best advantage of the rise in land values attendant upon urban expansion or factory construction, hoping for the time when their dreams

will be realized and they will become billionaires overnight as a result of having provided land for the building of industrial plants. On the other hand the rate of rise in the standard of living in rural areas is much slower than that of the city dweller, so that the number of farmers who leave the country, or spend over half the year working as labourers in the city cannot be disregarded. The rural areas are becoming a world of old people, mothers and children, while young farmers are distressed because it has become difficult to find girls willing to marry them.

PROBLEMS OF YOUTH

In spite of a marked increase in journalistic circles of criticism directed at the inordinate emphasis in Japanese society on a person's academic record, there has actually been a yearly increase in the number of candidates for higher education. Approximately 70% of all boys and girls go on to High School, while 500,000 new students enter the universities every year. For young women, high school graduation has now become a minimum qualification for marriage! Large, medium and small enterprises alike are racking their brains to find new ways of attracting these young people into their employment, with the result that there has been a wholesale rise in wages. However, the rise in the number of graduates from higher schools, combined with the fierce competition between enterprises, now no longer permits such traditional emphases as the academic record and seniority-graded salary scales. This in turn has had the effect of making the young people of today conclude that the former custom of behaving correctly before their seniors is nothing but a lot of foolishness. Older people, on the other hand, feel what they interpret to be a lack of moral sense in youth as a serious threat to their own existence.

The problem of delinquency among juveniles and young people is spreading from the city to the country. The emergen-

ce of a large number of delinquent boys and girls from middle-class families has shocked society in general, and there has been renewed attention paid to the importance of education in the home. The number of criminal offences by juveniles during 1963 climbed to the new high figure of 230,000, nearly doubling over a period of 7 years. The figure for 1964 is expected to be even higher.

Where is one to place the responsibility for this rise in juvenile delinquency? According to a national public opinion poll carried out by the *Asahi Shimbun* at the beginning of June, 1964, 43% of those questioned placed responsibility on the home, 40% on society and 6% on the school. If one analyses these statistics a little more closely, it will be seen, significantly enough, that the older age group of 50 years and over (the pre-war generation) shows a higher ratio of those who think that the responsibility rests with the public education system.

POLITICS AND PERSONALITY

There is a close connection between the above fact and the tireless efforts of the Liberal Democratic Party and its government over the past few years to reinstate compulsory courses in moral training for primary and middle schools. It is significant that the Japanese Teachers' Union is strongly opposed to these plans on the ground that they indicate a revival of the prewar moral training based on reverence for the Emperor.

The Ikeda Government at the end of 1964 gathered together leaders from every walk of life in order to request their aid in the construction of the anticipated "new image of man" for Japan. The "Person-building Policy" emphasized by the government as part of their platform, when looked at in relation to the trends which we have noted above, raises a number of doubts in one's mind. The interim draft report on the "anticipated image of man" has just been published as I write this article (Jan. 11th, 1965). One cannot but feel a

number of fundamental problems as one reads its pages. Is it really possible for a government to "make" a man in the way it would an economy or a society? Is this really "at last the image of man which the Japanese people have been looking for in themselves" (Kōzaka Masaaki, the chief architect of the report)? Can it really be said that it is the ideal answer to the common desire of every Japanese? Or, finally and fundamentally, can one expect to obtain this "anticipated image of man" without posing the question, "What is man?" with all its inescapable religious connotations? Towards the attitude of a government and Ministry of Education which hope to make this idea the foundation of their "person-building" and the guiding light for education, one is bound to feel the deepest scepticism. At the same time one is bound to notice the fact that such questions of morality now constitute a problem of the gravest nature for Japanese society.

In other words, the advent of the new industry has brought with it a weakening of traditional social order—of morality and of values. Simultaneously, on the other hand, the whole of Japanese society is faced with a new problem: where to direct its loyalty. I should like to describe three distinctive features of the year 1964 from this point of view.

THE NEW EMPHASIS ON THE HOME

1. There is a new emphasis on the home as the focus of life. We have already seen how views concerning the responsibility for juvenile delinquency were almost equally divided between those who blamed society and those who blamed the home. At a time when society seems to have developed into an immense, impersonal, mechanical system which the individual is powerless to control; when authoritarianism and corruption are so rife among politicians and civil servants, leading to a general loss of confidence in society as a whole, it seems natural that people should seek, in a completely self-interested fashion, to

find happiness and a place where life will be worth living in the home. Thus the object of their allegiance for the Japanese, especially for the younger generation, is increasingly becoming identified with home life. This is not to say, however, that such home life is actually or necessarily one that is based on love. Differences in emotional reaction, way of thinking and values between parent and child are very great. However, it is not long ago that, to take an example, Japanese films portrayed scenes of immoderate and absurd cruelty or forced upon the public obscene views of a pathologically exhibitionist nature which gave rise to a great deal of anxiety about their influence on young minds. But today it is actually those films which praise a simple, healthy and uncomplicated love which seem to have the greatest attraction for the young. This change is quite unexpected; but it seems to show that there is a deep thirst for real love on the part of young people.

THE NEW NATIONALISM

2. Next, one may mention the rapid growth of a new nationalism, or national consciousness, as a factor in closing the gap between the generations. Since April 1964, when the general liberalization of trade restrictions was accompanied by measures making oversea travel easier, the Japanese have been able to enjoy contacts with other countries on a large scale *for the first time history*. This wholesale oversea travel, together with the great increase of foreign visitors and residents, signifies nothing less than the opening of a new era. The opening of the Olympic Games in Tokyo provided a dramatic symbol for this.

These new and massive contacts with foreign countries have already begun to produce fruits more than one kind. On the one hand, imitation of everything foreign has become even more marked than before. The Japanese have coined a whole weird class of 'English' words (known, I am told, as "Japlish")

which have caused the purists to bewail the damage done to the Japanese language. To take another example, public opinion polls have shown that of one group of people questioned, 31% replied that they would like to live abroad (*Asahi Shimbun*, Dec. 21st, 1964), while of another, 74% replied that they preferred a combination of oriental and western ways of living (*Mainichi Shimbun*, July 29th, 1964).

But on the other hand the Olympic Games, by dramatically revealing a growth in Japanese economic power and technical progress which made the games a great success, had the effect of implanting a sense of superiority and of belonging to a great people—something which had been lacking since the Japanese lost their self-confidence through their defeat in war 20 years ago. Consequently there has been widespread approval of the “new (?) nationalism”.

Here we may see the conflict which has arisen between educational policy and the idea of the democratic society based on a doctrine of reverence for the individual person. It has to be recognized that this latter doctrine, which is based on an optimistic and idealistic view of human nature, has never been much more than a post-war importation from America. Even if it was accepted for a short time *in principle*, it is difficult to see how it could take root in a Japanese society which has never expected perfection in man, living as he does in the “floating world”. It is far easier to understand a concept of nationalism based on the incentive of cooperation for mutual profit. We probably need not be too pessimistic at present regarding such questions as the possible encouragement which the new nationalism might give to a new totalitarianism; but there is no doubt that this consciousness of being Japanese (nationalism) is now beginning to permeate Japanese society to a considerable degree. Moreover, we must not forget that the urge to be *dependent on a group*, seen for example in Sōka Gakkai, is an ever-present undercurrent in Japanese society.

RESURRECTION OF THE JAPANESE SPIRIT

3. We should also take notice of the nature of the spirit underlying that "Olympic mood" which proved to be capable of rallying the entire country. This spirit was most evident in the strenuous training undertaken by the athletes in their quest for gold medals: a spiritual energy whose nature (expressed as *konjō*, that is, 'pluck' or grit) they were taught to believe to be one of the characteristic moral virtues of the Japanese. It was this same spirit which was valued so highly by Japanese capitalist society at its inception as a way of getting ahead in the world at a time when the survival of the fittest was the order of the day. Of course, there is no question of a return to the Meiji Era. At the same time, there is no doubt that this *konjō*, which is after all only a new name for the old *Yamato damashii* (the samurai spirit) exercises a powerful attraction on those who are living in the contemporary Japanese capitalist society. Together with the reborn nationalism which we have noted above, it is an expression of the desire to fulfil the dream of Japan's becoming once more the companion of the great powers. Accordingly its rebirth should be of the deepest concern to all of us.

It will be, then, particularly in relation to these three points that we shall be judging—not without a certain degree of apprehension—the progress of Japanese society during 1965.

CHAPTER 4
JAPAN SEEKS HER IDENTITY
THE REAPPRAISAL
OF JAPANESE CULTURE IN 1964

Takaaki Aikawa

A NEW ATMOSPHERE

The year 1964 began amidst a lingering sense of bewilderment caused by the death of President Kennedy. But once it became clear that there would be no sudden, drastic change in international relations, the Japanese, released from the spell cast by that great statesman, discovered a new ability to think for themselves. The recognition of Communist China by President de Gaulle on Jan. 27th encouraged this new trend towards self-determinative thinking which Japan shared with other medium-sized nations, and the deepening of antipathy between Soviet Russia and Communist China gave the final touch to the picture of a multi-centred world which came to be a primary characteristic of 1964.

It was in such an atmosphere that the 'Japanese renaissance', in the sense of a new appreciation by the Japanese of their own culture, began and continued to gather strength and momentum throughout the year. This new awakening, which was the outstanding feature of Japanese thought in 1964, differed from earlier such movements in three important respects: realism, international outlook and a more mature scholarly approach.

In a recent article entitled "On Looking Back, 1964" (*Asahi Shimbun*, Dec. 11), Prof. Inoki noted that "realism took the place of utopianism in the Japanese world of criticism". In journalism, the doctrinaire and over-optimistic attitude of the left wing critics soon fell into the background, and the public also followed the same trend, as was shown in the demonstration against the visit of an American atomic submarine.

Jōtaro Kawakami, the leader of the Socialist Party, had threatened an even bigger demonstration than that which took place in 1960 at the time of the renewal of the Security Pact. But only a few danced to his tune, and the party was even unable to prevent the prosecution of one of its members on a charge of assaulting the police. Polls conducted by certain newspapers have, it is claimed, shown that the unrealistic strategy of the left wing leaders has led to a marked decrease in the number of young people who support those parties.

LEADERSHIP OF YOUNGER SCHOLARS

It is significant that the leadership in this new realistic trend in contemporary thought has been taken by younger scholars. Tsuneari Fukuda's article "The Idea of Peace" (*Jiyū*, Dec.) marked an important step towards a new understanding of peace in this context. The outstanding contributions to scholarly criticism in 1964 were made by such young scholars as Masataka Kōsaka, Jiro Sakamoto, Tatsuya Tsuji, Kimihide Mushakōji and Miss Chie Nakane.

Kōsaka and Sakamoto attempted a realistic appraisal of contemporary Japan. Kōsaka, in a study of the former Prime Minister, Mr. Yoshida ("Shigeru Yoshida as Prime Minister", *Chuokoron*, Feb.) drew a clear and realistic picture of Japan after the war, and later in "A Vision of Japan as a Maritime Nation" (*Chuokoron*, Sept.) gave Japan its 'proper place' in the family of nations—i.e. not in relation to the *Tennō*-myth but from a socio-economic point of view, in relation to a world in the

throes of economic change.

SPECIAL FEATURES OF THE JAPANESE CHARACTER

A new and important characteristic of recent studies of Japan by these younger writers is that they have added something oriental to the traditional European methods of sociological study. Miss Nakane, in the preface to her very original article "A New Approach to the Study of Japanese Social Structure" (*Chuokoron*, May) wrote as follows:

Of course there is no question about the need to use the European technique of social study, which is very analytical and logical. But we must be aware of the fact that some problems are bound to remain unsolved if we try to adapt western theory to the study of a society which is quite different from European society in its history and tradition.

Miss Nakane accordingly uses oriental criteria along with European ones in her study. This gives her work an original quality; and she has been remarkably successful in depicting a typically Japanese social structure which in itself is neither 'backward' nor 'advanced' but simply different from western ones. This method of measuring cultures by their own indigenous criteria is epoch-making in the history of Japanese studies. Until now Japanese scholars have always imitated western methods under the impression that 'scholarship' simply means that which is intelligible to the west.

While Miss Nakane has pointed out the strength and weakness of Japanese social structure, which may be described as monolithic and strongly influenced by its particular geographical environment, Tsuji has thrown new light on another aspect of Japanese culture in "The Legacy of Three Hundred Years of Tokugawa Rule" (*Chuokoron*, Sept.), in which he has argued convincingly that the so-called 'Japanese character' was formed mainly under the very artificial conditions of the Tokugawa

period and in conformity with its peculiar political system.

Tsuji's conclusion is important for two reasons: firstly it shows how it was possible for a national character to be radically changed in such a short time as 300 years, and secondly it demonstrates that the strength of the Japanese character could only have been produced by such a compact society as that of Tokugawa Japan—a society which Arnold Toynbee evaluated very highly in his article "What can we Learn about World Peace from the Tokugawa Regime?", which appeared in translation in the *Chuokoron* in July, 1963.

Jiro Sakamoto contributed two important articles in 1964: "Japanese Capitalism Ten Years Later" (*Chuokoron*, March) and "A Vision of a Japanese-style Welfare State" (*ibid.*, Dec.). The former is remarkable for its accuracy of detail; the latter for its extraordinarily high estimate of the Japanese role in contemporary world history. Sakamoto wrote as follows:

There are three elements in the new vision of Japan. First, it is Japan that is making pioneer experiments in the present stage of world history. Second, if there is any difference between Europe (including America and Soviet Russia) and Japan, it is that it is Europe which needs to imitate Japan. Third, the greatest difference between Europe and Japan is that while Japan is greatly concerned with cultural values, dynamic progress and economic cooperation, Europe's greatest concern at present is with the perfection of destructive armaments.

To illustrate this third point Sakamoto compares statistics concerning industrial productivity and expenditure on national defence per capita in America and Japan respectively. America's productivity is only 3 times that of Japan, but her defence expenditure is 50 times. This, Sakamoto feels, is a matter of the deepest concern. He also maintains that, by the irony of history, it is only Japan which can assist effectively in the solution of the so-called 'North-South problem', because only Japan is free from the taint of the cruel colonialism of the past.

A second characteristic of the new younger scholarship is the appearance for the first time during the past 30 years of many able scholars who are not associated with left wing thought. In a lecture given in Washington last March, David Riesman said that while America had both right wing and left wing scholars, all of Japan's scholars were left wing. This is no longer true; and the studies of Japanese culture by non-left wing scholars during the past year have made the greatest contribution, together with Edwin Reischauer's short but suggestive article, "The Characteristics of Japanese History" (*Asahi Journal*, Sept. 6).

Mention must also be made of Yūji Aida's article "Historical Conflicts between Eastern and Western Japan" (*Chuo-koron*, April). This article provoked a nationwide controversy, and the majority of critics rejected Aida's thesis. But what he called 'typically western' made us think anew about the fundamental characteristics of Japanese culture. According to Aida, the earliest culture of Japan originated in the western part of the country. But in the Tokugawa period the culture of the east became predominant, while the Meiji Restoration represented a second reversal in which the west once more triumphed over the east. In contrast with the traditional understanding of the matter, Aida considers this western culture to be very 'masculine'. He concludes that Japan today, under American influence, is once more dominated by eastern culture which is typically 'feminine'. He himself, it seems, would like to see yet another restoration of the hegemony of western Japan.

Aida's article is a good example of many serious attempts to make a fundamental reappraisal of Japanese culture, which has hitherto been dismissed as 'backward' or even condemned as 'criminal'. Never before have so many studies of this kind and of such a high quality been made by Japanese writers. Together with this new trend among young scholars we must consider the frank criticisms of the Allied Occupation of Japan

which have been made in books and articles by such important writers as Fusao Hayashi, Shinko Ōkuma and Nobuyuki Tateno.

A NEW NATIONALISM IN A MULTICENTRED WORLD

The new 'nationalism' or revival of Japanese values is one of the consequences of the world's becoming 'multicentred', a development referred to above. The recent nuclear testing by China has given further impetus to this, and it seems probable that these tests, by giving a strong voice to China, will fundamentally modify the position of Asia in the world. Asia will cease to be an area subordinate to the west and will in the near future become its equal.

Two important articles by foreign writers published in translation during 1964 exerted an important influence in this connection, and gave rise to many comments and criticisms. Pierre Gallois' "L'Équilibre de la Prudence" (*Chuokoron*, April), which argued that the possession by a nation of even a small quantity of nuclear arms gives it sufficient destructive power to force other nations to respect its autonomy (the argument which is said to lie behind De Gaulle's policy), was hailed by many as a proof that the era of the super-sovereignty of the two great powers is at an end, the world consequently freed from the conflict of ideologies and the way opened to coexistence—a coexistence which even the ousting of Krushchev was unable to destroy.

This thesis was ably interpreted from the Japanese point of view by Kōsaka, the young scholar already mentioned, in "Japan and the Diversification of International Politics" (*Chuokoron*, Dec.). The approach of Kimihide Mushakōji in "Japan and the Age of Universalization" (*Chuokoron*, Nov.) was somewhat different. Mushakōji pointed out certain national characteristics which inevitably make Japan's attitude towards the international world a somewhat special one. Never having

been colonized by the west, the Japanese have not had the experience of being educated within the sphere of western society and in alienation from their own culture and national aspirations. Consequently (unlike such men as U Thant) the Japanese can never become 'cosmopolitan'. Mushakōji wrote: "This is a phenomenon which is extremely rare in human history; but the Japanese elite have always found their justification solely in their nationalistic purpose. They have always been conscious of representing their country, and have never felt themselves to be individuals." This peculiarity, which was their strength in the building of an independent and powerful nation, has become a kind of weakness in an age of 'universalization'. He concludes that it is the task of the New Japan to transform the energy with which, in the past, foreign ideas have been assimilated for the benefit of the nation into a willingness to accept responsibility in a world which is gradually becoming multi-national in a true sense.

FALL OF THE AMERICAN IDOL

The second influential foreign article was George Kennan's "The Japanese Security Pact and American Policy" (*Asahi Shimbun*, Oct. 2 & 3). Kennan confessed the limitations of American ability to solve, and even to understand, the problems of other countries, and stressed the need for mutual rather than merely one-sided international co-operation. Although the influence of this article extended only to a relatively small group of intellectuals, its significance was not difficult to appreciate in view of the progressive deterioration of the situation in Vietnam; and the Japanese discovered an American conscience in this professor of international politics. Almost without exception, the Japanese are convinced that America can never bring the war in Vietnam to a successful conclusion, and they also believe that, however sincere Americans may be when they claim to be making sacrifices in the cause of human-

ity, they are in fact stubbornly persisting in this war with little regard for the interests of the Vietnamese themselves. Here lies that tragedy and irony of America which has been pointed out by Arnold Toynbee and by Reinhold Niebuhr.

Fusao Hayashi's book *Justification of the Pacific War* must not be ignored in forming an estimate of the Japanese attitude towards America. It is a very well documented and persuasive defence of Japanese policy, and argues that Japan's act in beginning the Pacific war was inevitable, and that that war was in reality merely a part of what he calls the 'Hundred Years' War' which was begun by the American Commander Perry and others. In my opinion he has succeeded in demonstrating the unfairness of the trials of 'war criminals' held in Tokyo after the war, in which the entire responsibility for the war was laid at the door of the Japanese. This view was supported by Nobuyuki Tateno in his recent book, *The Allied Occupation of Japan*. Tateno described the trials in great detail with many quotations from the official records, and concluded that they were a mere farce giving expression to the feelings of the victors.

This toppling of the American image from the pedestal of omnipotence and infallibility must however be clearly distinguished from the condemnation of America as an 'imperialistic devil' by the left wing. The new understanding of America is deeper and less emotional. America has turned out at last to be simply one among many nations, having its own weaknesses and strengths. This seems to have become the most common attitude towards America among Japanese today.

LESSONS OF THE OLYMPIC GAMES

The Olympic Games held in Japan in 1964 contributed greatly towards the creation of a new understanding of the world in the Japanese mind. Even quite small children came

to understand the division of the world into many nations—something which had previously been thought of as a characteristic of the western world! They learned to respect a national flag, and, moreover, learned that national flags are not necessarily associated with war but can be used for peaceful purposes and in friendship. When, at the start of the Games, the North Korean and Indonesian delegations departed soon after arrival because they were unable to conform to the international regulations, many Japanese were very concerned. But two lessons were learned from this incident: the need for strict obedience to the authority of international law, and the fine example set by those delegations which left without making any disturbance. On the whole it was very beneficial for the Japanese to be able to take a peep at an international stage on which all as far as possible are accorded fair play.

The victory of the Japanese volleyball team taught the Japanese *konjō* (obstinate fighting spirit), while their defeat at *jūdō* taught them the opposite lesson: that physical limitations cannot be overcome merely by *konjō*. This practical lesson concerning two contradictory yet complementary elements of victory helped the Japanese towards greater maturity in international life.

A deep concern for one's country often goes to extremes, and there was some anxiety lest this should happen at the Games. But fortunately Japan's lack of military strength at present prevents Japanese nationalism from assuming a dangerous form; and the Games gave Japan a good opportunity to compete for superiority not in war but in sport, in the arts and in technological skill. The architecture, athletic equipment and organization were all things of which Japan could be proud, quite apart from the few victories won in the Games themselves. The Multi-purpose Gymnasium at Yoyogi in Tokyo is a building of which Japan has every right to be proud, and the name of Kenzo Tange has been added to the list of outstanding architects in the world today. Tange is a genuinely

original architect, not a mere imitator of European architecture.

NEW STUDIES IN JAPANESE HISTORY

The 'new nationalism' has been reflected in a sincere concern for Japanese culture and tradition shown in the works of a number of well known writers. Among these must be mentioned Katsuichiro Kamei's *Medieval Views of Life, Death and Religion*, the third of a trilogy on the history of Japanese thought. Among other things this book reflects a revival of interest in some aspects of Buddhist history, particularly in the life and teaching of Shinran, one of the founders of Japanese Buddhism. Akira Honda's *Introduction to the "Tannisho" of Shinran*, which remained on the best seller list for 5 months, is another example of this revival. There have been many reports of its influence: many girls in Christian schools are said to have remarked, on reading Shinran for the first time, that they preferred him to Jesus—that is, to the cheap and sentimental picture of Jesus which had been drawn for them by some American missionaries.

Sohichi Ōya's *Flames on the Stream* in 4 volumes is also a best seller. It is an attempt to re-evaluate Japanese history, and is representative of a genuine search for national identity by many intelligent Japanese today: its theme was aptly summarized by Rensoul in the *New York Times* in the phrase "Timid Giant Seeks Identity". In connection with this search we should do well to remember a remark made by Nobuyuki Ōkuma in the *Asahi Shimbun*, that the Occupation with its attempt to guide the Japanese towards democracy was a failure in that, far from fostering, it only succeeded in destroying latent seeds which could have developed into a genuine native democracy. Although we may admit that there is a trace of exaggeration in this comment, most Japanese felt that there was an element of truth in it.

FUTURE PROSPECTS

To conclude this brief study of current thought in Japan in 1964 a few words must be added about internal politics. The criticism of the Ikeda government concentrated mainly on three of its aims: the creation of a 'new image' of the Japanese; the correction of the excess of economic growth; and the investigation into the validity of the post war constitution. No answer has been found to any of these problems, with which the new government of Mr. Sato must now concern itself. But the trend of self-examination among Japanese intellectuals will provide a good foundation for this task. Our hope is that this time new wine will be put into new wineskins, and not into old ones.

CHAPTER 5

THE NON-CHRISTIAN RELIGIOUS WORLD: EVENTS, MOVEMENTS, AND OPINIONS

Tetsutaro Ariga

This article makes no claim to be exhaustive. It is merely an attempt to record certain topics which seem to the writer to be significant and to indicate current trends in the religious world of Japan.

PEACE MOVEMENTS AND RELIGIONS

All religious sects in Japan today, including those which once enthusiastically supported the militaristic national policy, are for peace, and many religious leaders have been active in the peace movements. These were greatly concerned over the split which occurred at the Anti-Atom Bomb Conference in August, 1962 between those who were opposed to any nuclear testing whatever and those who only wanted to protest against the tests made by the Western powers. Those who adopted the former position later organized under the leadership of President Matsushita of St. Paul's University, Tokyo to raise money for the erection of a Torch of Peace in Hiroshima as a visible symbol of their ideal. A number of religious organizations, including East and West Honganji, PL Kyodan and Rissho-koseikai, made substantial contributions, and the Torch, designed by Professor Kenzo Tange of Tokyo University, was unveiled on August 1st 1964 in the Peace Park before a large crowd which included representatives of Shinto, Buddhism and Christianity.

The Second International Peace Conference of Religious

People was held in July in Tokyo. (The first such conference had been held in Kyoto in 1961 to correlate "the peace of mind within us and the peace of the world"). The Tokyo conference was attended by 200 Japanese and 50 foreign delegates from 18 countries. But it was dominated by people of left wing sympathies, and issued a statement which was explicitly against "American imperialism" and supported the anti-colonial, anti-imperialistic movements in Laos, Vietnam and Korea. It also opposed, in the name of freedom of religion, all financial aid from abroad (notably from the 'imperialistic' countries) for religious purposes. The Soviet newspaper *Izvestia* criticized the conference as too pro-Peking.

MEMORIAL SERVICE AT THE YASUKUNI SHRINE

In 1963 a memorial service for the war dead of the Second World War had been held at Hibiya Public Hall on August 15th, the anniversary of the armistice. A similar service was planned for 1964 to be held in the same place; but the Cabinet later decided that it should be held instead at the Yasukuni Shrine, which is a Shinto shrine dedicated to all Japan's war dead. The sanctuary itself was not used; but about 2,000 people, of whom about 1,300 were members of the bereaved families, gathered in the outer court. The Emperor, who was present with the Empress, read a message, and the Prime Minister, Mr. Ikeda, also read a statement commemorating those who had lost their lives. The non-religious character of the ceremony was carefully maintained in accordance with the Constitution. But in connection with this event it should be remembered that there is now a strong movement among certain Shintoists to make the Yasukuni Shrine a non-religious, state-supported institution dedicated to those who laid down their lives for the nation. This idea naturally makes a strong appeal to the sentiments of the bereaved, but it seems that if the plan is to create an institution which though technically

non-religious is in reality still fundamentally a Shinto shrine, this would be a breach of Article 20 of the Constitution.

DEATHS OF DRS KISHIMOTO AND MAKINO

Two prominent figures in the religious world of Japan died in the early part of the year. The death of Professor Hideo Kishimoto on January 25th was lamented by many people in the academic, cultural and religious fields both at home and abroad. In 1954, while he was lecturing in the United States, he had been struck by cancer and had undergone a major operation. However, he recovered from this, and his last years turned out to be the most active and useful period of his life, though he was constantly threatened with a fatal relapse. He was a leading scholar in the field of religious research, and a moving spirit in the Japanese Association of Religious Studies. He also directed the International Institute for the Study of Religions in Tokyo. He made the most of his earthly life. And it was precisely this which was his philosophy of life, a philosophy which was based upon his belief that man's present life on earth is the only one which is given to him. In an essay published in the journal *Risō* ("Ideal") (Nov. 1963) he had frankly revealed his views on life and death. Although many religious people (including, of course, Christians) would find it difficult to agree with this positivist view, no one who knew Kishimoto could fail to admire his courage to live and work, or to appreciate his selfless devotion and service in the cause of inter-faith and inter-cultural understanding and co-operation.¹

Another leader whose death must be recorded here is Dr

¹ The full text of Kishimoto's *My View of Life and Death*, in English translation, is to be found in *Contemporary Religions in Japan*, V 2, June, 1964 (published by the International Institute for the Study of Religions, Tokyo, whose director is now the Rev. William Woodard).

Toraji Makino, who died on Feb. 1st at the age of 92. He had once been a Congregational minister, but later became a social worker. Subsequently he was elected President of Dōshisha University, Kyoto. Shortly after the war he retired from Dōshisha and did much to promote inter-faith understanding and cooperation. He helped the International Interfaith Fellowship of Kyoto to get started in 1947 and was its president until his death.¹ He was also a vice-president of the Suzuki Research Foundation, a foundation for the promotion of religious research, with Dr. Daisetsu Suzuki as president.

RECENT BUDDHIST SCHOLARSHIP

Towards the end of the year the Suzuki Research Foundation published the Sanskrit text of the *Mādhyantavibhāga-bhāṣya* prepared by Professor Gajin Nagao. It has an introduction in English and Sanskrit-Tibetan-Chinese, Tibetan-Sanskrit and Chinese-Sanskrit glossaries. This is the result of many years' labour by the Professor of Buddhism at Kyoto University. Another important production by Buddhist scholars is the index to the *Daizō-kyō* (*Tripitaka* in Chinese translation), on which six Buddhist universities have been collaborating since 1958. When completed it will comprise 46 volumes, of which 4 have so far been published. This great project is partly subsidized by the Ministry of Education and partly by some prominent persons in the business world, who have undertaken to raise some \$300,000 towards its cost.

The catalogue of the *Ritsu* (*vinaya*) literature, dedicated to the memory of the Chinese priest Ganjin on the 1,200th anniversary of his coming to Japan, which was celebrated at

¹ After Dr. Makino's death the present writer became president. One of the two vice-presidents is a prominent Shin Buddhist, the Rev. T. Fujioto and the other is the Rev. T. Miyake, a great leader of Konkō-kyō.

the Tōshōdaiji, Nara in June, is the singlehanded achievement of the Rev. Myōhon Tokumoto, a Buddhist priest at Nara. It took him 15 years to complete it. Another project which should be mentioned here is an encyclopedia of Buddhism in French, sponsored by the Institut Franco-Japonais in Tokyo which has secured the collaboration of several eminent Buddhist scholars including Enshō Kanakura, Shōson Miyamoto, Gajin Nagao, Hajime Nakamura and Susumu Yamaguchi. It will be in 16 volumes, and is expected to be completed in about 5 years' time.

The Chizan branch of the Shingon sect has begun an edition of the Chizan literature, to be completed in 1968 in 20 volumes. The Institute of Zen Culture in Kyoto is working on a dictionary of Zen. Ryūkoku University in Kyoto completed in 1964 an index to the *Kyō-Gyō-Shin-Shō*, the major doctrinal work of Shinran.

JAPANESE BUDDHISTS ABROAD

The All-Japan Buddhist Federation sent a delegation of 31 to Denmark in June to present a large library of Buddhist books, mainly in Chinese and Japanese, to the University of Copenhagen. The gift was made as a mark of appreciation for a very generous gift of Christian Bibles which the Danish Bible Society had made to the Buddhists of Japan in 1963. The visit was partially sponsored by the Buddhist newspaper *Chūgai Nippō*, and the delegation was accompanied by Mr Tsunetaro Miyakoda, the secretary of the Japan Bible Society. Afterwards the delegation went on to visit other European countries. In Switzerland they were welcomed at the headquarters of the World Council of Churches in Geneva by Dr. W.A. Visser t'Hooft, Bishop Lesslie Newbigin, and Dr Charles Germany, a former missionary to Japan. In welcoming them, Dr Visser t'Hooft said: "It is important that men of different faiths should come to know each other not in stereo-

types or through a third party, but in direct confrontation.” Bishop Newbigin added that the “centres” in Asia supported by the World Council are animated by a spirit which desires “to listen as well as to speak, to receive the gifts which God has given to others, as well as to give what He has entrusted to us”.¹

A number of Japanese Buddhist philosophers participated in the fourth East and West Philosophers’ Conference which was held at the University of Hawaii, Honolulu from June 19th to August 9th. Among these delegates were Shōson Miyamoto, Hajime Nakamura, Daisetsu Suzuki, Gibun Ueda and Tokuryū Yamauchi.

The seventh Buddhist Conference, held in Sarnath near Benares (*Vāranaṣī*, India from November 29th to December 4th was attended by delegates from 24 different countries, including Japan (though no delegates were able to come from China or North Vietnam). The Rev. Riri Nakayama who represented the All-Japan Buddhist Federation made two proposals to the Conference: that the office of the World Buddhist Federation should be moved from Bangkok to Tokyo, and that the Federation should engage in promoting mutual understanding and co-operation among the religions of the world. The first of these proposals was made because there had been dissatisfaction expressed in some parts of Asia when the Federation’s office was transferred from Rangoon to Bangkok in 1963. The Conference finally decided not to move it again but to leave it in Bangkok for another 4 years; but at the same time it gave some satisfaction to the Japanese delegation by suggesting Japan as the place of the next Conference in 1966. The second of the two proposals was fully agreed to by the Conference. After this meeting, Mr Naka-

¹ Quoted from the WCC “Information”. The NCC Centre for the Study of Japanese Religions, of which the present writer is director, is one of the centres referred to.

yama paid a visit to Rome, where he was accorded an audience by the Pope.

LAVISH BUILDING ACTIVITY

Huge sums of money were spent by religious groups during 1964 on new and lavish buildings, the cost of which in some cases amounted to millions of American dollars.

On April 1st, Sōka Gakkai dedicated its Great Hall (*Dai Kyaku-den*, literally "Audience Hall") in the precincts of the Taisekiji, the 'cathedral' of Nichiren Shōshū. On May 16th the main temple of Risshō Kōseikai in Tokyo, including a hall large enough to seat 30,000 people, was completed. On November 8th the Temple of Miroku (Maitreya) was completed on Mt Tōgasa, Izu. In addition to the main sanctuary, this temple contains an auditorium and a training centre with a dormitory for pilgrims. It was built by the Reiyūkai and took 4 years to complete, at a cost of no less than 19 million dollars!

Another building completed in 1964 is the huge refectory of Tenrikyō, which is said to be large enough to feed up to 30,000 pilgrims at a time. It is only one of a number of buildings which were being erected during the year. Among the houses built by older religious sects may be mentioned the rebuilt Tsumura Betsuin at Osaka, built by the West Honganji Sect.

Most of the above mentioned buildings cost astronomical sums which indicate the popularity of the sects which built them. Another example of such affluence is the wedding of the eldest son of the chief priest of the East Honganji sect of Shin Buddhism, whose celebration is said to have cost \$140,000.

CONGRESSES

The fifth Congress for Cultivating the Human Spirit (this is the official translation of *Seishin-bunka Kokusai Kaigi*) met

in Tokyo in August and was attended by 250 people representing 20 nations, who afterwards toured the country and held their closing session in Nagoya. It was sponsored and presided over by Mr Yonosuke Nagano, the founder and head of Ananai-kyō,¹ although the name of this religion was not once mentioned during the congress. President Macapagal of the Philippines, President Radhakrishnan of India and Mr. Ikeda, the Japanese Prime Minister, sent official greetings. The culminating event of the congress was the signing of an agreed statement between Japan and the Philippine, Indian and Pakistani delegations respectively, which contained the following declarations: "Cultivation of human spirit based on the realization of the Great Universal Life and industrial development which depends upon the real Industrial Spirit, will serve not only to create the welfare of human being but will also coincide with the interest of the people and the nations"; "We respect the teaching of the Great Life of the Universe, that is the Real Religion"; "To unite the minds of the people of both nations and to cooperate together to establish real world peace."²

The Union of the New Religious Organizations (*Shin-shū-ren*) held its third Seminar Conference in April at Nippon University, Tokyo. Its theme was "The Rediscovery of Beauty in Japan", and it was attended by more than 700 people. The lectures were given by distinguished scholars including Mitsuo Akiyama, an art historian, Heinrich Dumoulin, a Jesuit philosopher, Shōkin Furuta, a Zen Buddhist, Rokusaburō Niheda, a philosopher of religion, and Tarō Okamoto, a painter and art critic.

1 On this religion see H. Thomsen, *The New Religions of Japan*, Tuttle, pp. 143ff.

2 Quoted *verbatim* from the official English text.

MISSIONARY WORK

Sōka Gakkai opened missionary work in South Korea in October, 1963 and made a successful beginning. But in January 1964 the government of South Korea declared Sōka Gakkai to be an "anti-democratic" organization and forbade its missionary activity.¹ It should be noted that its work in Taiwan had already been forbidden, and the branch which it had established at Taipei dissolved.

In contrast, Tenrikyō had better fortune with the work which it had established in the Congo. It announced in its weekly bulletin that the President of the Congo had personally assured a Congolese Tenri believer that no obstacles would be placed in the way of the Tenri mission there. This Congolese believer had been converted to Tenrikyō during a visit to Japan, had been trained in Japan as a lay worker and had been actively engaged in evangelism in the Congo together with Mr Naohisa Takai, who had been sent there as a missionary, since November, 1963.

SŌKA GAKKAI AND POLITICS

The Sōka Gakkai celebrated the formation of a political party called *Kōmeitō* at a meeting in the auditorium of Nippon University on November 17th. It had been known that Seichō-no-Ie would support one candidate and Risshō Kōseikai three candidates in the election for the House of Councilors (the upper house of the Diet) in 1965. But the political advance of Sōka Gakkai caused particular concern and alarm among many people, and admiration among others.

¹ However, the ban was appealed and the court ruled that this violated the constitutional guarantee of religious freedom. It is predicted that the cult will resume its rapid growth. (Edit.)

An excellent English introduction to Sōka Gakkai was published in 1964 by the Rev. Noah Brannen, in two articles in *Contemporary Religions in Japan*.¹ Three monographs in Japanese published during 1964 are also informative and interesting: Kazuo Kasahara, *Kakumei no Shūkyō* (Religions of Revolution); Kyōtoku Nakano (ed.), *Sōka Gakkai e no Kyōgakuteki Hihan* (Doctrinal Criticisms of Sōka Gakkai); Hiroi Takase, *Kōmeitō* (The *Kōmeitō* Party).

Mr. Kasahara, who has an excellent knowledge of Japanese history, compared Sōka Gakkai with the Ikkō (Shin Buddhist) Uprisings which occurred in various parts of Japan between 1474 and 1580. Shin Buddhism's remarkable ability to organize the common people for communal as well as purely religious purposes became evident after Rennyo became head of Honganji in 1457. This phenomenon attracted the attention of the ambitious warriors of those unsettled times, some of whom succeeded in using the organization for their own military ends, arming the already organized Shin believers and giving them military training. In the same way, observes Mr. Kasahara, the ever-growing and highly organized Sōka Gakkai cannot fail to be a temptation to the political leaders of the present time.

One difference between Shin Buddhism and Sōka Gakkai should however be noted. While Shin Buddhism in itself has no interest in politics, Sōka Gakkai has its own political ambitions, having inherited the teaching of Nichiren, which aimed at the realization on earth of the oneness of the Law of Buddha and the Law of the State (ō-butsu-myōgō). In accordance with this policy, Sōka Gakkai nominated 6 candidates for the House of Councillors in the 1956 elections, 3 of whom were elected. In 1959 they again nominated 6 candidates, all of whom were elected. In 1962 they had 9 candidates, all

¹ "Sōka Gakkai's Theory of Value" and "False Religions, Forced Conversions, Iconoclasm" (V, 2 & 3).

successful; and in November, 1964 when they formed the Kōmeitō as their own political party, they announced that they will put up no less than 14 candidates for the House of Councillors and 32 for the House of Representatives (the lower house) in the 1965 elections.

Mr. Takase's book *Kōmeitō* described these developments very vividly. The tone of the book is very sympathetic, although the author is not himself a member of Sōka Gakkai. The political ideal of the party has been announced as *buppō-minshu-shugi*, i.e. a democracy based on the Law of Buddha. It is claimed that this kind of democracy will bring about a higher unity of the "freedom" and "equality" which are said to be represented by the democratic and communist systems respectively. On the international level the party's goal has been defined as *chikyū-minzoku-shugi*. The real meaning of this term is "global one-people-ism", i.e. that all mankind should live together in peace as one people. This should therefore be quite different from German Nazism with its emphasis on the superiority of one race over the others. Nevertheless, many people seem to sense in the whole development of Sōka Gakkai a tendency towards totalitarianism. Sōka Gakkai is strong among unorganized labour, which constitutes two thirds of the entire labouring population of Japan, whereas it is on organized labour that the Socialist and Communist parties depend for their support.

Finally, *Doctrinal Criticisms of Sōka Gakkai* is a collection of essays by 11 authors together with some additional material. The authors are almost all Buddhist scholars belonging to various schools including Shin, Jōdo, Rinzai, Sōtō, Nichiren and Tendai. One is a Christian. Dr. Gempō Hoshino, President of Ryūkoku University, Kyoto, writing from the standpoint of Shin Buddhism, wrote: "Sōka Gakkai's doctrine, as doctrine, hardly merits serious criticism. Its criticism of Shin Buddhism is simply ridiculous. However, the fact should be recognized that of all the new religious movements of the

post-war period Sōka Gakkai's development has been the most conspicuous. . . . In what does Sōka Gakkai's power of attraction consist? It will not be unprofitable to search for it under the doctrinal surface, in the actions of the Gakkai."¹

It would seem that this represents the attitude of many learned Buddhists toward Sōka Gakkai. In the doctrinal sphere it may not be difficult to refute its arguments. But the movement is daily growing, spreading and penetrating society. Professor Sōsuke Nishimoto of Kyoto Prefectural University, a professor of psychology and education, contributed an article to the Buddhist monthly *Daihōrin* (March, 1964) entitled "Bukkyō wa Kono Mama de Ii no ka?" (Is the Present Condition of Buddhism Sound?) in which he called upon his fellow Buddhists to take seriously the challenge of the new religions, including Sōka Gakkai, because these people are practising what they teach, whereas traditional Buddhists have too often neglected their practical moral duties. Professor Nishimoto himself combines in his own person a sound scholarship and an ardent Buddhist faith.

EPILOGUE

When a giant awakes we must expect the event to provoke from the onlookers a double reaction: excitement and apprehension. We may perhaps sum up the theme of these articles with these two words. The future is still uncertain; but wherever Japan is going, it is moving much faster than it was only a short while ago. And inseparably linked with the future of Japan is the future of the Christian Church in Japan. If the nation has been stirred, we may expect the Church which is part of the nation to be stirred also. But if the Japanese nation is still not entirely certain where it is going, it is for the Church to be its conscience and to give it leadership. In 1964 there

¹ *Op. cit.*, p. 32. Translation mine.

have been some signs that the Church is beginning to recognize and accept that role. But these signs are still all too few. It is in the proportion that it does so in the years to come that it will find itself taken seriously by the nation as a whole. The other religions are on the move as perhaps never before. Some of them are very ready to assume such a role. The Church, which knows that what it has to give is infinitely more valuable, must not be an exception.

PART II

CHURCHES, INTER-CHURCH AND INTER-MISSIONARY GROUPS

Edit., Norman H. Nuding

INTRODUCTION

In the discussion concerning the life of the "younger churches" much has been said within the last decade about "change" and even "revolution." We who have lived in Japan have been confronted with dramatic visual evidence of technological and social change in heretofore unimagined proportions. In contrast, change within the church in Japan itself, has seemingly been taking place rather soberly and quietly. When the perspective is only that of one year not much is evident. But change has been taking place. The problem of the transfer from mission group to national church has been under discussion for years. There are still some groups that are struggling with this problem. But when we pause a moment to reflect upon the overall situation, we realise that those groups are now in the minority. We have gone over the hump. The national churches are established, and the authority of groups of foreign missionaries has receded appreciably. There is also evidence that the churches are becoming stronger. To give one example, in virtually every segment of the church the number of Japanese pastors or priests is on the increase. Within the last decade, in many churches the number of pastors has increased as many as five or six times. While this fact in itself does not preclude the strengthening of the church, it is certainly a vital factor for measuring expected potential.

Development in the areas of inter-church cooperation is very slow. From time to time an excited voice is raised in

the interest of ecumenicity. But in reality, the few areas in which there is real cooperation are not nearly so exciting. It is fair to say that the churches in Japan have not been deeply involved in the Ecumenical movement except as they have vicariously experienced the merger of churches elsewhere in the world.

Change within the church has in many cases changed the nature of participation by missionaries in inter-denominational missionary organizations. During the past year, one of the largest missionary fellowship groups could only muster a handful of people to attend its annual nation-wide meeting even though a top-flight program had been prepared. Another group could not find anyone who sensed a deep enough loyal responsibility to his organization to write an article for this publication. However some groups using new approaches have captured the interest of missionaries in other ways. By and large the missionary is busy within the framework of the church he serves. It would seem that he no longer feels the deep need that he once did to discuss the specific problems which he experiences as a missionary, with his fellow missionaries from other churches.

In the pages that follow the reader will find an article concerning the Protestant Churches, the Roman Catholic Church and the Orthodox Church. There are summaries of inter-church activity, inter-missionary activity and accounts of groups that attempt to provide the way for dialogue at various levels of Japanese life.

CHAPTER 1

JAPAN'S PROTESTANT CHURCHES: SOME RECENT TRENDS

James M. Phillips

If 1964 was memorable for anything, it was surely memorable for the Tokyo Olympics. The fact that this international sports competition was such a source of enjoyment and pride to Japanese in all walks of life was not only because of the inherent delight of the athletic events themselves, but also because of what the Olympics represented. For here within the compass of an athletic pageant one could see and feel in dramatic fashion the major currents which have gone into the making of present-day Japan. Tokyo, the world's largest city and teeming capital of one of the world's most highly-industrialized countries, with all the patriotic pride and secular pomp that a prosperous society could muster, was host to a magnificent international gathering. Here were all the main currents of modern Japan: industrialization, urbanization, prosperity, patriotism, secularism, and internationalism.

Furthermore, the Olympics provided proof that these main currents of Japanese life have given rise to a society that thinks of itself quite differently than it did in the "postwar period." Even in popular conversations people no longer referred so much to "postwar Japan" (*senjo no Nippon*) as to "modern Japan" (*gendai no Nippon*). For the consciousness that Japan has been living in a "postwar era" has been replaced in the popular mind by the feeling that the nation is in a modern age, which might be called the "post-postwar Japan." This was symbolized in the Olympics by the torchbearer at the opening ceremony, Yoshinori Sakai, who was born near Hiroshima at the time of the dropping of the atomic bomb. His presence demonstrated that a new generation has come to the fore in Japan, even though

those who still sit in the seats of power have been nurtured in an earlier era.

What has been the attitude of the Japanese Protestant Churches toward the main currents of this "post-postwar Japan"? One may answer: They have responded with whole-hearted acceptance and approval—or have they? They really haven't been sure at all. The churches have had an ambivalent attitude toward these currents, an attitude that combines both love and hatred toward them at the same time. The churches have resembled hesitant swimmers standing at the edge of a fast-rushing stream, fascinated by its eddying currents, yet reluctant to take the plunge. Both by tradition and by temperament, Japan's Protestants have been brought to feel a profound ambivalence toward the main currents of life in "post-postwar Japan." Unlike their countrymen of traditional Buddhist and Shinto background who view most of these new developments with unmitigated dismay, Japan's Protestants have been willing to acknowledge much that is good and encouraging in the new currents of the times. Yet they have not felt as their countrymen in the New Religions that the new currents are an unquestioned blessing that ought to be utilized without qualm or restraint. The churches have had to face the problem which Paul had posed in I Cor. 14:8: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

What lies behind this ambivalent attitude of Japan's Protestants? To answer this, one must look more closely at the main currents of life in "post-postwar Japan", and to examine the responses of Japanese Protestants to them in the distant and the recent past. The reader must be warned at the outset that this will necessarily be a very selective and incomplete analysis, for it is clearly impossible to do full justice to a phenomenon like Japanese Protestantism with its bewildering variety in the space of a short article.

Is "Industrialization" a good thing?

From the start, it was industrialization as it took root in Japan that was the primary force in the creation of a new society. But has it been for good or ill? Some have seen industrialization as the Pandora's box from which all sorts of evils have sprung, while others have viewed it as a cornucopia from which all sorts of blessings have poured. Karl Löwith was probably the first to use the term "ambivalence" to describe the Japanese reaction towards what they have received from the West, and it is still a valid description. Industrialization and Protestantism came to Japan at about the same time, but industrial methods soon became much more indigenized than did Protestant faith. It was this peculiar yet effective blending of Western industrial patterns with traditional Japanese cultural patterns that made Japan into a world power, and helped set it on the path of exploitation of other areas which was brought to an end by the nation's defeat in World War II.

In the postwar period, Japan's industries made a rapid recovery, and so did many of the ugliest features of industrial exploitation as it has been practised in Western countries. Communists and others concluded on the basis of their ideological outlook that the nation's industrial system was simply sowing the seeds of its own destruction, and that it would only be a matter of time before Japan herself became Communist. But by the onset of the post-postwar period, Japan's industrial system had been so tempered by various social controls that some of its gravest problems have been to some extent ameliorated. The system seemed to have more health and self-confidence than its critics or even its advocates had assumed would be possible.

By 1964, the health of Japan's industrial complex was evidenced by the fact that it was the fifth largest in the world, outstripped only by the U.S., the U.S.S.R., West Germany, and

Britain. Japanese shipyards in 1964 launched more tonnage than the country's two closest rivals combined. The country's electronics industry was second only to the U.S., and its chemical industry and steel industry ranked third in the world. Japan was first in the manufacture of cameras and in the production of movies, third in books, and fifth in automobiles.

On the surface, it would appear that the Japanese Protestant Churches in 1964 paid a great deal of attention to what is known either as "industrial evangelism" or "occupational evangelism." An interdenominational Industrial Evangelism Consultation was held in Hiroshima on May 15th, while the Kyodan held its own Christian Labor Seminar in Tokyo on September 7th, and a Seminar for Working Women in the same city on September 25th. Girls from Christian colleges in Kobe and Tokyo spent their summer visiting Factory Girls' Dormitories in various parts of the country, while the Kansai Labor Evangelism Fellowship marked its eighth year of sponsoring such programs as students-in-industry, labor internships, and labor schools. Attention was brought to the efforts of a Kyodan pastor in Hyogo Ken in his establishing a ministry to truckers using National Highway No. 2. In general, the "industrial evangelism" programs of the Japanese churches have received such notice abroad that lay members of the Presbyterian Church of Taiwan came to Japan to study them, and a Japanese pastor was invited to go to Cairo, Egypt for a three-year period to help with industrial evangelism there.

Yet despite many hopeful signs, there were other indications that the Protestant Churches share in the general disorientation which many Japanese feel in the face of the vast changes which industrialization has brought to their society. "Today's Japanese, whether or not they are conscious of it, have become immigrants in their own country," lamented a 32-year-old student who returned to Japan after two years' study in America. "The difference between modernization here and in the U.S. is that in Japan it is brought in from the outside."

It is little wonder that Protestants have often been caught up in this same perplexity, of feeling like "immigrants in their own country." A young Japanese Christian employed at a large corporation complained that the words he hears in his church on Sunday and the pattern of life that he follows there, seem to bear little relationship to the life he faces at his place of work the other six days of the week. "It's almost like living in two separate worlds which never meet," he explained, adding, "The church gives me very little help in facing the real problems of my daily life."

One of the major problems facing Protestants in Japan as they try to deal with industrialization and other issues as well, is that the churches have been unable to change as rapidly as society at large has been changing. The churches still preserve a pre-industrial ethos that was patterned after that of American Puritanism of the 1860's. The adoption by some of the theological categories of German and Swiss dialectical theology in the 1930's in many ways increased the alienation of Japanese Protestants from their own society. But in the post-post war era there have been signs that some of the younger Protestant churchmen have been groping their way toward a new orientation of faith to culture which would be more responsive to their society's rapid changes. Of course the problem is complicated by the presence of that other phenomenon which industrialization everywhere brings in its train, urbanization.

Is "Urbanization" a good thing?

From the Meiji Era down to the present, Japanese Protestantism has been predominantly an urban phenomenon. In the rural areas traditional religious and social patterns generally have exercised a restraining influence on the new faith, while it has been in the cities that Protestantism has found receptive hearers among those who have been in some measure liberated from the social pressures of the countryside. This pattern

has become so dominant that even so-called "rural churches" often have proved to be nothing more than copies of urban churches, where professional and other non-agricultural people gather to find comradeship with friends of similar background.

Urbanization also brought problems to Japanese society, and the churches were to be hit hard by them. The disintegration of family life, the demoralization of young people, the resort to violence and crime, the feelings of loneliness, frustration and despair to which urban people are subject have had their repercussions in the churches. Many of these problems have become especially poignant in the period since World War II, when many of the restraints and regulations which had been imposed by an autocratic government were removed.

The post-postwar period has shown no signs of decline in the general trend of urbanization, despite almost frantic efforts by planning agencies to check urban sprawl by such devices as building "new towns" and designating "green belt" areas. As has been true in the past, Protestants have responded to urbanization as a development that is partly hopeful, partly discouraging, but in any case inevitable.

In 1964 the churches continued to examine their methods of evangelism in urban areas. The N.C.C. expanded the work of its Visitation Evangelism Committee by holding training institutes in the Kanto, Kansai, Shikoku and Tohoku areas; with the Kyodan conducting institutes in all its districts. The Kyodan's Evangelism Committee also planned pilot projects in various kinds of residential situations in order to test its strategies for "evangelistic area evangelism" (*dendo-Ken dendo*). Almost all of the denominations showed increasing concern for apartment-house evangelism (*danchi dendo*), which will become of increasing importance since the Japanese government estimates that in time one Japanese out of three will be living in an apartment house. Christian social centers and settlement houses continued to seek to minister to people caught up in urban problems, but it sometimes seemed that many urban

dwellers, particularly in apartment-house areas, seemed to be eager to escape to the isolation and anonymity of urban living despite the many hazards involved.

The hazards of city life continued to be there. Sometimes there were of a dramatic nature, such as the Niigata earthquake on June 16th, which called forth massive rescue operations in which many Christian organizations and individuals played their part. But more often the hazards were of a persistent, year-round variety, such as those which threaten family life. The N.C.C.'s Christian Home and Family Committee held a seminar on family problems in Matsuyama from January 29th while the N.C.C. as a whole approved a statement on responsible parenthood and against induced abortion, at its March meeting. In the latter statement it was pointed out that there may be as many abortions each year throughout the country as there are live births. There can be little doubt that the crowded living conditions and deteriorated moral climate of the nation's cities are in large measure responsible for such conditions.

The problems facing rural areas have also been in large measure the aftermath of urbanization. The desperate plight of farmers in the Hokkaido and the Tohoku areas during 1964 showed what could happen when adverse natural conditions were added to the problems of areas plagued by shortages of manpower and capital. Amidst such conditions, rural churches continued to have an uphill climb, but their problems continued to receive attention. Pastors from 25 city churches spent the summer aiding struggling rural churches, in emulation of the L-type evangelistic efforts of pastors from abroad. And the Japan Baptist Union at its January 16th consultation on frontier evangelism in Yugawara re-emphasized the layman's role in building up frontier churches. The idea that every frontier church must have a full-time pastor and a self-supporting program was thought to be unrealistic in an age when the rural areas are not enjoying their share in the nation's general

prosperity.

Is "Prosperity" a good thing?

Thinking in the abstract, one might conclude that the material prosperity which industrialization has brought post-postwar Japan ought to be considered a great deterrent to Christian growth. But in fact, modern Japanese history shows that a certain measure of material prosperity has gone hand in hand with Protestant progress. In the Meiji Era Protestant congregations were made up of people who were generally of solidly middle-class background. If Christianity did not penetrate very high into the wealthier classes, neither did it attract many members from the bottom of the economic ladder. The very patterns of Protestant church life were based on the unspoken assumptions of a certain measure of financial strength. After all, those who could not arrange to have time off on Sunday were severely limited in their church participation. And the ideal of a self-supporting church with its own building and full-time pastor was only capable of realization when some measure of economic well-being was present. Furthermore, the demands for education in Christian schools, for Christian publications and mass communication, for evangelistic programs and social welfare projects, all presupposed an economy which was operating above the subsistence level.

Yet from the Meiji Era right down through the post-World War II period, Japan's middle classes never reached anything like the measure of prosperity of their counterparts in Western countries. The reason was that their country's perennial shortage of capital made it necessary for the government to extract as much capital as possible from its citizens through forced savings, taxes, and the like. After World War II, a great deal of the nation's strength was given over to the rehabilitation of its war-devastated economy. But by the onset of the post-postwar era, the rapid expansion of the

economy with a high productivity rate and minimal expenditures for armaments made it possible for a larger percentage of the nation's people to enjoy a measure of prosperity than had ever been the case in the past. Of course there remained serious pockets of poverty, but as for the average Japanese, "he never had it so good."

During 1964 the signs of the nation's prosperity were there for all to see. Personal income of the individual had risen about 100% over the previous decade, to ¥201,600 or \$560 per year. While this is still some distance from living standards in most parts of Europe and America, it is nevertheless significant that 88% of Japanese households have television sets, 62% have washing machines, and 33% of the farms have a tractor. The nation's Gross National Product in 1964 was about 10% higher than that of 1963, and this after several years of such growth was an unmatched record for a highly industrialized country. And in spite of a renewed shortage of capital which led to a "tight money" policy and an increase in the number of bankruptcies, the nation's exports increased about 24% over the previous year, and its imports were up 18%. Expenditures for personal consumption have increased about 16% each year since 1961, and the variety and quality of the products available have continued to be astounding. The overall national strength of the economy may be seen in the improved status of Japan's currency with the International Monetary Fund.

Japan's Protestants might ask themselves to what extent they have taken advantage of their country's prosperity in order to strengthen their witness for Christ. The record has been a mixed one. The most obvious signs in 1964 were such things as fund drives. The Kyodan's "Billion Yen Fund" had been launched in an effort to secure a financial basis for evangelism in Japan, and the church's moderator called it "a test of whether the Kyodan can become a giving church, a mature church able to take part rightfully with the churches of the world in the work

of mission". By year's end this test was not faring too well but was not hopeless either. Elsewhere, the general level of prosperity gave Japanese Christians the opportunity to think of the needs of others. There was continued voluntary support by laymen of all sorts of altruistic projects. And the number of Japanese missionaries being sent abroad continued to grow, and Japanese churches considered ways of accepting more responsibility for their support. Christian laymen also participated in a deputation to East Asian countries which Church World Service sponsored in November.

Prosperity proved of course to be both a blessing and a curse. Many institutions were caught in the upward spiral of prices, but in some cases Christian organizations were able to sell property which had greatly increased in value, in order to secure less expensive property elsewhere and erect better facilities with the proceeds. For the Christian schools, prosperity brought an unprecedented number of entrants, but the schools in many cases felt forced to increase their enrollments and their fees in order to meet expenses. In their attempts to escape from the vicious cycle of increasing enrollments and increasing expenses, schools resorted to all sorts of expedients, such as I.C.U.'s "Ten Year Plan" that provided among other things for the construction of a golf course to bring in additional revenue.

Prosperity also provided people with leisure time in which they could enjoy books, radio and television. Christian publishers tried to take advantage of this by promoting "Christian Reading Month," while the various Christian broadcasting agencies continued to produce radio, film, and T.V. programs for wide distribution. Even though the market appears far from saturated with Christian publication, it was pointed out at the October 6th meeting of the N.C.C.'s Christian Literature Commission at Hakone that "Our publications are sold almost all to Christians or seekers, and books published by Christian publishers have few secular readers. Thus the problem is,

how can we communicate with the secular world?" In spite of the nation's increased prosperity and more abundant leisure time, there was the danger that society at large would continue to view Christian faith itself as just one more leisure time activity, suitable perhaps for students, elderly persons, and housewives, who have nothing better to do, but hardly suited for people of affairs. Indeed, even though Protestant Church membership as a whole has increased at about 11,000 per year and had doubled itself in 18 years, the growth rate has markedly declined, and there has been little prospect of its doubling itself again in the next few years.

Is "Patriotism" a good thing?

The phenomenon of patriotism in Japan has always been a rather hard thing for foreigners to understand, but so it has been also to many Japanese. True, it has frequently been difficult for Christians in any land to draw the line between a legitimate and wholesome love for one's country and a harmful and destructive nationalism. But the problem is especially difficult in Japan. Unlike many parts of Europe and America where nationalism and Christianity in some sense grew up together, Japan's sense of national identity and pride was already many centuries old when Protestantism appeared on the scene. Many Japanese Protestants in the Meiji Era tried to make use of patriotic sentiment by their insistence that Protestant faith in its Puritan expression provided an ideal nation-building ethos. At the same time, however, the advocates of the Imperial system were also making their appeals to patriotism, which of course came to hold sway until the end of World War II.

The postwar period saw the imperialists' form of patriotism discredited, but there was much uncertainty as to what to put in its place. For instance, many Japanese had qualms about displaying the rising sun flag and singing the national anthem, *Kimigayo*. The Olympics changed all that by making both

practices again commonplace. This has been but one of the straws in the wind in the post-postwar era that has heralded a rebirth of patriotism, or perhaps a mild form of nationalism. In 1964 the ruling Liberal-Democratic Party's continued and virtually unchallenged political leadership fostered the development of such nationalism, despite the complaints of some intellectuals that the country was being fettered by its business leaders with a new kind of "economic nationalism." A renewed interest in the nation's history was another indication of the new patriotism. "For the first time since the war" explained the editor of the monthly *Chuo Koron*, "intellectuals had the desire to look back in retrospect upon the history of Japan, to identify what Japan was, what Japan is—to find out what Japan was in order to find its future role."

Japan's Protestants were very wary of any revival of nationalism along the former lines. As in previous years, they opposed all efforts to re-establish February 11th as *Kigensetsu* or National Foundation Day. They protested a cabinet-sponsored observance of the end of the Pacific War on August 15th with ceremonies in the outer precincts of Yasukuni Shrine in Tokyo, which the Emperor attended in person. Even though the Social Affairs Committee of the Kyodan held their own memorial service at the nearby Chidorigafuchi Park with its tomb of the unknown soldier, and a protest against the Yasukuni Shrine meeting was sent to the government, there were no legal cases charging violation of the nation's constitution brought before the Supreme Court, as has proved to be an effective procedure in such matters in other countries.

A few Protestants battled against the new patriotism by protesting Japan's "rearmament" in connection with the expansion of the Self-Defense Forces in accordance with the terms of the U.S.-Japan Mutual Security Pact. They also protested America's actions in Viet Nam, the visit of American nuclear-powered submarines, and the like. While the number of Protestants who expressed such positions was quite small,

they drew a great deal of attention to their stand by numerous speeches, magazine articles, and rallies. The notice that this small group drew is itself an indication of the uncertain mind of Japanese Protestants toward the new brand of patriotism.

Is "Secularism" a good thing?

The very term "secularism" means different things to different Christians. In recent years some have followed Bonhoeffer's view that the modern secular world offers the Christian an unparalleled opportunity to proclaim the Gospel, freed from cultural accretions of "Christendom." More frequently, Protestants have tended to equate secularism with materialism and atheism, and see it as the opponent of all religions, including Christianity.

Japanese Protestants approach the question of secularism from still different points of view. Since Christians have always been a tiny minority in Japan, there has been no need to worry about the problems of "Christendom" to which Bonhoeffer pointed. Hence many Japan's Protestants in the Meiji Era were enabled to welcome secularization, for it brought a measure of relief from the pressures which Shinto and Buddhism had exerted in traditional Japanese society. At the same time, some Christians who were themselves converts from one of the older religions, tended to view their conversion to Christianity as the fulfillment of the deepest longings of the older faith. To such people, secularism was a blight on all religion, and therefore a thing to be opposed. Theologically the issue between these two groups of Christians was basically this: To what extent have Japan's older religions been a necessary preparation for the reception of the Gospel?

In the postwar era, it seemed that the older religions had been for the most part discredited, and many Christians hoped that the churches would be able to fill the resulting vacuum. But in the post-postwar era, it now appears that the vacuum has

not been filled in any large measure by the Christian Churches, but rather by forces of self-conscious secularism on the left, or by the New Religions on the right. In this new conflict that was shaping up between the "secularists" and the new "religionists", Protestants could hardly tell their friends from their enemies. The postwar constitution that promised a separation of religion and the state may have served to help the Protestant cause, but it also helped others. 1964 saw *Soka Gakkai*, the militant "new religion" of Nichiren Buddhist background, found its *Komeito*, or "Clean Government Party", which seems to have an excellent chance of securing Diet seats for their members in the coming elections of 1965. Thus, to some Protestants it appears that *Soka Gakkai* has been utilizing constitutional separation of religion and the state in order to bring about its overthrow.

In the face of such dangers, Protestants tried to keep open their channels of dialogue with both secular society and with other religious groups as well. At the World Student Christian Federation's regional conference held at the Nippon Christian Academy's Oiso House in May, it was contended that secular forces and traditional ways of thinking clash most sharply with Christianity within the university. Hence the university must be seen by Protestants as one of their most important windows to the outside world. The selection of the Oiso House for such a conference was significant, for the Nippon Christian Academy movement itself seeks to be another such window, by making every effort to bring Christians into free yet responsible dialogue with the significant forces of the modern world.

Protestants were also learning about other religious groups. For example, through increasing ecumenical contacts between Christians, Protestants were getting to know Roman Catholics and Orthodox Christians better. One indication of this was the attendance of Prof. Masatoshi Doi of the Doshisha School of Theology at the Vatican Council as an official observer of the Kyodan.

Is "Internationalism" a good thing?

One might imagine that the international nature of Christianity must necessarily be an asset, but this has not always proved to be the case. From the Meiji Era, Japanese Protestants maintained with great vigor that even though their faith might be international in character, it was firmly rooted in the soil of Japan. In other words, sound internationalism can only proceed from strong roots in one's own nation. Reference has already been made to the running skirmishes which Protestantism conducted with Japanese national sentiment, right down to the end of the Pacific War. The striking thing about the internationalism that has developed in Japan since then is that it finds its deepest roots in the business community, where it also feels very much at home with nationalist sentiment. In other words, Japanese industry has provided a demonstration of the principle that sound internationalism proceeds from a basis of strength in one's own nation.

At times it appears that Japan's Protestants have not yet found the ideal approach to internationalism. "Why is it", lamented one Japanese pastor at the time of the Olympics, "that in sports or in business enterprises Japanese groups are able to utilize foreign personnel effectively, while the churches have not discovered the formula for doing so?" Part of this pastor's comment was an allusion to the fact that in recent years some foreign missionaries have left their work in Japan at the apparent height of their potential usefulness, in order to take up mission board duties or other positions in their home countries. Of course their talents have not been lost to the Church in the wider sense, but the problem of their most effective utilization still remains. In January, the Council of Cooperation—a body formed to coordinate the evangelistic work of the Kyodan, a large number of Christian Schools, Christian social work agencies, and the Interboard Committee

—held a consultation on the role of the missionary, as did the new Japan Evangelical Lutheran Church and an interdenominational group which met in Tokyo in November. Such discussions were all the more significant in the light of the fact that the only two Christian groups which have revealed considerable statistical growth in recent years have been two “Pentecostal” groups which have no foreign missionaries associated with them: the Original Gospel Movement (*Genshi Fukuin Undo*) under the leadership of Mr. Ikuro Teshima, and the Spirit of Jesus Church (*Iesu no Mitama Kyokai*) founded by the Rev. Jun Murai. Resembling in some slight degree the Non-Church Group (*Mukyokai*) which by 1964 was dwindling in strength, these two groups seemingly have derived part of their appeal from the fact that they, like the rapidly-growing New Religions of Buddhist and Shinto background, are entirely Japanese in their origin and support and emphasize certain “charismatic” gifts.

There are many cases, however, where Christians have made positive use of their international character. At an N.C.C. Interchurch Aid Consultation in Tokyo in May, considerable stress was given to the concept of “joint action for mission and service”, one of the themes of the East Asia Christian Conference. Some of the results of such “joint action” could be seen in various exchanges between E.A.C.C. member churches, such as those involving the visits of Korean Christian laymen to Japan in November, and of Korean Christian youth leaders in January. And in the daily life of Protestants throughout the land, internationalism was an accomplished fact, though necessarily it will take more time for its fuller realization.

* * *

1964, the year of the Tokyo Olympics, is past but its spirit will be felt for some time to come. Commenting on that spirit, the *Asahi Shinbun* editorialized: “The Olympic Games should be taken as the first phase of the rumbling on the way back to normal since Japan’s surrender in the Pacific War. . . . There

was the feeling that Japan had accomplished a big event well". There are clearly other forthcoming events on the horizon, and they too will be shaped by the main currents of life in post-war Japan that brought such success to the Olympics: industrialization, urbanization, prosperity, patriotism, secularism, and internationalism.

The events of 1964 revealed a growing ambivalence of Protestants in Japan toward the major currents which were moulding the nation's new life. It did no good to try to persuade Protestants in Japan that these forces would necessarily work for their good. Japanese Protestants knew that these forces had harmed them as well as helped them in the past and could do so again in the future. Besides, they knew the truth of Roman 8:28, "that in everything *God* works for good with those who love him, who are called according to his purpose". It is God who necessarily works for good, and not the main currents of society. Hence the ambivalence of many Japanese Protestants toward the main trends of their society, an attitude which at times appears to have been elevated into a way of life. Meanwhile, Japanese Protestants are likely to continue to stand like swimmers on the bank of a rushing stream, still fascinated by its swirling currents, but still hesitant to take the plunge.

CHAPTER 2

THE ROMAN CATHOLIC CHURCH IN 1964

Joseph J. Spae

Catholic progress in Japan is reflected in many things, some visible and statistically ascertainable, some hidden to men and known only to God.

Statistics for 1963 and 1964 provide the following data:

	Catholics	Priests	Sisters
1963	308,814	522 (Japanese) 1,223 (Foreign)	3,886 (Japanese) 1,117 (Foreign)
1964	314,451	548 (Japanese) 1,224 (Foreign)	4,131 (Japanese) 1,041 (Foreign)

Here are a few reflections which might serve as a frame of reference for these figures. First, it would be well to remark that Catholic leadership in this country is entirely within the hands of 15 Japanese Bishops, most of whom are assisted by Japanese Vicars General and Councillors. Episcopal Sees are all located in prefectural capitals. The Bishop is usually surrounded by his Japanese clergy. Other districts, or deaneries, are entrusted to one of the 40 Religious Societies of Men, drawn from many nations, who have been invited to share in the Bishops' care of souls. While there may be drawbacks to the geographical division of Church activities into dioceses, districts and parishes—and these divisions are certainly open to review from the point of view of religious sociology—the international composition of missionary personnel and the happy relationship between the hierarchy and their priests is generally viewed as an enviable asset to the Catholic effort in this country. At no time has the Catholic Church in

Japan been accused of religious colonialism.

The discussions on episcopal collegiality during Vatican II and the ensuing decisions have given, or are about to give vastly increased responsibility to the national hierarchies. This has led, also in Japan, to an important rethinking of the rationale of our apostolate at the national and local level. Matters related to the liturgical renewal, particularly to the use of the vernacular in the liturgy, to the use of mass media, the rejuvenation of apostolic methods, etc., have been thoroughly discussed by the Hierarchy both at Rome and in Tokyo. It is an open secret that during their 1965 Spring meeting, the Catholic Bishops of Japan will implement the Council's decisions in a variety of ways stressing better coordination on all levels and an improvement of central administrative facilities.

It is evident that the above statistics do not give the whole picture of the Catholic Church's position in this country. And it is well known that, to some, they cause legitimate concern. The ratio of adult converts per priest has been steadily declining over the last several years. There is also a bothersome annual leakage of several thousand people who, particularly for reasons of demographic mobility, somehow disappear from the face of our parish registers. Japan, admittedly, does not compare unfavorably with many other countries of the world in the matter of conversions. But we can certainly not boast here of a statistical growth equal to that of our neighbors such as Korea, Taiwan and Hong Kong.

Missionary Techniques re-examined

Visitors to this country who study the Catholic position are struck by the tremendous effort we make to grasp the religious situation and improve our approach to this nation. In the last several months a great number of articles have been written about the theological and sociological position of Japan. While, in the past, missionaries concentrated upon individual conver-

sions—and measured spiritual success by the number of them—the tendency is now to put greater stress upon a remote preparation for conversion, technically known as precatechesis or pre-evangelization. By this we mean the first, diffused, contact of the Church with this nation and its groups and individuals, so as to bring them to a frame of mind and into a sociological situation in which they will want to inquire earnestly about the historical existence and doctrines of the Church.

A re-examination of Catholic missionary methods which are now being encouraged on the local as well as on the national level stem from a double theological premise: 1) the non-Christian is loved by God, and his religious behavior is worthy of respect when he holds it in good faith; 2) the burden of “going to every creature” weighs upon the Church: it is her duty and her service to nations and individuals to tell them about her mission and present herself in such attractive way that they may discover under her human guise the divine presence which she shelters and thus heed the summons of the Lord to “come and follow me.”

This theological stand, the author submits, is of great importance to one who is interested in the guiding principles of the Catholic apostolate in Japan. We are convinced that a certain “de-westernization” of the Church must be accomplished. But we are not prepared to prejudge what Japan herself, among the ingredients of her culture, will choose to call Western and what she will call Eastern. Hence, in the present state of uncertainty, the Catholic Church here must needs proceed with caution in the matter of “adaptation,” not only for theological reasons but for sociological, i.e., cultural reasons as well.

Obviously, Catholicism in Japan, although its influence definitely goes beyond the reach of statistics, is still far from being integrated into the national culture. This integration is perhaps the main precathechetical task which we face. It is progressing through an intensified contact between the Church and this nation. Internationally, thousands of Japanese in

1964 have visited Catholic establishments abroad. Important delegations have met the Pope in Rome. Press coverage of Catholic events was good. Nationally, the Church has risen in the public esteem.

There is perhaps no greater factor at work here than our Catholic schools. On January 1, 1965, there were 326 Catholic schools in this country, kindergartens not included. Their total enrollment stood at 136,561 students, with 218,330 children in kindergartens. During 1964, four new high schools, 3 middle schools, 2 primary schools and 13 kindergartens were added. It has been statistically proven that students in our schools come from social strata covering about 72% of the population. Perhaps as few as 5% of these students are Catholics, and it is understood that the aim of our educational system and reason for which parents select our schools is not directly related to conversion. What is sought on both sides is a high moral standard and scholastic excellence. Some schools, such as Sophia University in Tokyo, have a ratio of 17 applicants for each admission.

But conversions there are, and it is one of the first features of the Church in this country that so many vocations to the priesthood and the sisterhood come from our Catholic schools. Percentage-wise, in relation to the Catholic population, Japan ranks "number one" of all the countries in the world in the number of vocations to the priestly and the religious life. The number of major seminarians stood at 205 in 1963 and rose to 211 in 1964. It is estimated that, if the increase of Japanese priests should continue in the future as it did in the recent past practically all of our 760 parishes could be administered by a Japanese pastor within the next twenty years. Even at this time it is common for missionary societies to hand well-established parishes over to the Japanese clergy.

The Catholic Church has a modest but highly rated number of social welfare institutions. There are 31 hospitals with some, 4,000 beds, 24 clinics with an average of 528,142 consultations a

year, 19 homes for old people with 930 inmates and 74 orphanages with 6,028 children.

There are employment agencies, 10 student centers, 12 press and publication agencies, 7 culture centers, athletic centers, and a variety of other social services. The Catholic Students' Association has over 2,500 members. It is active on the campus of 52 universities. There is a Catholic Migration Commission and a Family Welfare Bureau both of whom are engaged in efforts to improve the population problem.

Mass media is another way of making contact with the nation. The Catholic Church, in this field, falls behind Protestant endeavors. She uses only 10% of the time allotted to religion, whereas Protestants use 60% of it. At present 33 radio stations throughout Japan, including one in the Ryukyus, have regular Catholic broadcasts on the air.

The Role of the Laity

No accurate figures are available on the number of Catholic laity engaged in apostolic work. The organized apostolate is one thing; personal initiative is another. Criticism has been voiced in the Catholic press of 1964 against too much paternalism and clericalism. This is all to the good as long as it awakens the laity to their tasks. As a result of this criticism, and perhaps even more so, of the discussions at the Council, Japanese Catholic laymen are "getting off the back of the clergy" to take a greater part in Church activities. Laymen instructing non-Catholic friends in Christian doctrine are no longer an exception. On May 1, 1964, The Young Christian Workers (JOC) celebrated their 15th anniversary. They number at present 993 members in 13 regional councils. The most flourishing parishes are those in which supernatural means are coupled with sound pastoral techniques based on the cultural heritage of this nation. Neighborhood associations, i.e., the Catholic type of *hōza* (or circle movement, made

famous by the New Religions), apply group dynamics to contacts with non-Catholics at the local level.

Catholic laity train for their missionary duties in a variety of ways, from regular courses in universities and special training centers to the use of discussion groups. The *Cursillos de Cristiandad* (or Short Course in Christianity), introduced in 1963, has already recorded remarkable success and drawn hundreds of Catholic men into a three-day existential approach to their faith. More than twenty *Cursillos* were held in 1964, and the movement is rapidly gaining nationwide importance.

Ecumenical Undertakings

The Vatican Council fostered, here as elsewhere, renewed contact with Protestants, Orthodox and even non-Christian religious organizations in this country.

Everywhere ecumenical groups are meeting for prayer and discussion. Catholic priests have repeatedly been invited as speakers or observers at Protestant gatherings, and vice-versa. Prof. Masatoshi Doi, of Dōshisha, attended the Second Session of the Council as WCC and Kyodan representative, and the Third Session as the guest of the Secretariat for Christian Unity. Roundtable conferences in which Catholics, Protestants and Buddhists participated have also been held. The traditional climate of tolerance for which Japan is justly famous is now changing into one of mutual interest, respect and collaboration.

The Tokyo Cathedral: Symbol Of The Japanese Church

The greatest single event of 1964 which drew all eyes upon the Catholic Church in this country was no doubt the completion and, on December 8, 1964, the consecration of the Tokyo Cathedral at Sekiguchi Daimachi, Bunkyo-ku, Tokyo. The cathedral is an ultra-modern structure, 40 meters high with

an independent bell-tower 61 meters high. It seats more than 3,000 persons. Already it attracts daily crowds of visitors.

The cathedral is the fruit of a vast collaboration, between foreign and native talent, between Catholics and non-Catholics. A great deal of the funds were contributed by Cologne's Cardinal Frings. The architect is the world-famous Tange Kenzō, a non-Christian. He drew inspiration from Japanese and Western sources.

The Tokyo cathedral is a symbol of Japan's Catholicism confidently looking to the future. It may take many years before Catholics will fill it at Sunday services. But it stands already as a magnificent symbol of what the Church intends to accomplish in this country: humble service to those in need, the integration of Japan's cultural treasures into her heritage, peace among men, and worship of God.

CHAPTER 3

THE EASTERN ORTHODOX IN JAPAN IN 1964

Proclus Ushimaru

The Orthodox Church sees herself as representing the unity of faith and love of all Churches which have preserved "Orthodoxy", i.e. the Tradition of Faith, Order, Worship and Piety, as confessed from the beginning "everywhere, always and by all." And, although historically she has for a long time been confined to the Eastern part of Christendom, after the separation of the Christian West from her, the Orthodox Church rejects the idea that hers is a "partial" or "oriental" expression of the Christian faith. On the contrary, she confesses her faith to be full, catholic, and universal. She sees herself as the One, Holy, Catholic and Apostolic Church, ———so says the Orthodox Church Theologian, Fr. Alexander Schmemmann in the introduction to an American Orthodox Church Year Book.

At present, the following Orthodox Churches exist: the four ancient Patriarchates of Constantinople, Antioch, Alexandria, and Jerusalem; the national churches of Russia, Greece, Serbia, Georgia, Bulgaria, Roumania, Poland, Czechoslovakia, Albania, and the Churches of Cyprus and Sinai. Each of these is "Autocephalous" (independent in its hierarchical and administrative structure, but united to other Churches by the identity of Tradition and communion in the Sacraments). There are some missionary churches throughout the world; Finland, Kenya-Uganda, Australia, North and South America, Korea, and Japan. Some of these are "Autonomous". (independent nationally and in their administrative structure, however, they are subordinated in hierarchical and in some administrative matters to the Autocephalous churches.)

The Eastern Orthodox Church in Japan is an autonomous church, under the guidance of an autocephalous church in the U.S.A., the Russian Orthodox Greek Catholic Church of America (Metropolia). The latter does not belong to any of the autocephalous churches enumerated above.

The Orthodox Church in Japan was brought to Hakodate by the Russian Consulate in 1858, by the great missionary priest, the Rev. Nicholai Kasatkin (late Archbishop). In 1860, the Orthodox Church rapidly spread throughout all Japan.

Now the Orthodox Church in Japan has 1 Bishop, 36 Priests, 6 Deacons, 24 Catechists and over 20,000 faithful distributed in more than 33 parishes; there is also a small Orthodox Community on Formosa.

His Grace Vladimir, the former Vicar Bishop of Kyoto, was elevated to Bishop of Tokyo and all Japan, on March 10, 1964. He replaced Archbishop Ireney. His Grace has visited all of the parishes in Japan. Especially in 1964, he visited in the Tohoku and Kanto districts. He also visited Formosa. On January 9, 1965 the New Orthodox Church Building in Takasaki was consecrated by Bishop Vladimir and 6 priests. More than 250 faithful attended the celebration.

Generally speaking, missionary work has been actively done in a number of areas.

Some Orthodox Youth movements had retreats to promote their Orthodox Spiritual Welfare. In August 1964, for example they met in Tokyo, Osaka and Tohoku. In Sapporo they had a summer retreat.

On May 17, 1964, over 250 faithful in the Tokai District gathered in the Toyohashi Orthodox Church for their retreat. The Bishop came from Tokyo to be guest speaker, Seven priests attended the retreat. Also in August one of the members of the Tokyo Orthodox Youth Association was sent to Kuopio, Finland to attend the Sixth General Assembly of "Symdesmos" (a unity) (the Association of the International Orthodox Youth Movement).

Some Orthodox Women's Associations (Fujinkai) were active in helping the victims of the Niigata Earthquake. In 1964, there also was organized a new Russian Sisterhood in Tokyo with over 60 members.

In the area of publication, the Japanese Orthodox monthly periodical "The Orthodox Messenger" (Seikyo jiho) published its 900th issue in December 1964. This periodical has been published since 1889 and is one of the oldest Christian periodicals in Japan. The author also published some Orthodox Religious Tracts. In September 1964, a priest from Kushiro-Hokkaido visited the Shikotan islands (in the Kuriles). He was invited by the USSR to conduct prayers for the deceased of the last World War.

The Church in July 1964, had her annual conference at the Tokyo Cathedral to discuss Church affairs. All of the priests and lay representatives of all of the parishes attended.

In March 12, 1964, T.I.H. the Crown Prince and Princess Michiko attended the memorial service for the late Greek King Paul I which was held at the Cathedral, (Nicholai-Do). Foreign Ministers, the American Ambassador and many other Ambassadors also attended.

CHAPTER 4

THE NATIONAL CHRISTIAN COUNCIL

Chuzo Yamada

Organized cooperation among Protestant groups in Japan dates back to 1878. In 1884 The National Christian Conference joined the World Evangelical Alliance. In 1911 The Japan Christian Church Federation was formed and this was reorganized as The National Christian Council in 1922; which, with the exception of the war years (1941–1948), has since represented the united voice of ecumenical Protestant Christianity in Japan.

The principal purpose of NCCJ is to maintain effective liaison, fellowship and cooperation among its constituent denominations and Christian agencies in Japan and other lands and thereby contribute to the unity of the Church in its witness at home and abroad. NCCJ is related to both the World Council of Churches and the East Asia Christian Conference.

Constituency

The six member denominations, i.e: United Church of Christ, Anglican Episcopal Church, Evangelical Lutheran Church, Baptist Convention (South), Baptist Union (American) and Korean Church, embrace about 60%, of the Protestant group in Japan. There are also ten non-ecclesiastical member groups, such as the Education Association of Christian Schools, The YM and YWCA, The WCTU, Japan Bible Society, Federation of Christian Kindergartens, Japan Church World Service, Christian Medical Association, Christian Social Work League and The Christian Culture Association. In addition there are a dozen associate member groups.

Functions

The various specific functions of the Council are carried out by several commissions and committees, as follows:

COMMISSIONS

Audio Visual Aids

Christian Literature

“Christ Monthly”

Advisers Committee

Distribution of Christian Publications

Christian Book Review

Magazine

Church Education

Curriculum

Leadership Training

International Christian

Youth Exchange

Christian Scouts

Publishing Committee

Public Relations

NCC News, Japan

Christian Activity News

Women's Committee

Youth Committee

Social Affairs

COMMITTEES

General Affairs

International Affairs

Home & Family Life

Ecumenical Scholarship

Christian Year Book

Japan Ecumenical

Church Loan Fund

Finance

Church

Inter-Church Aid

Rural Evangelism

Visitation Evangelism

Ashrams

Theological Education

Religious Study Center

Problems

If we take a very close look at the National Christian Council in Japan and are candidly honest about reporting what we see, we must state that the NCCJ is something less than the strong inter-church body that it should be. There are some very clear

reasons why this is so. Basic defects stem from the structure of the organization itself. The initials NCC do not stand for National Council of Churches as they do in some other countries. It is a fact that most of the bodies who are members of the NCCJ are not churches as such, but are Christian organizations. These organizations are most loyal in their support of the NCCJ, but they do not contribute strength comparable with the several national churches. The churches on the other hand are hard at work trying to build their own sturdy foundations. They resent any drain on their resources and energy that is imposed on them from above.

At the same time the NCCJ has requests made upon it by its constituency which lead it into an ever widening circle of activity. The framework in which it operates is surprisingly comprehensive. On the one hand the individual churches do not find themselves in circumstances whereby they can support the NCCJ, but on the other hand an ever increasing work load is expected from the already overburdened facilities which the NCCJ has at its command.

This situation raises some obvious problems. One is finance. At the present time about half of the funds in the NCCJ budget come from America, about 30% from its members and the other 20% must be raised by the officers of the NCCJ. No increases can be made in the number of staff personnel. The NCCJ owns no building nor does it hold any property.

It naturally follows that lack of support in one area carries over into lack of support in others. The whole level of participation in the activity of the organization lacks some of the fiery vitality which it might have. This problem is of increasing concern to those who hold responsibility in the NCCJ. A decision must be reached soon. It may be that the NCCJ should become a Council of Churches. There are more voices being raised in support of this move. The NCCJ should certainly develop an endowment fund to help in the support of its work. In order that the NCCJ can become more fully the place

where Japanese church meets Japanese church within Japan, and so that the voice of the Japanese churches can be heard in the world, the NCCJ needs to be given some additional reinforcement.

In the year that has just passed the NCCJ has been involved in a variety of significant activities.

E. Stanley Jones Evangelism

Dr. E. Stanley Jones, even though he has reached his eightieth birthday, made a trip to Japan to conduct his eight country-wide evangelistic campaign. During that time he held seven Ashrams, and evangelistic meetings in twenty-two different places. Over four thousand three hundred persons signed cards indicating one of three decisions; to be baptised, to become a seeker, or to rededicate themselves to Christ. He was accompanied by the Rev. Sten Nielson, famous evangelist, who while here concentrated upon prayer group activity, both in churches and in homes.

Niigata Earthquake Relief

In June of the past year Niigata experienced a severe earthquake. The shock was more severe than the earthquake which destroyed Tokyo in 1923. Fortunately there were no widespread fires in the City. Also the Niigata area is a heavy producer of rice so that there were no drastic shortages of food. The whole Japanese nation rose to the occasion and efficiently sent disaster supplies. The Japanese churches also sent large amounts of relief goods. In some cases goals were far exceeded. The NCCJ, acting as a focal point, organized a continuing work camp in which 140 persons participated. A nursery school was established, to assist parents during the working day, in the care of their children. Through the efforts of the NCCJ ¥2,594,000 was gathered in relief funds.

Religious Liberty

The Yasukuni Shrine has long been known to the followers of Shinto as the shrine where the souls of war dead reside. At the end of World War II this shrine was made a private institution. However a politically conservative group has been formed which would try to restore the original nature of this shrine. This group was responsible for holding a memorial service at the shrine under the guise of temporarily renting the facilities. The NCCJ lodged a protest with government officials claiming that the Constitution had been violated. Religious liberty should be upheld, especially by not placing any one religion in the position of being the religion of the state.

Consultations

Representatives from the NCCJ related churches in Japan and from major mission bodies were gathered together to take part in a consultation on "The Missionary." This meeting grew out of the recommendations drawn up at the WCC Commission on World Mission and Evangelism meeting at Toronto, and also the EACC Bangkok Conference. This was the first time church leaders and missionaries from many groups had come together for a consultation of this kind. The Rev. Alan Brash, Secretary for Inter-Church Aid of the EACC was present for the meeting. In conjunction with Mr Brash's visit a study conference was also held in Tokyo on "Inter-Church Aid." This was the first time in considering Inter-Church Aid that the concept of "mission" was included together with that of "service".

Japan-Korea Laity Dialogue

The first half of an exchange between the laity of Korea and the laity of Japan was begun during 1964. Four Korean lay delegates visited Japan inaugurating this exchange. Two sessions were held (one in Oiso and the other in Osaka), to provide the opportunity for dialogue between the Korean lay

delegates and Japanese Christian layman. A joint statement of Christian concern was signed by both sets of participants at the end of the meetings. In 1965 lay delegates will go from Japan to visit Korea.

An Asian Youth Assembly was held in Dumaguete City in the Philippines. Under the auspices of the NCCJ Youth Department, forty young people from Japan attended the assembly.

Dr. Robert Lee has come to Japan to make a special survey upon the request of the WCC. His study is entitled "Churches in the Missionary Situation—Studies in Growth and Response".

For the first time in its history the Japanese Church was visited by a President of the World Council of Churches. A luncheon for Christian businessmen was held in honor of Mr. Charles Parlin, when he visited Japan.

The NCCJ had some personnel changes during the past year. The Rev. Newton Thurber did not return to his post as Associate Secretary of the NCCJ, because of his acceptance of a new assignment in New York. The Rev. Gordon Chapman has been called as the new Associate Secretary. In the interim period the Rev. Norman Nuding filled this post. The Rev. Ronald Korver has returned to the editorship of the *Christian Activity News*. The Rev. Hidemi Ito resigned from his position in the NCCJ but will continue to assist with *Christian Activity News*. The Rev. Shiro Aoyama was appointed General Secretary of the Christian Literature Department of the NCCJ.

CHAPTER 5

THE EVANGELICAL FELLOWSHIP OF JAPAN

Aishin Kida

The Nippon Fukuin Remmei, the name by which the organization is known in Japan, could be literally rendered the Japan Evangelical Federation, but ever since its inception in May, 1950, the group has chosen to be known in English as the Evangelical Fellowship of Japan. This is probably in line with an official statement published by the organization which indicates that its purpose is "to promote fellowship and co-operation between evangelical groups and individuals in Japan, and to strengthen the ties of friendship and co-operation with international evangelical associations."

The constituency of the Fellowship in Japan is made up of nine evangelical denominations and a numerous number of individual pastors and laymen. The nine denominations arranged in alphabetical order are as follows: The Japan Alliance Church, the Japan Church of the Nazarene, the Japan Free Methodist Church, the Japan Holiness Church, the Kirisuto Kyodaidan, the Kirisuto Seikyodan, the Nippon Domei Kirisuto Kyodan, the Nippon Fukuin Kyodan and the Nippon Iesu Kirisuto Kyodan. On the international level, the group maintains fraternal affiliations with the World Evangelical Fellowship. The present Chairman of the Fellowship is the Rev. Hiroshi Kitagawa of the Church of the Nazarene, and the two Vice Chairmen are the Rev. Jutaro Dojo of the Iesu Kirisuto Kyodan and the Rev. Eiichi Hoshino of the Fukuin Kyodan. These and other officers are elected at the General Assembly which is held every two years, the next Assembly being scheduled to be held in Tokyo in May, 1965.

The aforementioned spirit of co-operation, however, was

manifested in various concrete forms during the past year. For the most part, these were such joint ventures as would be beyond the range of individual churches or even denominations. On April 28 and 29, the seaside town of Iwaya on Awaji Island just across the bay from Kobe was the site of a Church School Teachers' Convention. Sponsored by the Kansai Chapter of the Evangelical Fellowship, this two-day gathering drew some 120 Church School teachers mainly from the affiliated churches in the Kansai area. The evident demand for this type of convention encouraged plans to make this an annual event. The 1965 Convention is scheduled to be held on the same dates as last year.

During the nine days from September 5 to 13, the 2000-seat Bunkyo Public Hall not far from Tokyo University was the scene of a mass evangelistic effort, the Tokyo Gospel Crusade, featuring Evangelist Koji Honda as the main speaker. The Crusade attracted an aggregate audience of some 21,500, and resulted in 1,800 decisions including figures for student rallies which were held separately from the main services at night. The Evangelical Fellowship gave active and wholehearted support to this campaign.

The New Century Crusade was again a prominent aspect of last year's activities of the Fellowship. It may be noted that the two are organizationally distinct, but operationally very closely identified with each other. Intensive evangelistic campaigns were held for a period of about a month and a half during the months of September, October and November in the following cities: Yokohama, Nagoya, Kyoto, Osaka, Okayama, Tokushima and Miyazaki. The dynamic messages of the well-known Chinese pastor-evangelist, Dr. Timothy Dzaio of Hongking, bore fruit in an exceptionally large number of decisions in all of the seven cities visited. Our earnest prayer is that the results of these special forward thrusts might be conserved to the upbuilding of Christ's Kingdom in Japan.

With gratitude to God for His gracious guidance through

another year, the Evangelical Fellowship looks forward with renewed faith to a fruitful year of serving the Church in this land.

CHAPTER 6

A

MISSIONARY ASSOCIATIONS

THE FELLOWSHIP OF CHRISTIAN MISSIONARIES

Malcolm R. Carrick

The Fellowship of Christian Missionaries is a fellowship of encouragement in prayer, study and discussion, bearing witness to our common faith in Jesus Christ and dedicated to the promotion of fellowship, mutual understanding and the spirit of unity among the missionaries comprising it.

With this purpose in mind the FCM sponsors an annual conference dedicated to fellowship in prayer, Bible study and discussion, aiming to renew our trust in the power of the Holy Spirit, deepen our insights into the Word of God, and broaden our understanding of the religious, social and cultural factors which bear upon the lives of the people of Japan and which constitute the environment in which the Church must live and bear its witness.

Through its publications committee the FCM sponsors and subsidizes the Japan Christian Quarterly. This Quarterly presents information about Christianity in Japan; analyzes and interprets present day Japanese religious, cultural, social and political movements which have a bearing on the Christian Church in Japan; and provides a forum for discussion of the theology of mission and methods of communicating the gospel in Japan. It is one of the few English language publications of its kind in Japan and is indispensable to anyone interested in the Japanese Church.

Up until July 16, 1964 the FCM officers were: President,

Lloyd Neve; Vice-president, John Barksdale; Secretary, Mrs. Joyce Wright; Treasurer, Fred Honaman; Publications Committee Chairman, Paul Huddle. The 1964 Annual Conference was held from July 14-16 at the International Christian University in Tokyo. Eugene Nida, Secretary for Translations of the American Bible Society, presented four lectures on the theme, "Communication of the Gospel". Kenneth Heim, representative of the Overseas Department of the American Episcopal Church to the Nippon Seikokai, and J.M.T. Winther, a Lutheran missionary who came to Japan in 1898 and is still teaching at the Lutheran Bible School and Seminary in Kobe, were also included as speakers on the program. John Hesselink led the three Bible Study sessions on the First Epistle of John. P. Lee Palmore, IBC missionary in Kobe led the memorial service.

The FCM officers through July, 1965 are: President, Malcolm R. Carrick; Vice-president, Harry Thomsen; Secretary, Conrad Aamodt; Treasurer, Woodward Morriss; Members of the FCM Publications Committee are: Miss Helen Post (chairman), William Woodard, James Phillips (Secretary), Mrs. Aiko Carter, Malcolm R. Carrick, Leif Salomonsen (Circulation Manager), Cyril Powles, Richard Merritt, Philip Williams (JCQ Editor-elect), Esther Hibbard (former JCQ editor, member ex officio).

The 1965 Annual Conference of the FCM will be held from July 27-29 at Lake Nojiri, James Phillips will present three lectures on the theme: "The Word of God in the World of Man". Our Bible study leader will be Arch B. Taylor, Jr. A.J. Stirewalt, retired missionary of the Japan Lutheran Missionaries Association of the Lutheran Church in America, continues again this year to serve as the necrologist.

The Kansai Fellowship of Christian Missionaries

The Kansai Fellowship of Christian Missionaries is at present the only active area-fellowship. Under the Chairmanship of Lloyd R. Craighill, Jr., a 1964 Spring Conference was

held at Kobe Union Church. The guest lecturers were David Larson whose theme was "Christian Music" and Louis Grier who spoke about "Christian Architecture". The following officers were elected to be in charge of the 1964 December Conference: Lardner C. Moore, Chairman; Larry Driskill, Vice-chairman; Mrs. Clara Theuer, Secretary; Bill Hinchman, Treasurer.

The theme of the December 30, 1964 conference at Kobe Union Church was "God's Power and Missionary Life". Henry Jones was the guest speaker. A panel presentation by William Jones, moderator; Stan Manierre, Miss Maj-Britt Skoog, Mrs. William Bray and Francis Sorley regarding different aspects of our missionary life was held in the afternoon. Devotional speakers were Mrs. John McIntosh and Richard B. Ribble. A mixed quartet of the James Penningtons and the Gene Spears presented selections from the Psalms. The following officers for the coming meeting to be held in 1965 are: Bill Hinchman, Chairman; Robert Enns, Vice-chairman; Mrs. James Pennington, Secretary; William Jones, Treasurer.

One of the highlights of the Kansai Fellowship Meeting is the fine luncheon they have together, where they see old friends and meet new ones who are introduced at the luncheon hour. Some who are able to get to the meeting come from distant parts of Japan.

B

THE EVANGELICAL MISSIONARY ASSOCIATION OF JAPAN (EMAJ)

Sam Archer

Summer conferences in Karuizawa are annual highlights for EMAJ and the Japan missionary community. The 1964 conference drew hundreds of missionaries and their families from all parts of Japan. Service personnel were among others who took advantage of Christian fellowship at the cool mountain resort. Dr. Harry Stam, Director of Missions at Northwestern College, Minneapolis, made Elijah live to us in his evening messages, while Dr. Henry Brandt, noted Christian psychologist, President Christian Leadership Training, and also Christian Counseling Clinic, Detroit, used the Scriptures and his own counseling experience to help his hearers be, "the kind of people God wants us to be". Conference messages were carried in subsequent issues of Japan Harvest as well as on tape. Two afternoons of the Conference were given to workshops on Audiovisual aids, Bible Story Book distribution, Camps, Literature, Pioneer Clubs, Radio and TV, and Student Evangelism. Prayer meetings in the early mornings and before all sessions, a Ladies' tea, an evening of film, and a daily Bible Club for children all added to the spiritual value of the conference. The music will not soon be forgotten--messages in song in several different languages, and the various instrumental presentations.

EMAJ had two Tokyo area banquets last year. One featured Dr. G.W. Peters, Chairman of the Department of World Missions, Dallas Theological Seminary; the second banquet in September featured Dr. Clarence Jones of HCJB. Along with his party of International Christian Broadcasters at the

banquet were Robert Bowman of FEBC, Geoffrey Cook, London, and Carl Lawrence representing TV.

Noon luncheons are regularly scheduled for the ladies throughout the year. On the last such occasion of 1964 some 190 missionary and Japanese ladies gathered at a Chinese restaurant for fellowship and testimony. Several commitments to Christ proved a real encouragement to the witness of this type of meeting. Mrs. Herb Murata was the main speaker for the meeting chaired by Mrs. Manda Archer, wife of the President of EMAJ. The ladies have regular days of prayer to which all interested are invited. A revival prayer conference was also held in the spring. This was again a real opportunity to unite with the Lord's people in earnest prayer for the blessing of God upon His Church in Japan.

The program of EMAJ includes promotion of fellowship, the convening of conferences and other special meetings, and the provision of information. The official organ, quarterly Japan Harvest, continued as the means of expression for the activity of conservative evangelical Christianity in Japan. In addition to articles concerning missionary principles and activity, Japan Harvest reported on news, statistics and regional surveys, and carried reader's comment. Issues presented devotional and practical "how-to-do-it" articles concerning missionary work, editorials, religious book reviews, translations of messages by National pastors, and a ladies' page. Japan Harvest carefully followed and evaluated evangelism in Japan throughout the Olympic year. Circulation reached religious centers in America, Australia, and Europe, as well as the majority of missionaries in Japan. An annual Protestant Missionary Directory was published, with address changes being kept current through the avenues of the Japan Harvest.

A significant development during 1964 was a getting together of evangelical missionaries and pastors. EMAJ co-sponsored the initial meetings and is in its representation of some five hundred missionaries seeking to encourage a liaison be-

tween evangelicals. Currently, after three meetings of this liaison group, it seems possible to proceed with a formation of a committee to be responsible for calling meetings, and handling matters of liaison and co-operation. That objective of liaison within this group committee could include a wide range of activities, and is felt to be the prime purpose for calling evangelical pastors and missionaries together.

Again this year showed continued progress in the preparation of a new Bible translation into Japanese. Evangelicals co-operated as one voice realizing the need for a Bible loyal to the evangelical faith. EMAJ's President and Secretary have been appointed to serve on the Advisory Council of the new Japan Bible Publishers. Perhaps during 1965 the complete New Testament will be published. This is keenly awaited, as currently only the Gospel of John has been released (December 1963).

Officers of the Association have met regularly to plan and execute the desires and purposes of the EMAJ. Membership has built up during the year and interest has been consolidated through the Japan Harvest. Esma Harris WEC accepted the responsibilities as Editor in cooperation with Sam Archer as Editor-in-Chief and Arthur Reynolds as Assistant Editor. Wesley Wilson has done a magnificent job as Advertising Manager and the various business details involved.

An EMAJ constitutional change enacted at the business meeting during the annual 1964 Karuizawa Conference enlarged the Executive Committee from seven to nine. Serving for terms of two years, the members for 1964-65 are as follows: President, Sam Archer TEAM; Vice-President, Arthur T.F. Reynolds OMF; Secretary Kenneth Ridley CLC; Treasurer, Wesley Wilson TEAM; Members at large, Bennie Benson CBFMS; Samuel Pfeifer IND; Rollin Reasoner FEGC; Neil Young IND, and Ernst Vatter LM. This increase in representation served again to indicate the continuing need among evangelicals to unitedly stress the Bible as the verbally inspir-

ed, only infallible, authoritative Word of God. Membership is open to and encouraged among Japan missionaries who accept the Associations statement of faith and stand in the defense of the Gospel.

C

JAPAN COUNCIL OF EVANGELICAL MISSIONS

Francis B. Sorley

Because of the mutual concern felt by the leaders of several evangelical mission groups in Japan for a means whereby they might express themselves with unanimity and in a responsible way in matters and problems of common interest, a call was sent out to representatives and leaders of such groups. In March of 1960 representatives from 27 Missions met in Tokyo and Kobe to discuss the formation of a proposed liaison of evangelical missions in Japan. They were unanimous in their interest in such an organization which would link together in a meaningful way the interested Evangelical Missions working in Japan. After further meetings and planning, a tentative constitution was submitted to the interested groups for study and recommendation. The Japan Council of Evangelical Missions was formally organized on May 15, 1961 in Tokyo by the unanimous vote of the twenty delegates present whose groups had earlier voted to support the formation of this liaison organization. David Hesselgrave of EFCM was elected the first president.

Other evangelical mission groups have joined with the original members since that time. At the plenary session in May of 1965 it is anticipated that three additional missions will join bringing the number of missionaries represented to more than 600. Voting privileges and membership fees for JCEM member missions vary in proportion to the number of active

missionaries in Japan. The membership fees support the running expenses of the organization. Special projects are supported financially by those missions which are vitally interested in that project. At least four projects of the year 1964-65 are worth explaining at this time to show the scope of the activities and interests of JCEM missions.

The disastrous earthquake at Niigata on June 16, 1964, brought an immediate challenge to the JCEM Disaster Relief Committee. They went into action according to previously laid plans, and soon workers, supplies and funds were on their way to the stricken area. The summary report of the committee listed the contribution of ten tons of clothing, two tons of food, and 1,379,264 yen in cash contributed by more than 60 groups and other concerned individuals. These funds were used to purchase "futon" and blankets for the worst-hit families, food to run the soup kitchens, for rehabilitation, for work camp projects and local church repair. Some 70 persons contributed 345 man-days of labor, largely in the manual labor of draining sunken areas, cleaning flooded and oil-smeared houses, and hauling mountains of muck and debris from impassable streets to city dumps. As a result of this practical expression of Christian love and social concern, doors have been opened in various parts of Niigata City for direct evangelistic outreach. We trust that the JCEM Disaster Relief Committee can be the channel for this type of service in times of future disasters whereby various evangelical groups, missionary and Japanese, which have no direct program for disaster relief, can minister to the suffering in the name of our Lord.

Because of concern on the part of several members of JCEM, they sponsored the initial meeting of Mission and Japanese Christian leaders which ultimately resulted in the establishment of the Olympic Christian Testimony committee. Roger Fox of FEGC headed up the witnessing at the OCT center in a large rented hall in the Shibuya area. JCEM member missions had a large part in the financial underwriting and support of

the work of the Olympic Christian Testimony committee.

During 1964 the JCEM sponsored several flights of missionaries returning to the United States and Europe for their furloughs. Final count indicated 361 men, women and children took advantage of the lower rates which saved individuals and mission boards an estimated \$50,000. In addition the flights to Europe had a two-day stopover at Jerusalem which was reported to have been a great blessing to many and an unforgettable experience. It is anticipated that there will be six flights to Europe and the West Coast of the USA during 1965 with equal large savings of the Lord's money. Travel Committee chairman, Charles Melton, has been largely responsible for the success of this practical JCEM project.

At the request of the other groups concerned, JCEM has set up two special meetings of representatives from the five evangelical groups in Japan, in which they have together explored ways and means of liaison. At a meeting in Tokyo on Nov. 16, 1964, it was decided to proceed with plans to set up the (temporarily named) Japan Evangelical Groups Liaison Committee (Nihon Fukuin Shugi Shodantai Renraku Iinkai) with the four objectives of (1) liaison between evangelical groups, (2) fellowship, (3) voice, and (4) service. This committee will be made up of representatives appointed or elected by the five constituent groups: namely, Fukuin Renmei, Japan Protestant Conference, Japan Bible Christian Council, Evangelical *Missionary Association of Japan*, and the Japan Council of Evangelical *Missions*. The next meeting of the delegates was set for May 24, 1965. Without doubt the setting up of this Liaison Committee will prove to be a very significant forward step for evangelical witness in Japan.

In connection with the Plenary meeting each Spring when officers are elected for the succeeding year, the JCEM holds an Annual Strategy Conference. In 1964 it was held at the Osaka Christian Center with Dr. George Peters of the Dallas Theological Seminary as the featured speaker. Also Rev. Kiyoshi

Mizugaki spoke on "Problems of Resurgent Nationalism in Japan." The Strategy Conference for 1965 will be held in Tokyo on May 19th with Dr. Andrew Gih as the main speaker. All interested missionaries are welcome to attend.

Officers for 1964-65 have been: Francis B. Sorley (BGC) President, Roland Friesen (FEGC) Vice-president, Robert Spaulding (JEM) Secretary, Bennie Benson (CBFMS) Treasurer, with Jonathan Bartel (MMB), Stanley Conrad (EFCM) and Michael Griffiths (OMF) serving as members at large on the Executive Committee. We invite other evangelical mission groups to join us in JCEM for liaison, mutual encouragement, and the testimony for our Lord Jesus Christ.

CHAPTER 7

ECUMENICAL CONVENTIONS AND SEMINARS

A

KESWICK CONVENTIONS AND ASHRAMS

Masanao Fujita

During the past year the Protestant Churches of Japan have continued to experience a slow but steady growth with little to mar their tranquility or promote further schism. A good many churches have found it possible to erect new buildings or improve the physical equipment. However, this has not sufficed for those who have the spiritual vitality of the churches at heart. In the presence of such concern, one covets for the believers a much greater faithfulness to the study of God's Word, deeper conviction concerning the great verities of the Christian faith, a more vital Christian piety, with all grounded in an ardent love for Christ. When we think of these, we realize that real faith is much more than either mere orthodoxy or ethics, or the two combined. True piety is actually a supernatural gift, dynamic in character and intensely experimental in its outworking. In fact, it is realized communion with God through Christ, wrought into being by the Holy Spirit and expressed in responsive affection and service. As we examine ourselves in the light of the above considerations there seems to be lack of spiritual vitality in many of the Christian churches of Japan. It is doubtless in response to this need that the Holy Spirit has graciously given us a part in the now Worldwide Keswick Convention

movement.

The Japan Keswick Conventions

The first convention was held at Sanmaiso, Yumoto, Hakone March 20-23, 1962, when 532 Christian ministers, missionaries and laymen from 39 denominations gathered from various parts of Japan. The attendance was more than doubled the following year and last year a capacity audience of 1500 gathered at Kowakien, Hakone, which has been the meeting place since 1963.

The Fourth Japan Keswick Convention was held February 23-26, 1965 at Kowakien, with a registered attendance of 1534, which filled the great assembly hall to more than usual capacity. The people came from all parts of Japan and more than 60 denominations were represented doubtless making it one of the the great ecumenical occasions of the year. The registered attendants included 431 Japanese pastors and Christian workers, 128 foreign missionaries and 975 Christian laymen; with a number of others present for one day or so who did not register. The travel expenses and in many cases the cost of entertainment was paid by the attendants and their churches.

Although a number of Japanese brethren took various important parts in the program, the main speakers were as usual from abroad. Canon Herbert W. Cragg of Rochester Cathedral and Vicar of Christ Church in Beckenham, England, and a prominent speaker of the English Keswick Convention, was the main guest speaker this year and gave a series of doctrinal addresses. As has been the case from the beginning, Dr. Paul S. Rees, who has also been active in the English Keswick Convention and who is known around the world as "the minister's pastor" and the leader of special seminars for Christian workers in the various countries, gave the daily Bible readings which were based on practical expositions of the Book of James. Canon H.M. Arrowsmith of Canbarra Cathedral,

who is General Secretary of the British and Foreign Bible Society for Australia, also gave his testimony and an address. Dr. Bob Pierce was also able to be present, though still on health leave, and gave much inspiration to all. As has often been said, "at the Keswick Convention denominational distinctions are forgotten and Christ is all and in all."

In spite of the fact that circumstances rather inhibited the usual publicity and other preparations, the fact that many had been greatly helped and made more effective Christians at earlier conventions seemed to suffice to insure a record attendance. This also indicates that this effort is meeting a real need which is manifest in the spiritual renewal of believers and churches. About one thousand have become contributing members of the Convention and receive the quarterly journal, "Keswick", which carries the Convention addresses and other inspirational material. It can be truly said that this movement has become quite indigenous and thus the gathering of the people is increasingly spontaneous.

At Keswick, through the heavenly light of the Holy Spirit souls have been brought close to Christ and His saving grace. The gospel has been confirmed in many hearts as enmities and oppositions to God's plan of salvation have been mortified. Hearts have been constrained to embrace the joyful tidings and adhere with their whole soul to the will of Christ.

Hokkaido Spiritual Life Convention

Now that the Japan Keswick Convention at Hakone has reached its full capacity of accommodation and with the difficulty of attendants coming from the more remote areas, it is inevitable that similar conventions will be held in other districts. Thus, after the main speakers had completed their duties at Kowakien, they flew to Hokkaido where a similar convention was held at Jōzankei, near Sapporo, from February 25-27. As at Hakone, each day began with an early morning prayer

meeting with the daily sessions including Bible study, testimonies from Japanese laymen and inspirational addresses. According to Evyn Adams, "the messages were filled with life-giving warmth, soul searching directness and brought a renewed awareness of God's call to a sanctified daily life for laymen and preachers alike, as well as a growth in the awareness that we are all one in Christ.."

The attendants included 302 laymen, 82 pastors and 54 missionaries, with at least twenty denominational groups represented. All local expenses were met by the participants with a balance on hand to help prepare for another convention next year, when a similar time of renewal and dedication is by the grace of God confidently anticipated.

The Holy Spirit has signally honored the Keswick Conventions with His quickening presence and power, with the result that these occasions have been characterized by Christian unity and Christ has been glorified in the midst of His people. They point to the important truth that all spiritual life, whether in the individual or in the community, in the church or in the nation, is by the Spirit of God and not by human devices.

Ashrams

The seventh visit of Dr. E. Stanley Jones to Japan since the war was reported in the 1964 Japan Christian Yearbook. He has thus been serving in the very faithful and self-sacrificing fashion on behalf of the evangelization of Japan and the deepening of the spiritual life of the Japanese churches. Though he had reached the advanced age of eighty he again extended his spiritual activities to the whole country. However, rather than concentrating his efforts on the larger, public evangelistic meetings he stressed the strengthening and deepening of the faith life of each Christian. To this end Ashrams were conducted in a number of places and many pastors and laymen were trained for more effective Christian witness. The Rev. Sten

Nilsson, leader of the Ashram and prayer life movement in Sweden, accompanied Dr. Jones in this ministry.

Ashrams were conducted in the seven principal districts of Japan, with a total attendance of 527, or an average attendance of about 75 for each session. The usual Ashram lasted for three or four days and the period from March 17–May 7, 1964 was devoted to this ministry. The aim was to secure the attendance of leading ministers and laymen in each area and the number was deliberately limited in order to make the mutual sharing as intimate as possible, with all participating. The deepening of the spiritual life was planned concretely and each was encouraged to deal definitely with personal spiritual problems in order to make a full commitment to Christ. This kind of renewal of the heart is much sought after by Japanese Christians and thus increasing interest is being shown. However, it is sad to relate, the value of this kind of meeting is still insufficiently appreciated by many Christians.

B

THE HAYAMA MISSIONARY SEMINAR

Hugh Harris

The sixth annual Hayama Missionary Seminar convened on January 5–7, 1965 at the Lacy-kan, Hayama, in Kanagawa Prefecture. A total of seventy-one missionaries attended, representing thirty-one different denominations or missionary organizations.

The theme for the seminar was "Laymen in the Life of the Church." Careful research and study on the part of many men made the time most profitable and instructive. Calvin Parker presented a series of three Bible studies on the Doctrine of the Laity. After an introductory paper on the study theme by B.L. Hinchman, the following papers were read and discussed at length:

"Laymen in the Pre-Reformation Church,"

Lyle Petersen

"Laymen in the Post-Reformation Church,"

Robert Fulop

"Learning from Modern Laymen's Movements,"

Henry Jones

"Learning from Non-Christian Laymen's Movements,"

Robert Ramseyer

"Training Laymen for Christian Stewardship,"

Gordon Chapman

"The Layman in the World,"

Bob Boardman

As usual, the times of discussion were both stimulating and profitable. A summary and evaluation of material presented was given by John Hesselink, who reminded the missionary of his potentially vital role in the Japanese Church scene, insofar as reaching laymen is concerned.

Special interest groups met for discussion on the subjects of Counseling, Stewardship, Visitation Evangelism, Occupational Evangelism, and Lay Leadership in the Church.

As with previous years, all of the papers, Bible studies and special interest group findings have been assembled and printed in permanent book form. These are given to all who attended the seminar and a limited number are available at nominal cost to others who might be interested.

The theme for the 1966 Hayama Seminar is "New Life for the Church." All interested Protestant men missionaries are welcome to attend in so far as space is available.

The Hayama Seminar is perpetuated from year to year by an informal fellowship of concerned missionaries of many groups whose desire it is to become more effective servants of Christ and His Church in the land of Japan. The continuation committee for this year consists of: B.L. Hinchman, chairman, Carl Beck, Mike Griffiths, Hugh Harris, secretary, Calvin Parker, James Phillips.

C

THE REFORMED THEOLOGICAL CONFERENCE

Thomas W. Grubbs

The Reformed Theological Conference was organized in 1957 so that missionaries and pastors of Presbyterian-Reformed background might meet to deepen their understanding of the Christian Faith and make it relevant to the situation in Japan. From the beginning it has been attended by many people who are not of Presbyterian-Reformed background and has thus become an ecumenical and international conference. The The Ninth Meeting was held in the Osaka Christian Center on February 14 and 15, 1965. The theme was "Piety and the Life of Devotion." The following six papers were given: "Prayers in the Gospels" by Dr. John Barksdale of the International Christian University, Tokyo; "Calvin and Piety" by Rev. Louis N. Grier, Jr., missionary and pastor of a Japanese Church; "Pietism and Its Critics" by Dr. James Phillips, Professor at the Tokyo Union Theological Seminary (all three of Presbyterian-Reformed background); "God and Man in the Old Testament" by Dr. Roger Whybray, Professor in the Anglican Central Theological College, Tokyo; "Piety in the Roman Catholic Tradition" by Father Joseph Spae, Ph. D., Director of the Oriens Institute of Religious Research, Tokyo; and "Piety in the Orthodox Tradition" by Rev. Peter Zolnerovich, Chaplain in the U.S. Army.

The Conference was attended by sixty people of eight or nine nationalities and from a dozen branches of the Church of Christ. In a day when Christians of various backgrounds are entering into dialogue with each other this Conference is making a vital contribution toward healing the divisions of Christ's Church. Not only were all the lectures outstanding but

the times of discussion, worship and spiritual fellowship were highlights of the conference.

The theme of the Conference for 1966 will be "Christianity and Culture."

D

JAPAN PROTESTANT CONFERENCE

John S. Schwab

Progress was evident in JPC's endeavors during 1964 as it has sought to give encouragement to pastors, missionaries and believers to stand together on the Bible as God's infallible Word. The Japanese name "Nihon Protestant Seisho Shinko Domei" emphasizes three things; 1. "Protestant" squarely ties with the Reformation which, in the providence of God, gave back to the world an open Bible. 2. "Seisho Shinko" indicates a Bible-based movement adhering to a clearly delineated statement of faith in all the Scriptures. 3. As a "Domei," it is an alliance of both Japanese and missionaries from many denominations and groups, participating on an individual basis.

The 15th "Zenkoku Kyogi Kai" of the JPC was held in Atami on February 11-12, 1964. Rev. Minoru Okada and Rev. James McAlpine spoke on "The Ecumenical Movement and the Japanese Church." Rev. Kiyoshi Mizugaki Spoke on "Religious Freedom and the Japanese Government Policy" while Rev. Isamu Horikawa spoke on "JPC's Ecumenical Program."

During the year a Research office was established and Rev. Horikawa was appointed as Secretary. Six special projects were approved in connection with this new office:

- 1). The origin of Bible-believing faith in Japan, its development and present status.

- 2). Survey of present status of Bible-faith in Japan.
- 3). Formulation of defense and proclamation of the doctrine of the Bible (in connection with problems raised by natural science, human science and social science.
- 4). Various problems of modern culture viewed from the Biblical viewpoint.
- 5). The ecumenical movement of World Council of Churches.
- 6). Research on New Japanese Bible in comparison with other translations.

It was decided to hold an annual Bible Study on the nearest Sunday to Reformation Day. February 23rd was established as Founder's Day.

During the year various JPC Seminars were held for pastors, Bible school and seminary students, believers and missionaries in Kobe, Sendai, Tokyo and Shikoku. At the Tokyo Seminar. Professor Kohei Watanabe of Japan Christian College spoke on "Japanese Culture and Biblical Faith." Dr. Takeshi Sugeno of Tokyo University spoke on "Science and Biblical Faith."

At the recent 6th annual Atami conference the following officers were elected for another year;

Rev. Takaoki Tokiwa, President

Dr. Tsugio Tsutada, Vice-President and Secretary

Rev. John S. Schwab, Missionary Secretary

Rev. Akira Izuta, Treasurer

Rev. James McAlpine, Missionary Treasurer

E

JAPAN FAITH AND ORDER NATIONAL STUDY GROUP

Yasuo Furuya

At the Fourth World Conference on Faith and Order, which was held at McGill University in Montreal, Canada, from July 12 to 26 of 1963, three official delegates plus three observers from Japan participated. They were Chitose Kishi (Lutheran Church), Goro Maeda (Non-Church), Kazo Kitamori, Masatoshi Doi, Masao Takenaka (United Church of Christ) and Tadasu Yashiro (Episcopal Church). All of them were the members of the Japan Faith and Order National Study Group. It was for the first time that Japanese delegates attended the World Conference on Faith and Order with reports and studies fully prepared beforehand by regional study groups. Although Japanese were present at all three prior conferences (Yoichiro Inagaki and another to the Lausanne conference of 1927; Chukichi Yasuda and Susumu Nishida to the Edinburgh conference of 1937; and Takeshi Muto and Hinsuke Yashiro to the Lund conference of 1952), they had then no regional study group behind them.

It was in January 1963 that the Japan Faith and Order National Study Group was officially organized and began its study activities. This national group was constituted as the result of a unification of two local groups which already had existed: "Kwansai" Local ad hoc Study Group on Faith and Order and "NCC" Study Group on Faith and Order.

The first study group was organized on January 15, 1962 at the suggestion of Dr. Paul Minear, Secretary of the Faith and Order Commission of the World Council of Churches. The twelve original members were pastors from Kyodan, Lutheran and Episcopal Churches, professors of Doshisha

and Kwansei Universities and missionaries. Professor Masatoshi Doi was the chairman. They selected the following three topics to be studied first:

- 1). The Ministry and Structure of the Church in Japan.
- 2). Problems and Perspective of the United Church of Christ in Japan
- 3). The Indigenization of Christianity in Japan with special emphasis on worship.

When informed of the formation of this group, the Faith and Order Commission of the United Church of Christ immediately expressed its willingness to give moral support to this project. But, in view of the interdenominational nature of this group, the Commission carefully refrained from establishing an official relationship with the groups. Instead, the Commission made a proposal to organize another study group by theologians in the Tokyo area and eventually the two groups would make up one national study group. This proposal was sent to the National Christian Council.

The second group was formed on July 4, 1962 by an invitation of Chuzo Yamada, General Secretary of NCC. The members of this group were sixteen coming from Anglican, Baptist, Lutheran, Non-Church, Orthodox, Presbyterian, Reformed and United Church of Christ backgrounds, including Kishi, Kitamori and Maeda who were asked to be members of the Commission of WCC and to attend the Montreal conference. Though it was called "NCC" Faith and Order Study Group, it had no official connection with the NCC. Until the connection would be established it was to be understood that this group would be a voluntary organization working on its own responsibility. Dr. Chitose Kishi was made the chairman. Out of the themes of study recommended to the regional groups in Asia by WCC for the Montreal conference, the following four themes were taken up:

- 1). Relations of Oriental and Occidental Churches.
- 2). Cooperation among Evangelical Churches.

3). The Indigenization of Christian Worship.

4). The Recognition of One Baptism.

Both groups have met respectively at least once a month to study and discuss the issues.

On November 12, 1962, representatives of the two groups met together and decided to set up a National Faith and Order Study Group which will have the general sponsorship of the NCC to carry out a coordinated program of study both on a national level and on a regional basis in Tokyo and Kyoto. Above the two branches, the Tokyo and Kyoto branches, a central committee was organized. The committee members were:

Chairman	Chitose Kishi (Lutheran Church)
Co-Chairman	Masatoshi Doi (Kyodan)
Secretary-Treasurer	Yasuo Furuya (ICU Church)
	Kazo Kitamori (Kyodan)
	Goro Maeda (Non-Church)
	Katsumi Matsumura (Kyodan)
	Tokio Kochi (Episcopal Church)
Adviser	Chuzo Yamada (NCC)
	Newton Thurber (NCC)

The budget to cover the expenses of carrying out the study programs was set up by the contributions from a number of the denominations plus each individual member of the group.

In January 1963, the Kyoto branch presented a report: "Three Major Problems of the Japanese Church," the result of one year's study, to the WCC as source material for the discussions at the Montreal conference. The report of 42 pages was written in English. This was the first fruit of this type of group study ever made in Japan. One month later, in February 1963, the Tokyo branch issued a report, a summary of the papers on four themes which were originally presented to the group with modifications and additions as a result of discussions. Since the Tokyo group only had come into being in July 1962, the report was short, 13 pages in English.

It may be said of both reports that they were far from complete. But all members who participated in the study look back with great satisfaction to the Christian academic fellowship they have had while working together with colleagues coming from different denominational and theological backgrounds. They firmly believe that this first experience will become the cornerstone for the future development of the Faith and Order movement in Japan.

At the Montreal conference, July 1963, three delegates participated in three different sections: Kishi in the section on "The Church in the Purpose of God", Maeda on "Scripture, Tradition and Traditions"; and Kitamori on "All in Each Place; The Process of Growing Together." Three other members of the group attended to other sections: Takenaka on "The Redemptive Work of Christ and the Ministry of His Church"; Doi and Yashiro on "Worship and the Oneness of Christ's Church." After the Montreal conference, Professor Doi went to Rome and attended the II Vatican Council as an observer.

The central committee of the group decided to publish a report written in Japanese on both the Montreal Conference and the Vatican Council by all those who attended them. A book, *"Theology of Church Unity*, with the subtitle "From Montreal to the Vatican" is to be published in May of 1965. This will be the first publication of this group.

After the Montreal conference, the group began to study the meaning of the Eucharist, at the suggestion of Dr. Lukas Visser of the WCC. It was also decided later by the Commission on Faith and Order of WCC itself at a meeting held in Aarhus, Denmark, in August 1964, which Professor Maeda joined, to study the question of the Eucharist, especially in view of recent developments in ecclesiology, for the next conference. As the Commission is to present at least an interim report to the next meeting on Faith and Order in 1967, the national study group in Japan will continue to study the Eucharist in the year 1965.

A new development in the group after the Montreal conference was to invite observers to attend both branches from the Roman Catholic Church. Fr. Kuylaars, professor of Notre Dame University, and Fr. Nemeshgyi, professor of Sophia University, have been joining the study group in Kyoto and Tokyo respectively. As of the end of March 1965, the total number of the members is 42; 19 in Tokyo and 23 in the Kyoto branch. Tucker N. Callaway, Southern Baptist missionary was added to the members of the central committee in March 1963. Although it is not affiliated with the national group yet, a local study group of 20 persons was formed at Sendai in November 1964. Until it grows to become a branch of the national group, it will remain the "Tohoku" group from which one observer will attend the central committee.

Thus, one of the major movements of the WCC, the Faith and Order movement, has been taking root in Japanese soil.

F

NIPPON CHRISTIAN ACADEMY

Alfred Schmidt

Nippon Christian Academy is trying to be a servant both for Christian churches and also for Japanese society, and to bridge the gulf between the Church and the non-Christian society in this country. The work is being done specifically through meetings and conferences, where different groups of the contemporary Japanese society are able to talk freely concerning their daily life problems. The participants are also helping each other in a mutually creative dialogue to understand their respective roles in the modern pluralistic society, and in doing so, to give advice and pastoral care on the basis of the Gospel of Christ.

In 1964, the Academy has entertained 3383 participants in some 89 meetings. Among these, there were students, white collar employees, trade union leaders, medical doctors, journalists, scientists, housewives, teachers and politicians. Most of them were non-Christians or even non-believers in any religion. Each meeting usually continues for two or three days and half of these conferences took place in the newly built Academy House in Oiso, which has become a "House of Encounter" between Japanese Christians, on the one hand, and the leaders of Japanese society on the other. Here in Oiso, more than 107 different groups, with nearly 4000 guests, have visited the House in addition to those present at the actual Academy meetings. The Academy House is trying to become a spiritual center in Japan where people of different professions, religions and ideologies are meeting in a fellowship of mutual respect and understanding. The Academy also has its own House in Kyoto, the Shugakuin Academy House, located in the midst of the wonderful scenery at the foot of Mt. Hiei. Academy meetings are held in other places, too, such as in Sendai and even in Sapporo, with groups of keen laymen and pastors participating. In fact Academy-like meetings are being developed all over Japan by groups of friends and former participants.

There has not been time to produce big results, for we are still in the experimental stage of this new type of Christian service. However, we can describe some aspects of our work which may be worth-while to mention:

- 1) The Japanese Christians are becoming aware of the importance of encounter not only among Christians but also with those of the non-Christian world. In doing so, they are already aware of the necessity of special training for pastors and laymen in order to give an effective witness as Christians in the midst of the world, and to give help and advice to the responsible leaders of the nation in the name of Christ.
- 2) The non-Christians are becoming aware of the fact that

Christianity is not merely a sect interested only in heavenly things, but that it is a spiritual power to settle our worldly affairs in the spirit of Christian love and peace. Likewise, as Christians are beginning to understand their task in the encounter with non-Christians, this opens new horizons for a better communication with the non-Christian world and specifically with oriental religious traditions. Also at the same time non-Christians are becoming aware of the unique values of real Christianity. This mutual respect is bringing about mutual understanding and will perhaps lead to mutual cooperation.

3) The ecumenical vision of Academy work is contributing to the education of all participants, by revealing that no real problem in the world can be settled in a narrow national understanding, but that men are bound to live together and work and pray together. As the humble servant, both to the Japanese church and society, NCA is trying to help, to the end that the Lord's will shall be done on earth as it is in heaven.

4) The conference activity of NCA is revealing, that this movement cannot be understood as a new method of evangelism or mission only, but as a part of the spiritual renewal of the church herself as she discovers her responsibility for mankind in the midst of contemporary political, social and economic problems.

G

THE JAPAN BIBLE CHRISTIAN COUNCIL

John M.L. Young

The Japan Bible Christian Council met for its fifteenth annual conference in April at which time its past history and purpose were reviewed and plans made for the future. The Council was organized in 1950 by missionaries who were concerned to propagate and defend historic, Biblical truth and to have a united voice to present that truth forthrightly over against popularized unbiblical theologies, false ideologies, or compromises between Christian and pagan practices. It was noted that the theological retrogression of this century, begun with the rejection of the Bible as the final, infallible authority, and continuing to a rejection of the full deity of Christ and supernaturalism, had in recent years reached a new climax. Reference was made to the theology of Tillich, which denies the personality of God, and the books of Anglican Bishop Robertson, *Honest To God*, and American Bishop Pike, *A Time For Christian Candor*. These books seek to popularize the idea that unbelief in a personal God is an acceptable reinterpretation of Christianity, and with scientifically minded people a necessary one. The JBCC members feel that such theology is atheistic and a frontal attack on the very center of the Christian revelation. Since the writings of these men are soon published in Japanese, the need for the Council's emphasis here is felt to be very urgent.

The annual meeting elected the Rev. Kenny Joseph as president of the organization for the next year and made plans for a later fellowship banquet. Discussion also took place concerning the promotion of the work for the next year and the wider participation of Japanese brethren in the testimony

of the Council.

A report was also made on the near completion of Professor Yanagita's book on *The Historical Origins of Japanese Culture*. This book has been written for the JBCC and was to have been published earlier, but the author desired to expand some parts of it delaying its publication until now. The copy has been printed and proofed, with pictures obtained from the National Museum of the Jomon and Yayoi periods, and up to the Heian era, selected to illustrate it. It is the author's thesis that the Tenno, sun deity, world empire system, was not native to Japan but was imported through Asia. He traces its origin back to Assyrian times and follows its influence forward, along with that of the imported Buddhism, to development of the Japanese culture and religion of modern history. The publication date is set for early summer, 1965.

PART III

A SURVEY OF THE CHRISTIAN MOVEMENT BY DISTRICTS

Edit. *John Barksdale*

INTRODUCTION

Prior to World War II a regular feature of the Year Book, at intervals of seven or eight years, was a survey of Christian work by districts. This year we are reviving this feature for the first time in the post-war period. The following reports bring to light many local aspects of the Church's life and growth which have been overlooked in previous over-all reports. The reports contain a large amount of useful information concerning general social developments. One general conclusion from this material is that Soka Gakkai activity seems to have levelled off somewhat. Another over-all impression is that the inflow of the population from the country to the crowded metropolitan areas poses a great problem not only for society as a whole, but also for the church.

Although the church is not showing rapid growth, and the rate of growth may even be retarding, there are many encouraging signs of life, new and imaginative projects, and places of renewed local interest. One example is the interdenominational Mission to Industry project in Hiroshima. Another is the annual Christmas art exhibit in the Sendai area; still another is the Christian driving school in Date which has Bible study as a part of its curriculum.

There continue to be indications that the influence of the church is much wider than the number of enrolled Christians would indicate: witness the late Governor Miki of Okayama, not a professing Christian, but inspired by Toyohiko Kagawa;

or the invitation received by a pastor to write a section of the official history of Fukushima Prefecture.

As might be expected from the varied backgrounds of the writers, their impressions and conclusions sometimes differ. All the writers, for instance, note the increasing amount of cooperation between Protestants and Catholics, but one of them is rather doubtful that this can be very meaningful on the present basis. The same writer (for the Kinki area) sees the main vitality of the church in the laymen's movement, whereas the Hokkaido reporter thinks that best results there in recent years have been due to the efforts of the clergy, and foreign clergy at that—missionaries!

CHAPTER 1

HOKKAIDO DISTRICT

Beverley D. Tucker

The area under consideration in this article, Hokkaido, is in many ways different from other parts of Japan. Strictly speaking, it is not a prefecture, but the entire northern island, divided into a number of administrative districts comprising over one fifth of the total land area of Japan. With its colder 'un-Japanese' climate, it presents a terrain and vegetation which reminds one more of the northern United States and Canada than of the traditionally conceived landscape of Japan.

Hokkaido was settled much later than the rest of the country, and until the latter half of the 19th century there were only a few coastal areas settled by the Japanese, most of the interior being sparsely inhabited by the aboriginal Ainu. These people, who form a completely distinct race, once lived throughout the island of Honshu, but were gradually driven eastwards and northwards until they merged with the rest of the population or found refuge in the northern island.

After the Meiji Restoration of 1868 Hokkaido was colonized with the encouragement of the government and many foreigners, particularly Americans, were invited to advise and help in the process. Among these were several outstanding Christians, including William S. Clark, first head of what is now Hokkaido University. Though he was in Hokkaido less than a year, his influence was so great that the entire first class was converted, and they in turn converted the second class. Because of this early influence, and because there was not so much of the ancient Buddhist and Shinto traditions in Hokkaido, there has been, perhaps, less resistance to Christianity in many areas, and rather a warm and friendly feeling to what is often recognized as part of the Hokkaido pioneer tradition. Never-

theless, the spread of Christianity has not been rapid nor deep, partly because of the continual influx of new colonizers from the rest of Japan, and the building of many temples and shrines in all parts of the island.

After World War II there has been a great increase in population, (now nearly 5.5 million) abetted by the resettlement of former inhabitants of Manchuria, Korea and Sakhalin. Industrialization has proceeded apace, and the government has encouraged the expansion of dairy farming. In this latter project Christians were the pioneers and also played an important part through the Christian Dairy College in Nopporo, Church World Service, The Heifer Project and agricultural centers such as those in Setana and Nayoro.

These changes have brought a change to the character and position of Hokkaido. Sapporo, the capital, laid out with broad straight avenues on the advice of Americans in the nineteenth century, has become the largest city north of Tokyo, with a population of some 730,000, and is only an hour away by frequent daily jet flights. While Hokkaido no longer has much of the pioneer and frontier atmosphere, it has become a prime tourist attraction for the Japanese, who come by the hundreds of thousands, (over 400,000 in 1963), to see the broad open fields, vast national parks and virgin forests, and the silos and barns which suggest a foreign country. But while there are large harvests of wheat, oats, barley, soy beans and potatoes, rice is still by far the biggest crop, and Hokkaido stands near the top among the prefectures in total rice production.

Industrial and farm production have risen greatly since the war, but there have been many who have not shared in the resultant rise in the standard of living. The herring fishery which once made many Hokkaido people rich has dwindled to a mere fraction as the fish have virtually disappeared from these waters, and wide areas of the open seas are restricted by the Soviet Union. Fishing centers, particularly on the

west coast have been hard hit by this, and many fishermen now eke out a living on less profitable fish and gathering seaweed. Coal-mining, which has been one of the major industries in Hokkaido, has also been marked by depression and the closing down of many mines.

Pioneer farmers coming from Manchuria and Sakhalin, as well as Honshu, and being settled in the less desirable land which had been left over from the early pioneer days, have generally had a hard time. In 1956 and again in 1964 there were particularly cold summers and crops did not mature. For established farmers in the more fertile areas, these years of unseasonable cold could be tided over, but for the pioneer farmers there was much real suffering. In 1957 Church World Service and other Christian associations did a great deal to alleviate the situation, distributing rice, with the help of the Hokkaido government, to needy areas.

With the increase of population since the war, there has been an increase in Christian work also. The pre-war denominations recovered the ground lost during the war and, in most cases, opened up new churches and increased their numbers above the pre-war levels. At the same time a number of new denominations, represented mainly by missionaries from the United States, began work in Hokkaido. Radio evangelism was begun by several bodies, and various cooperative and ecumenical efforts were made.

The largest denomination in Hokkaido, as in the rest of Japan, is the Roman Catholic Church. They were probably least affected by the war, since many of their missionaries were Germans, and in March 1945 they could report 3,163 members in fifteen churches and six missions, and a staff of 15 foreign and 7 Japanese priests, together with 14 monks and 99 nuns. Besides the churches there were two schools, a hospital, an orphanage and a number of kindergartens and nurseries. By 1950 there was only one more priest, but the membership had risen to over 5,000. (It should be remembered that this in-

cludes all baptized members, including infants and some who might be considered inactive in other denominations.)

During the next five years there was a very great increase in the number of missionary priests, from 13 to 54 and the number of churches almost doubled to 33. Membership continued to rise so that it reached 9,764 by 1955. Even though this figure includes for the first time members in the Hakodate area, which was transferred from the Sendai diocese to that of Sapporo, it is a very great increase and bears witness to the effective work done by foreign priests in starting new churches.

By 1960 there were 46 churches with 13,212 baptized members, and in 1964 there were 53 churches and 10 missions and membership stood at 15,076. There are now two junior colleges and one four year college, two boys' and six girls' high schools, one boys' and eight girls' middle schools, three special schools (for nurses, dieticians, etc), 48 kindergartens, 3 nurseries, 2 orphanages, and one hospital with 252 beds. The number of Japanese 'secular' priests has increased from 7 in 1945 to 34, and they are joined by 63 missionary priests. There are also 74 monks and 436 nuns.

In reviewing this progress, which is of a completely different order from any Protestant denomination, a number of things stand out. Great emphasis is placed on education, not only in the schools, but in catechetical instruction for adults long after they have been baptized. The church has benefited from good long-range planning, so that land was bought in strategic areas long before actual work was begun. Kindergartens have been used effectively to make fruitful contacts which have often led to conversion. Team ministries of two or three priests, living and working in one place, but going out to other stations, often assisted by nuns, have enabled the church to build strong self-supporting parishes in key spots, rather than the workers spreading the work too thinly. Obviously strong financial backing has been essential, but the devotion and dedication of the leaders has been even more important in the

developing of a devout witnessing laity.

The Eastern Orthodox Church in Hokkaido, which was once strong, has suffered from a shortage of clergy. Although there may be fairly large congregations at Christmas and Easter, most of the churches have little activity at other times. There are 8 churches listed, but only 3 priests, and the 1,104 figure recorded for membership is probably an unrealistic reflection of the state of the church.

The United Church of Christ in Japan (Nihon Kirisuto Kyodan), formed in 1941, emerged from the war in Hokkaido with some uncertainty. Having lost all the missionaries and many ministers and members, the church was also troubled by a tenuous unity. In the next two years all the Anglican churches withdrew, and in 1951 all but one of the Presbyterian churches, constituting about half the membership, also severed their relations with the Kyodan. In 1952, therefore, the Kyodan had 3244 members, of whom 2595 were listed as active in 22 churches

In that same year a plan for special pioneer evangelism was inaugurated, and in the next ten years 26 new churches were started and 2 reopened, with the expenditure of 38 million yen, over three quarters of which came from overseas. The support for each pioneer church was on a decreasing scale, and the goal was self support in five years. Over the ten year period 13 churches achieved self-support, although it often meant considerable self-sacrifice on the part of the clergy, and the necessity of supplementary income through kindergartens (of which 10 were started) and side work of one kind or another.

From 1954 to 1963 the active membership in pioneer churches rose from 209 to 583, a gain of 374. During the same period the Kyodan gain for all of Hokkaido was only 257, which would seem to mean that almost all the growth was in the pioneer churches, whereas the rest of the district must have averaged a loss of 117, at least as far as statistics can be trusted. During

the last year, however, there have been further gains for the whole area.

At present the Kyodan reports 2938 active members in 40 churches and 14 mission points as, compared with 2595 in 22 churches and 6 mission points in 1952. While this is not a very great increase in membership (about 13%), the increase in giving, from less than 5 million yen in 1952 to over 20 million in 1963, indicates a growth and stability in self support. Comparison with the Roman Catholic statistics, in which the membership nearly doubled over a similar period, may not be too meaningful, but if we are looking for a reason for the disparity in growth-rate, our attention would doubtless be focussed on the number of workers. The Kyodan has 46 Japanese pastors compared with 34 Japanese priests. But whereas there are 9 missionary couples in the Kyodan, the Roman Church has no less than 63 missionary priests. The Kyodan lists an additional 20 Japanese workers plus four lady missionary teachers, but the Roman Catholics have 74 monks and 436 nuns.

The Nihon Kirisuto Kyokai is made up of churches of the Presbyterian tradition which left the Kyodan in 1951-52, and those which have been built since that time. Before the war this denomination was the biggest in Hokkaido, and it still has the largest congregation, the Kita Ichijo Kyokai in Sapporo. It is conservative in theology, and in general goes its own way without a great deal of contact with other churches, and with no missionary or overseas help. This last point should be remembered in connection with the following statistics of growth.

There are at present 21 self-supporting churches, an increase in 2 over the last ten years. There are also 3 aided churches and 4 mission stations. New churches have been built and have thrived in the Sapporo area, but in other areas most churches barely hold their own, which is true of almost all denominations. The 'Shin Nikki', as it is sometimes called, has no churches in the Kushiro area but is trying to open up

work there.

Membership in the church has increased from 2880 in 1953 to 3598 in 1963, but active communicants in the same period have actually decreased from 1755 to 1539, while there has also been a slight drop in attendance, from 969 to 901. Like all other denominations, the 'Shin Nikki' has experienced a substantial increase in financial support, and it is greatly to their credit that they were able to start new work without overseas help. But this lack of foreign support has seriously curtailed their building of new churches.

The Nihon Sei Ko Kai in the Diocese of Hokkaido came out of the war very weakened and somewhat demoralized. Most of the Hokkaido churches had gone into the Kyodan during the war. There was little leadership, and church activities declined to practically nothing. However on November 30, 1945 an emergency meeting of the former diocese was called by Bishop Maekawa at the Maruso Inn in Sapporo, and although delegates were few, the diocese began to regain its identity. In the next two years the various churches formally severed their relations with the Kyodan, and the diocese started once more as a separate entity.

What the real strength of the diocese was before the war is a little difficult to determine. In 1937, 3507 baptized members were listed, children included. But of these only 1136 were listed as supposedly active and of these only 596 were listed as active communicants, representing probably a more realistic figure. There were 22 churches and 7 missions served by only 12 priests and 2 deacons. But only 15 of these churches survived the war and in 1948 only 424 were listed as active communicants. After a slow start membership increased gradually about 5 to 10% per year, with an average of about 100 baptisms. By 1963, 2862 members were listed of whom 2146 were supposedly active; but it is not clear exactly what this means, for there were only 1161 active communicants, and if there were an additional 1000 active members, one

wonders in what their activity consisted. It is to be noted that with all the growth, attendance remained relatively constant at around 500 or slightly below on the average Sunday. Still the doubling of the active communicants in the last 12 years, and the increase by six times of the income to about ten million yen, are encouraging signs.

The Sei Ko Kai has not had any sweeping program of pioneer evangelism, and not much backing in men and resources from outside, but it has managed to establish 7 new churches and rebuild 4 others, in part with local resources. There are 21 Japanese clergy, 3 missionary couples and one single missionary. There have been 15 men ordained in the diocese since the war.

An active program of student work is carried on in the Hokkaido University Center, and besides the student dormitory there, the Sei Ko Kai has a girls' dormitory and another student dormitory in one of the parishes which has brought many young men into the church. A diocesan center is used for conferences and to carry out the diocesan program.

The four churches discussed so far in this article were all well established before the war with churches in the major cities throughout the island. To these may be added the Salvation Army with 5 corps and 9 outposts staffed by 7 officer-couples. According to Ian MacLeod's article in the April and July 1963 *Japan Christian Quarterly* issues on the growth of the various churches in Hokkaido between 1950 and 1962, the Salvation Army membership increased from 536 in 1952 to 633 in 1962.

All the other denominations came in after the war or were respresented by only one or two churches before. Of these the first was the Lutheran Church, which is represented by the Evangelical Lutherans (formerly Finnish Lutherans), who had a large church in Sapporo before the war and have added 3 more missions with about 328 members; and by the Missouri Synod Lutherans who entered Hokkaido in 1949. The two

churches cooperate in many ways, especially in follow-up for the Lutheran Hour radio broadcasts, and in the excellent branch of Seibunsha Book Store in Sapporo.

The Missiouri Synod Lutherans are one of the larger groups of missionaries to enter Hokkaido since the war and they have succeeded in opening 10 churches and 11 preaching points. In this the radio broadcasts have been a strong help, with about 2000 applications a year for the correspondence course, and about 2500 who have finished it. There are about 550 members served by 6 missionary couples, 1 single missionary and 5 Japanese pastors. They maintain a very active Youth Center in Sapporo and have contributed greatly to the musical life of Sapporo, especially in the annual Bach Festival evening.

Work for the Nazarene Church started in 1948 with a Bible Class and Sunday School conducted by an American Army officer in his home in Sapporo, but it was not until 1951 that a church was built and work spread to other areas. Now there are about 160 members in 4 churches served by four pastors and one missionary couple.

The Mennonites are represented in Hokkaido by the Old Mennonites whose missionaries came to Hokkaido in 1951. On the advice of one of the senior missionaries in Sapporo, they decided to open up work mainly in the eastern part of the island where they would not be duplicating the work of other missions. More than most others they have gone into rural communities untouched by the Gospel, and of the 11 stations where they have opened work, only 4 are in cities. Partly because of this, the growth in members has not been very great, with only about 200 believers after 12 or more years of work. There are 8 missionary couples and 4 single missionaries with one ordained Japanese pastor, 4 preparing for ordination, and 7 lay pastors. The Mennonites have sponsored a radio program in eastern Hokkaido, which was later shared by the Overseas Missionary Fellowship in western and southern Hokkaido, and while this has provided numerous contacts, it has been

difficult to lead these widely-scattered seekers into a definite Christian commitment or membership in a church.

In contrast to the Mennonites, the (Southern) Baptists of the Nihon Baputesto Renmei have started churches in strategic areas in the major cities and have built up several strong self-supporting congregations. Like The Roman Catholics and the Kyodan they have shown careful planning, and they have carried out their plans with a rather aggressive type of evangelism under the vigorous leadership of American missionaries and well-trained Japanese pastors from their seminary in Kyushu, the major field of their pre-war work. Their strong financial backing has enabled them to put up well-built churches in good locations, and at the same time they have effectively stressed tithing, self-support and lay evangelism, so that theirs is one of the most dynamic groups on the island.

In 1963 The New Life Movement of mass evangelism brought them many new contacts and a significant increase in attendance and membership. Radio evangelism has also been used, and, starting in April this year, there will be a series of 13 weekly television broadcasts. Membership now stands at about 600 and there are 9 churches served by 8 Japanese pastors, 1 missionary couple, and one single missionary.

Like the Mennonites in eastern Hokkaido, the missionaries of the Overseas Missionary Fellowship (formerly China Inland Mission) have gone mainly to the smaller town in western and southern Hokkaido where there had been no previous work, starting in 1952. In addition to the practice of comity, the OFM has the policy of not owning land or buildings, or supporting native pastors with mission funds. The theory of this policy, which is based on their experience in China, is to build up independent, self-supporting, self-propagating local congregations which will buy their own land, build their own churches, call their own pastors and decide their own policies under the guidance of the Holy Spirit. While this may be a sound policy over the long term, it makes for slow beginnings,

especially with inexperienced missionaries who are just learning the language. And in Japan, where land prices have been continually rising out of all proportion, it has been almost impossible for the small congregations in most areas to purchase land.

The OMF has 10 missionary couples (including 2 on furlough), 18 single ladies and one single man working in 10 centers, of which Sapporo has 3 separate groups. This is a total of 39 missionaries, the largest Protestant contingent on the island. There are about 200 members and two of the centers have become independent, building their own chapels and calling their own pastors, with one other center getting ready to follow. A Bible School has been opened in Sapporo with about 5 enrolled in the 3 year full time course and about 14 in the two year night school. When these students graduate they will doubtless strengthen the work greatly. Radio broadcasting in cooperation with the Mennonites is also carried on. About 3000 contacts have been made since 1959, with about 1200 applying for the correspondence course, 70 completing it, and some 27 of these contacts baptized in the churches, and another 100 or so stating that they believe. The Bible School and Radio Broadcasts are supported partly with mission funds.

There is not space in this article to deal separately with the many other groups in Hokkaido, but mention may be made of one or two. There is a large independent church in Sapporo which traces its beginnings to the disciples of Kanzo Uchimura, a member of the second class of Sapporo Agricultural College, which became Hokkaido University. Other followers of Uchimura and his disciples are found in numerous Mukyokai groups throughout the island. One apparently large body is the Spirit of Jesus Church, a postwar group that reports a rapid growth, but membership figures are by no means certain. (For more on this see Ian MacLeod's article mentioned above, and also the July 1964 *Japan Christian Quarterly*.) The Swedish Evangelical Mission reports 3 churches and 2 missions with

some 80 members. Free Will Baptists have two churches in eastern Hokkaido, and the Seventh Day Adventists also have two. The "Christian Churches", the United Pentecostal Church and the Assemblies of God are also represented, and a number of independent missionaries and small groups are scattered throughout the island. Mormon and Jehovah's Witness missionaries are also to be seen, often proselytizing among the believers, and The Kami no Makuya or Original Gospel Geoup has won a number of followers from the older churches. In fact Hokkaido has the whole bewildering spectrum of denominations and fringe groups.

Two Protestant schools should be mentioned. Iai Girls' School in Hakodate is affiliated with the Kyodan and has over 600 girls in middle school and the same number in high school. Hokusei in Sapporo started off as a girls' middle school under the Presbyterian mission, but has grown into several schools with a four year coeducational college and boys' high school included. The Dairy College in Nopporo, an indigenous school founded by Christian dairymen, has already been mentioned. It has an active extension work and through this means and a winter Bible School program, it has attempted to foster lay Christian witness in rural communities of Hokkaido. The San-ai Girls' High School is also associated with it. There is at least one Christian (Protestant) hospital, Ruka Byoin, privately managed by two Kyodan doctor brothers which has an affiliated nursing school.

Of ecumenical ventures mention should be made of the Hokkaido Christian Center in Sapporo, which is supported by the Kyodan but which furnishes conference facilities for all denominations. There is no NCC branch, but the Sapporo Rengokai acts as a focal body and sponsors various joint projects, and united Christmas services are held in many cities. The Hokkaido Missionary Fellowship includes practically all Protestant missionaries and holds two general conferences and one women's conference each year. Koinonia is an attempt to

bring Roman, Orthodox and Protestant clergy together for discussion and study, and had has two or three successful meetings.

HOREMCO is an ecumenical radio broadcast with wide coverage and a high rate of response. It is organized under the National Christian Council as a branch of AVACO. After several years of experimentation a daily five minute program of scripture, commentary and hymns has been worked out. A correspondence course was written in twelve lessons, and at the end of 1964, 680 people were enrolled with a considerable number working on each lesson and a relatively low drop-out rate. Film evangelism is also used extensively and newspaper evangelism as well as TV are planned for the future. A considerable number of people have already been baptized in the local church of their choice as a result of the program.

It is encouraging to note, in conclusion, that though there were only about 90 churches in 1950, there are well over 200 churches and preaching points now. All cities, most large towns and a few of the smaller communities have some kind of Christian witness. It is unfortunate that the witness is so fragmented into over 30 denominations and mission groups, and though there is some cooperation, much more is needed. Overall membership is probably somewhat above 30,000, or around 0.55% of the population, of whom roughly half are Roman Catholic. It seems obvious that a much greater witness has to be made to the other 99.45% of the population, and that this witness should be made by all the churches in cooperation and with careful planning in the spirit of love and self-sacrifice.

CHAPTER 2

TOHOKU DISTRICT

Robert W. Northup

I. Environmental Factors

Northeastern (Tohoku) Japan is comprised of six prefectures: *Aomori*, jumping off point to Hokkaido; *Iwate*, the "Tibet of Japan; *Akita*, famed for deep snows, fine wood, and dogs; *Yamagata*, with diversified farming and wood products; *Miyagi*, transit, cultural, and fishing center; and *Fukushima*, provider of truck garden crops for the metropolitan area. Politically they seem not to have contributed much nationally in recent years nor have there been important local events. One important leader is Governor Tadashi Chida of Iwate who was active in re-locating overseas returnees on undeveloped land after the war and who has encouraged pioneer farming through cooperation with Christian work at Okunakayama (see below). An alumni of Heidelberg College, Tiffin, Ohio, he was awarded an honorary LLD. by that college in June and visited the U.S. to receive it.

Traditionally conservative, only Miyagi has elected Socialist leaders—an earlier governor and the present Sendai mayor. In 1963 a private high school was founded near Aizu-Wakamatsu. Called "Nisshinkwan," its founder has rightist leanings and expresses the hope that it will help revive the "Aizu spirit" (nationalistic).

The chief social characteristic of the Tohoku is its scattered population; with 18% of Japan's land it boasts less than 10% of the people and these live in a predominantly rural setting. Someone has said, "It has neither doctors nor social welfare, only a railroad." Its few cities—Sendai, Morioka, Aomori City, Fukushima City, and Koriyama—stand apart from the

many towns and villages. Long-range plans for new industrial areas affect the Tohoku adversely: among the new industrial centers are Sendai-Shiogama; Koriyama, Fukushima; and Hachinohe, Aomori; but their attraction to labor and industry is small compared to other areas. The government has designated this area as a permanent agricultural area, gradually intending to lower the number of those engaged in rural work to about 15% of the national population.

At present the outflow of population is marked in two ways: (1) following graduation in spring, bus-loads of young people head south to Tokyo; (2) rural workers leave their homes seasonally or turn the farm work over to the wife and mother to find work in metropolitan areas. The second is called *dekasegi*; it is based partly on financial necessity but also points to the attempt to gain a living standard already enjoyed by other economic groups. This standard includes providing better living conditions (kerosene stoves, TV, sewing and washing machines, refrigerators) so that the young men can attract wives and better working conditions (farm machines and cars) so that the farmer can compete successfully in production. Many families admit that they do not need the money but use it for travel. Japan Travel Bureau also notes that whereas farmers used to take short, second-class trips they are increasingly taking long, first-class trips. Work away from home, whatever its benefits, also leaves the burden of child-care on the mother, sometimes results in divorce or desertion when the husband simply "disappears." One leader, asking for greater government attention, says this condition is worse than war, for even when the man was killed at least the family knew where his body lay!

To all general observers there is no significant change in the religious life or activity. Restoration of the Ise-related Shinto shrine, Aoba, over-looking Sendai was completed in 1963 through subscription of all "blocks" in the area and was honored by a visit of the Emperor and Empress. Building

sites are invariably dedicated through Shinto rites. Although many of the new religions have gained a following, none is prominent. Soka Gakkai is vigorous but one often hears opposition to its pressure methods. Its Tohoku headquarters still lists three telephones (Tenrikyo has four!) but its once busy meeting hall now shows only an empty bulletin board. All day youth meetings which attracted hundreds a few years ago now occur less obtrusively if at all. Government and private observers see it concentrating still on youth and toward political power but it has not yet gained local or national seats here. In the Aizu-Wakamatsu area, the Rev. Satoshi Moriyama of Taibo Church, Iesu Kirisuto Kyodan, has traveled extensively to work against it and has disputed vigorously with its leaders. His book, *Soka Gakkai no Machigai o Tadasu* (Correcting the Errors of Soka Gakkai) is now going into its fifth printing.

The Aizu area government has designated a new "model park cemetery" in Aizu-Wakamatsu in order to gain city land for development. The Christian area has been marked off. Buddhist groups oppose loss of their land on the grounds of "jibo ittai"—"temple and cemetery are one," fearing the removal of graves will loosen their hold on parishioners.

Fukushima officials have asked the Rev. Yoshinari Kobayashi of Shinobu to prepare the section on Protestantism for the prefectural history. He has brought to light an important relationship between Meiji Era Protestantism and the social-political movements of the time, especially of the *Jiyu Minken Undo* (Liberal Civil Rights Movement), and completion of the study is awaited by Christian leaders.

II. The Christian Movement

A. The Churches

The most significant facts about the life and work of the churches and missions in the Tohoku in 1964 and recent years are the greater diversity of their activities and the spirit of

cooperation shown among many groups. These are off-set by numerical losses of some major groups or apparent slow growth by small ones. At present there are 23 groups at work in this area. The largest are the Roman Catholic Church, with 14,432 believers, the United Church, with 9,341, and the Episcopal Church, with 1,791. The rest all number less than 600 each. Comparison with figures of 1959 for the United Church show a slight decrease for southern prefectures and slight growth for the north; but there has been a considerable drop in the annual number of baptisms and in church school attendance. Both baptisms and number of members of the Roman Catholic Church, which includes infants, showed an increase over 1959. Superficial study suggests that there are fewer non-resident members in every group, partly because the population movement slowed somewhat and some transfer of membership is taking place.

Rural work: Churches have no uniform approach to rural evangelism. The Tohoku pioneer missionary, Christopher Noss, suggested long ago that work be carried on in centers of the naturally divided areas, and to some extent this plan has been realized in post-war years in the establishment of pioneer churches at strategic points.

The more traditional approach of establishing churches with buildings has occupied the major strength and planning of most Christian workers. But perhaps the oldest "larger parish" work is in Akita and includes Yokote; it was taken over from missionaries in 1927 by the Rev. Juji Seya and now includes nine "home churches." It owns no building or land; each church is cared for by an elder, who usually preaches, with three monthly visits by the Rev. Seya. It has a total of 500 in the Sunday Schools and 287 members; 40 baptisms were administered in 1964 with 800 people baptized during its 40 years. It mothered the Yuzawa Church which became self-supporting in 1958. The church is related to a 100-bed hospital at Asamai which has twice-weekly services, led by Dr. Susumu

Saito.

The United Church in 1958 set up a Tohoku Special Pioneer Evangelism plan. Present centers include Onahama, Namie, and Nakoso in Fukushima; Higashine in Yamagata; Tajiri in Miyagi; Kitakami, Esashi, and Ofunato in Iwate; Yuzawa and Hachirogata in Akita. Other churches have been established through the Lacour Evangelism cooperative summer project with pastors from Canada and the United States. Buildings have been constructed in most places; but there are still difficulties which caused the loss of one pastor, and the plan of two others to transfer indicates the need for greater support of pastors in outlying areas. In order to strengthen one another and plan together, five United Churches on the Joban line, eastern Fukushima, formed a federated church in 1963. Parish work is planned through pastors' meetings, quarterly union worship services and summer laymen's camps are held, and a "Young Lambs" summer camp for junior highs started in 1964.

The large number of preaching points, more than a third of total of established churches, indicates the outward thrust of the churches.

Less traditional work is also widely evident. Ainokai ("Love of Farming Association") is one attempt to create a new agricultural life through Christian leadership and Bible study. It resembles the "Three Loves Society" in Hokkaido. Begun by a Mukyokai leader in Mie prefecture, it has reached as far north as Fukushima where it has about 1000 members. The meeting in 1964 drew about 90 participants. The Sakae Endo of Aizu-Takada is asked to give monthly Bible talks to one local group. Perhaps this movement will increasingly work more closely with the *Rural Gospel School* of the United Church which was begun by Dr. Toyohiko Kagawa, and which has been the most consistent Christian attempt to encourage agricultural advance, consider the questions of daily life, and bring commitment to Christ. Mr. Rikichi Sato, prominent Christian layman of Sen-

dai, has been lecturer at many of these. The Rev. Mr. Endo has also been an area leader of the gospel schools and has been active in bringing the government to understand better the agricultural worker's life and has sought to lead farmers to a new vision.

A new work was begun in 1963 by the Christian Academy (see below) which in its work has widely sponsored rural dialogues on such topics as "Mountain Farming," "Dairy Farming," (Morioka), "problems of Aizu as it Lies Between Two New Industrial Sites," and "The Future of Agriculture," (Fukushima).

Two ongoing projects which have brought consistent Christian concern for farmers' life and evangelism are the Japan Baptist Union work at Rifu village and its Morigo Camp east of Sendai, and the Japan Church World Service "Tohoku Agricultural Project" at Okunakayama, Iwate. Both the church and camp at Rifu are directed toward the community, with an annual festival bringing farmers together for competitive games and Christian worship. Day nurseries for children help mothers in planting season. The camp has provided facilities for the entire area—students, women and church groups as well as missionaries. The Okunakayama project established with prefectural government aid for encouragement of pioneer farming in the highlands of Japan, has been improved through international work camps. Heifers were distributed from the center to farmers, annual county fairs are sponsored, and in 1963 a hostel constructed which has already been used for farm and church group meetings. High mortality rates of live-stock in the area through lack of veterinary aid is one major difficulty in pioneer areas. A major contribution to the progress of the area has been the employment of a veterinarian, Mr. Yaegashi, who works both in the center and wherever he is needed.

Cooperative efforts: Visible cooperative efforts have increased in number and variety in recent years but seem confined mainly to the large population centers. What loosely corresponds to the National Christian Council but is more clearly

a Christian fellowship council has been established in the Morioka, Sendai, and Aizu areas. This relationship between Protestant and Roman Catholic groups has perceptibly changed under the influence of Pope John's *aggiornamento* and the work of Vatican Councils as encouraged by Pope Paul.

In Morioka, services in 1964 which were planned and shared by the Baptist, the Episcopal, and the Kyodan churches included the Universal Week of Prayer in January, the World Day of Prayer, Easter Sunrise Service, and worship on the first Sunday in Advent. The supervising Roman Catholic priest regularly attends the city pastors' meetings.

In Sendai, Father Jean-Louis Foley joined the N.C.C. as an observer in 1962 and subsequently gave two lectures on the Vatican Council and on Roman Catholic worship. In 1963 the Roman Catholics were invited to share in the annual City Christmas observance and did so both in 1963 and 1964. The Harisuto Church (Eastern Orthodox) also joined in the presentation in 1964. In November, 1964, a study group under the Faith and Order Commission, WCC, was led by Dr. Phillip Williams (Ecumenical Origins and Movements in the U.S.) and Dr. Robert W. Northup (The Lord's Supper and Ecumenical Relations). Further study presentations are planned to hear representatives from member churches on the Lord's Supper.

The Aizu Christian Alliance (Fukushima) which includes all 24 Protestant and Roman Catholic churches of the area, was formed in 1964, observing the World Day of Prayer in February. It acted promptly in April to send money and goods to a remote, fire-stricken village in Memote Minami, again contributed goods to a smaller fire-ravaged community near Shirakawa, and assembled relief goods for the Niigata earthquake victims. A Community Christmas was celebrated on December 15 with combined choirs led by Dr. Ugo Nakada, Miss Ayako Kato as soloist, and the Rev. Yoichiro Saeki as producer.

Bible distribution by the Gideons has continued in many schools and hospitals, with many pastors being invited to speak at their presentation.

One of the most promising ventures is the North Japan Christian Academy which was begun by the Rev. Yoshiaki Toeda of Higashi Ichiban-cho Church, Sendai, in 1963 after his return from study in Germany. Its pattern of "dialogue" meetings intends to bring a new encounter between the church and society as a means of indirect evangelism. Advisors include the mayor of Sendai and the minister of education. Meetings in 1964 brought together more than seven hundred participants. Themes ranged from those on agriculture (see above) to "Meeting of Various Religions," "Man-making, City-making," "Christianity and Art," "Labor Problems in Asia," "The Employer, Law, and Social Justice," "Labor Problems in Asia," "Employer, Law, and Social Justice," and "Christianity and Japanese Culture." This dialogue has furthered the understanding between Protestant and Roman Catholic leaders.

E. Stanley Jones led meetings in the spring in Aizu, Sendai, Yamagata, Morioka, and Hirosaki. Decision cards were turned over to local committees for follow-up.

A Christmas Art Exhibit was sponsored for the first time in Japan by a joint Protestant-Roman Catholic group at Mitsukoshi Department store, Sendai, in 1963 under the direction of Robert Northup. Prints of great western artists, work by contemporary Christian Japanese and foreign artists, stained glass, flower arrangements, and haiku expressing Christmas themes were displayed. Over 8500 people visited the exhibit. The second annual Christmas Art Exhibit was held at Aizu-Wakamatsu, 1964, in two department stores with many new Japanese works and flower arrangements and a special exhibit of stamps. Visitors totalled over 5000. They were given Lukan Christmas story portions published by the Japan Bible Society. The Rev. Armin Kroehler was director. The collection of prints and other material will be stored in AVACO

and can be used by other communities. An exhibit is planned in Hiroshima for 1965.

Mass communication: The Conservative Baptist Foreign Mission Society established the Seisho Toshokan in Sendai in 1952 for publication and distribution of conservative Christian literature. Working through more than eighty secular and a hundred religious outlets it has published fifty titles, and its Bible society accounted for sales of nearly six thousand Bibles and eighteen thousand New Testaments. It has encouraged the placing of sets of Christian books in schools, hospitals, prisons, and public libraries through sponsors of its Operation Public Library.

Radio evangelism through the Lutheran Hour is responsible for the establishment of a new Lutheran Church in Sendai, which began in 1962 through follow-up by a pastor and a missionary. With over 130 correspondents in 1964 with whom the church made contact it has recorded eight baptisms. The Lutheran Brethren are doing follow-up in Akita and Kyodan-related workers in Iwate. Planning has begun for radio evangelism in Morioka and Akita under the Kyodan as one activity of the Zenrinkan under the direction of Dr. and Mrs. G.B. Schroer with the Rev. Shoichi Makabe as program director. It will start in the spring of 1965.

Miss Janell Landis, UCBWM missionary at Miyagi Gakuin, has visited nearly every church and innumerable schools and camps in Tohoku presbytery with her puppet show. Her hand-crafted puppets appear in simple Christian plays which have delighted and deeply impressed audiences. She has trained many students who work with her in caravans. Beginning in 1963 she also appeared for one year on a commercially sponsored English TV program for house-wives and included Christian songs and ideas for daily life.

General: Although the YMCA and YWCA sponsor kindergartens and many night classes there is no student worker in the Tohoku. Mukyokai leadership of an independent school

at Oguni, Yamagata, and among students and university teachers in many places continues. A guest lecturer in Christianity for one week at Tohoku University in the fall, 1964, was Professor Goro Maeda of Tokyo University. The churches and work in Tohoku lost two able leaders through the deaths of the Rev. Tomitaro Kimata of Honcho Church, Yamagata City, and the Rev. Motojiro Sugiyama, chairman of the board of directors of North Japan College; chairman of the board of trustees of Japan Christian Academy; and well-known political leader as assistant speaker of the Lower House. The Rev. Taiji Takahashi and family of Tsuruoka Church, Yamagata, were sent to Hawaii as missionaries to Japanese abroad. Activity of the Genshi Fukuin (Original Gospel) subsided in comparison with 1963. In the summer a church in Koriyama was host to a woman leader from Israel who told about life in the kibbutz; it is reported that twelve members of this church are living communally. Mr. Ikuru Tejima, national leader of Genshi Fukuin, is apparently planning meetings in Sendai in coming months. The work of the Zenrinkan in Morioka constantly expands to serve a variety of people and churches as program and meeting center, hostel, and initiator of new Christian approaches.

Mr. Gary Anderson, Olympic gold medal winner (U.S., shooting) visited Sendai at the end of the Olympic games. He spoke at chapel and classes at Tohoku Gakuin High School and College, telling of his own training and of his plan to enter the Christian ministry.

B. Christian Schools and Related Work

Christian education has been a prominent part of work in the Tohoku from the beginning, and Christian schools have already contributed to the cultural life and direction through teacher training and graduates in all fields. They strengthen local churches—witness Hirosaki, and Hirosekahan in Sendai—and the churches and schools reinforce and encourage one another. With only thirteen universities and nineteen junior colleges

altogether in the Tohoku, church colleges have continued to play a preponderant role in the type and direction of education here.

All schools have responded to new social demands by expansion and change: Tohoku Gakuin added an engineering department (1962) and graduate literature divisions (1964) and plans for a law, Christian studies, history, and social work departments. Co-educational, it currently enrolls 3900 day and 1365 night students. Miyagi Gakuin (women) added a humanities division and expanded its home economics department to bring its total to 3279 students. Shokei Junior College is expanding and re-building under the Rev. Hisakichi Saito. Hirosaki has continued to grow.

Two new Christian schools are important because of their program and their independent (non-mission) local establishment. Seikatsu Gakuen (high school and junior college) Morioka was established by Mrs Taeko Hosokawa, the present head. Begun in the early 1950's, it entered the Christian association of schools three years ago. Expansion (presently 980 students) has led it to move to a suburb of Morioka. Its program centers in nutrition and home management with a serious Christian concern for work in rural areas. Seiko Gakuin at Date, near Fukushima City, was founded in 1962 and became a member of the association of Christian Schools in 1964. As an engineering high school, it has attracted able teachers and students and will become a university by 1967. Christian lectures are part of the daily study, and a high per cent of teachers are Christian. Date also boasts a new driving school founded in 1962. Bible study is a part of its program. Already it lists 3000 alumni. Both schools at Date were established by the Date Church under the Rev. Koshiro Motomiya, in cooperation with government and business interests. An elder of the church is principal of each. The effect of these schools on the area will be closely watched.

Bible seminaries have recently been established through

the work of the Conservative Baptists (Sendai) and the Lutheran Brethren (Akita City). The Conservative Baptist Correspondence Bible School serves students of all ages and occupations since its beginning in 1952 and it lists 7,089 persons who completed the basic courses and 2,737 completions of advanced courses.

With its high concentration of university students, Sendai invites concentrated student evangelism. The Student Center (United Church) was started on a part-time basis after the war and the Rev. Ivan Dornon became full-time director in 1959. It includes daily student study groups and an active work camp which has engaged in both short and long (summer) camps in churches, hospitals, orphanages, and among pioneer farmers. It plans expansion and re-building. There is also a Roman Catholic-led student center in Sendai near the national university and youth groups for Bible study caravans, and settlement work on all campuses. These are student led with Christian teachers acting as advisors.

C. Social Work

Many Christians are working in or leading social agencies but Christian supported ones are few. Probably the oldest work in the area is the Sendai Christian orphanage directed by Mr. Takaji Osaka. Completing its three-year re-building program with the completion of an administration-chapel complex in 1964, it celebrated its sixtieth anniversary. Its program of caring for orphaned or needy children from birth through completion of middle school is hampered by lack of trained and dedicated personnel.

The Roman Catholic hospital and orphanage west of Sendai have continued to grow.

Yunohama in the Shonai area, Yamagata, is the site of a Christian orphanage caring for about 150 children. Its sub-standard buildings face the ocean and reconstruction is badly needed. A near by home for the aged, Shion-en (Zion) is better equipped and has about 60 occupants.

In general, it would seem that the churches have not been sensitive to social needs or questions. Notable individual work has been done, such as that of parole officer by the Rev. Takashi Naruse of Haranomachi Church, Fukushima, or of prison chaplain by the Rev. Takao Komoto of Hosanna Church, Sendai. Japan Church World Service has sponsored a medical mobile car, enlisting Christian physicians and nurses to devote free time to serve remote areas, but neither the government nor Christian work has adequately touched the need for medical care in isolated areas.

Especially pressing are new social needs of young people in the family and society: (1) How are they to act toward older members under the new democratic order, especially toward the father who previously had sole authority? (2) How are they to gain an adequate understanding of sex and of marital relations? (3) What is the solution for growing occurrences of juvenile delinquency in a society where people so easily become anonymous? These questions have been the concern of many prefectural officials and educators as well as of youth and women groups. The Rev. Ivan Dornon, Sendai, since 1962 has been one of three officially appointed lecturers on home problems in Miyagi prefecture. He has visited more than 70 schools and youth or women's meetings. A group of laymen of the Sakata Church, Yamagata, under its young pastor, the Rev. Shu Sasewara, has vigorously attacked the delinquency problem by working with officials in that judicial center and by counseling youth who are apprehended. These are areas where the church may need to give additional thought for study and training. The one school in the area (Sendai) which trains social workers is Buddhist and has gained a bad reputation. Tohoku Gakuin University is considering the establishment of a department for social studies.

CHAPTER 3

KANTO DISTRICT

Charles L. Whaley

The Christian movement in the Kanto area, the region east of the Hakone Mountain chain, (which includes Gunma, Tochigi, Ibaraki, Saitama, Tokyo To, Chiba and Kanagawa prefectures), is distinguished by the diverse nature of its 136 different organizations, most of which find it necessary to work much more independently of one another than in other parts of Japan, where the number of Christians is considerably less. Even within these groups there is often a sharp division between the urban and rural Church makeup. Consequently, the faces of the work in this area are many and varied.

Economically, the area had its finest hour in 1964 when it became the scene of the Tokyo Olympics. This was an opportunity to present the "Real Japan" to the rest of the world, and the nation watched anxiously as government and industry cooperated to build in Tokyo superhighways, monorails, subway and train systems that were among the finest in the world. Then, they rejoiced in October when the games were successfully held before 30,000 foreign visitors and millions of others who watched T.V. programs relayed via Telstar satellite to America and Europe. In a real sense, it was a coming of age for Japan as a modern economic power.

On the political scene, there was evidence that the SokaGakkai political party was gaining strength. Every candidate put forth by this new party, known as the Komeito, was elected in the fall elections. A total of 17 candidates ran for the city council of Tokyo and all were elected. Socialists, on the other hand, suffered a considerable defeat with only 32 elected. This indicated, of course, that the Komeito might soon become the

second party to be reckoned with in local politics rather than the third. Komeito's nation-wide goal, which includes the Kanto district, is political control of the government by 1970.

New religions in the area had another year of phenomenal growth in 1964. With the economy thriving, their strong emphasis on temporal benefits seemed to fit right in with the nation's hedonistic desire for material prosperity. People were also attracted to these religions by their opposition to the feudalistic social patterns condoned by older religious orders.

The Rissho Kosei Kai was the largest of these in the Kanto area which furnished definite statistics, with a membership of 49,053 households in 1964. This represented a 24.55% increase over the 1963 membership. In 1960-61 this group was actually losing members in the area but from 1962 there have been steady gains. The '63 gains over the previous year were 5.7% and in '63 they were 15.09%. In fact the membership was growing at such a rapid rate that the organization was able to dedicate a massive cathedral in Tokyo in April 1964, capable of seating 14,000 people. Official Soka Gakkai statistics concerning membership were not available since this group neither reports to the Education Ministry nor the Tokyo Municipal offices, as do other religions, and consistently refuses to give out such information itself. One official at the Tokyo headquarters did report that the annual national increase this year was off from its usual 100,000 mark.

Churches in the Kanto district experienced smaller gains in 1964 than in previous years. The fact that there were increases at all was significant, however, as the Japanese Christians assumed more responsibility for leadership and finances. In this area, there were 73 more churches and missions registered with the Ministry of Education in 1964, representing a 3.9% increase over the previous year. By prefectures, the number of churches were, Ibaragi 105, Tochigi 85, Gumma 99, Saitama 151, Chiba 146, Tokyo 948, and Kanagawa 347.

Outlying prefectures were losing Christians to the metro-

politan centers as more people moved there for better jobs and higher education. Some churches in these areas were finding it difficult to maintain a stable program of leadership and finance because of the rapid turnover among the members. Gumma prefecture, for instance, reported 7,173 Christians in 1964 as compared with 7,053 in 1963, a growth of only 120. The fact that a considerable number of those who moved to the cities sought out churches there is somewhat reassuring, however, and should be kept in mind when comparing rural and urban statistics.

Christian education was firmly established in the Kanto area, with 128 mission schools. While many of these schools are financially independent and meet Japan's high educational standards, it must be noted that a larger percentage of those in this area are supported by smaller organizations and weak compared with those in other sections of Japan. Japan's Christian news weekly, the *Kirisuto Shinbun*, in its December 27, 1964 edition reports 66 mission schools in Tokyo alone. Of these, only 19 are members of the highly respected Education Association of Christian Schools in Japan.

Mission schools here were confronted with the same problem that private schools all over the country were facing, namely a sharp decline in the number of High School students. Some schools were having to discontinue the normal number of classes because of a dearth of students. The number of 3rd year Jr. High Students for the nation, for instance, had fallen from 2,440,244 in 1963 to 2,369,823 in 1964 and there was indication of a continuing decline for the next few years. This meant, of course, that there would be fewer applicants for High School in April 1965, particularly private schools, and that eventually college enrollment would be affected.

In the cities, plans for new evangelism were looking towards the suburbs rather than to downtown areas as more of the population moved where rent and land were cheaper. As a result evangelism in cooperative housing centers (*danchi dendo*)

was the subject of some study and debate among church leaders.

Notable exceptions to this trend were the construction of a new \$200,000 publication center at Shinanomachi and a \$1,000,000 church sanctuary at Shibuya. The Word of Life Press was to occupy the new four-storied publication center, constructed mainly with funds from abroad, upon its completion in April 1965. The Shibuya sanctuary will become the Yamate Church's new church home. It was financed partly with funds realized from the lease of a valuable piece of property owned by the church and will derive income from office rentals.

Among foreign residents a unique ministry is being carried on through English-language churches. The Baptists have been especially active in this work in recent years and now maintain two churches in Tokyo and one in Yokohama, all cooperating members of the Japan Baptist Convention. These have a combined active membership of 738. Each church has services in Japanese in addition to a full program of activities for the English-speaking group. The Yokohama International Baptist Church, located in the bluff area of Yokohama, for instance, has a Japanese mission meeting in the church building from 1:30 on Sunday afternoons which is led by its own pastor and, although it receives some financial support from the English group, looks forward to becoming independent in the future. Other denominations with English speaking churches such as Lutheran and Episcopal, also reported good years.

The Tokyo Union Church has an active interdenominational program including two Sunday morning worship services each week. Although the Union Church's annual report for 1964 shows a decline in active members from 458 in January to 393 in December, it also reports that this same year services were begun at Mitaka in September. The Mitaka group, known as the West Tokyo Church—although not yet formally organized as a Church, meets in the chapel at International

Christian University on Sundays with an average attendance of 50—55 people. They look forward to building on land in Mitaka owned by the Tokyo Union Church.

In mass meetings there was a noticable trend towards the use of Japanese and other Asian evangelists. The Olympic Honda crusade, one of these, was held in September in Tokyo with an aggregate attendance of approximately 20,000 people. It was a highly successful meeting with more than 1,800 people reported making professions. Timothy Zao, a Chinese evangelist, also held city-wide meetings in Tokyo and Yokohama during the Olympic period.

Catholic churches in the area are well staffed with some 2,600 workers who serve approximately 60,000 members. These churches are divided into the three dioceses of Tokyo, Urawa, and Yokohama and cooperate through a central council known as the Central Catholic Council. One should keep in mind that the concept of a religious worker includes nuns and brothers as well as priests. Of this large number of workers the church statistician reports that approximately 3 foreigners serve to one Japanese.

The Roman Catholic Church added a \$3,000,000 landmark to the Tokyo skyline in 1964 with the dedication of the Cathedral of the Immaculate Conception of the Blessed Virgin Mary. It is a beautiful structure, located opposite the Chinzanso in Mejiro, designed by Professor Tange, who also designed the Tokyo Olympic Stadium. This building has a seating capacity of 3,000 people.

Indigenous Japanese organizations, generally grouped under the heading of the Non-Church movement (Mukyokai) have a particularly strong following among Kanto's intellectuals. The 55 groups meeting in this area, approximately one third of those for all Japan, usually meet in rented buildings on Sunday. Here they study the Bible from the point of view of the original Greek and Hebrew languages. These meet quite independently of one another, often using as their text a journal of Bible

study prepared in mimeographed form by the group leader. Meetings are held in business halls, public schools, YMCA buildings, and sometimes in private homes. One group rents the Life Insurance Hall in the Marunouchi building at Tokyo station for its meeting. Since no formal membership is required, however, there are no accurate statistics available concerning the number participants in this movement. With the death of Tokyo University's former president, Yanaihara, who was a nationally-known lecturer and writer for the Mukyokai, the movement may be in for some significant changes. It is early to tell what direction these may take.

Among the Non-Church meetings here, those known as the Original Gospel group are quite unique. More closely knit than other Non-Church meetings, the 30 assemblies in this area emphasize the direct, ecstatic pentecostal experience of the Holy Spirit and tend to attract members of the established churches. The groups are also united through an official magazine known as the Light of Life (*Seimei no Hikari*).

Inter-faith cooperation has increased noticeably in the Kanto in recent years through the establishment of joint study groups and religious research centers. The most representative study group is the Religious Cooperative Council (Shukyo Kyoryoku Kyogikai) which is made up of five representatives from each major religion and meets annually. In addition to groups such as this one, two private centers for religious research (not school related) are located at the Misakicho YMCA and the Rikkyo University Campus, respectively. One of these, the International Institute for the Study of Religions, publishes two magazines; "The International Religious News," aimed at instructing Japanese readers of the religious situation at home and abroad, and "Contemporary Religions in Japan", designed to inform its foreign readers of religious developments in Japan.

Many other organizations working in the Kanto area, such as the Church of the Latter Day Saints, have made significant advances in 1964. It has not been possible to cover all of these,

due to a lack of space.

One should keep in mind that the actual strength of Christianity here is far greater than this or any statistical summary might indicate, regardless of its accuracy. The following are only a few factors which should be included in an appraisal of the work. (1) Due to the Japanese concept of religion as a private matter, Christianity has many sympathizers, particularly among intellectuals, who are not members of any Christian organization. Some of these, such as the famous lawyer Hiroshi Masaki, are not only professing believers, but give periodic Christian lectures and Bible studies. (2) Church membership itself, although small when compared with the Kanto population as such, includes an unusually large number of respected secular leaders. Former Welfare Minister Masa Nakayama, Communications Minister Shutaro Matsuura, Morinaga Industries president Taichi Morinaga, and Tokyo Philharmonic Orchestra conductor Yoichiro Fukunaga are only a few of these. (3) Kanto churches are recovering from a transition period when much of their support and some leadership was from abroad. Now the major responsibility of leadership is in the hands of Japanese Christians and churches are swiftly moving towards financial independence. The movement is no longer to be judged as the missionary undertaking it was a few years ago.

With society's respect for the gospel and no legal hindrances to its proclamation, there is little reason why the next decade should not witness a real upsurge of Christianity in this strategic center of witness.

CHAPTER 4

CHUBU DISTRICT

Woodward D. Morriss

The Chubu District is composed of eight prefectures in the central part of Honshu, the main island of Japan. It is bounded on the south by the Pacific Ocean and on the north by the Japan Sea. It extends from the foothills of Mount Fuji in the east to the mountains overlooking Lake Biwa on the west. Included in this area are Niigata, Toyama, Ishikawa, Nagano, Yamanashi, Shizuoka, Aichi, and Gifu prefectures. The total land area is about 21,000 square miles or about the area of Connecticut, Massachusetts, and New Jersey combined. The total population is about 16,000,000. This area comprises about 15% of Japan's land area and about the same ratio of Japan's population.

Despite the fact that Japan's second largest plain, the Nobi plain in which Nagoya is located, is in this district, the Chubu area is largely mountainous. These mountains are known as the Japan Alps. Although they are now a big tourist attraction, they have impeded the development of this district as an economic and cultural entity.

The center of the Chubu District is the city of Nagoya. Nagoya ranks third among the cities of Japan in population, economic and industrial development, and in its international port facilities. Being located in the Nobi plain and on the Ise Bay, Nagoya has experienced rapid growth. Also, its location on the main road of travel between Tokyo and Osaka, Japan's two largest cities, has meant that the necessary transportation for rapid development has been present.

The rapid strides taken in improving transportation in this area are a most important development. The most notable addition is the new rail line connecting Osaka and

Tokyo. This has cut travel time in half, and either Tokyo or Osaka can be reached from Nagoya in no more than two and a half hours. Of perhaps more long range importance are plans for improving rail service to the Japan Sea coast. This will aid in the economic development of areas that have been by-passed in the industrial development of Japan.

While the main form of transportation is by rail, highways are making rapid progress. The only direct auto highway between Tokyo and Nagoya is a crowded two-lane version of the *Tokaido* immortalized in the nineteenth century by Hiroshige's prints. However, a new auto expressway now connects Nagoya to the Kobe-Osaka area. This is to be extended to Tokyo in the near future. Also, there are plans for another super highway from Nagoya to the Japan Sea coast.

In addition to these forms of transportation, airports at Nagoya, Komatsu (Ishikawa Prefecture), and Toyama are served by domestic airlines.

Despite the rapid growth of industry, agriculture still plays an important part in the economy of Chubu District. 39% of the population is still engaged in agriculture as compared to the national average of 36%. Naturally rice is the principal crop. After that fruits—apples from Nagano and tangerines from Shizuoka are important, followed by vegetables and green tea. Aichi, Ishikawa, and Toyama lead in rice production while Nagano and Gifu are the leading producers of lumber.

Much of the industry and about one-half of the population of the district are concentrated in the area surrounding Nagoya. Smaller industrial complexes are found in Hamamatsu, Shizuoka, the Lake Suwa section of Nagano, Toyama, and the Kanazawa-Komatsu area.

Traditionally light industry has been the backbone of industry in the Chubu District. However, currently there is rapid diversification of industry centering in Nagoya. Formerly the ratio between light and heavy industry was 60:40

respectively. Now, the ratio is 50:50, and is expected to become 40:60 in the future. In 1964 what is probably the world's largest blast furnace was put into operation in Tokai Steel's new plant in Nagoya. This plant employs about 2,000 persons now; and when it is completed and at full production, it will employ from 4,000 to 6,000 people. Already the Chubu District produces about 40% of the national production of special steels.

While this expansion has been a boon to the Chubu District, it has also raised a number of problems. Some of these problems are directly related to industrial expansion while many others are indirectly related. Although Yokkaichi is in Mie Prefecture, it well illustrates some of the problems associated with industrial growth. The name of Yokkaichi has become synonymous with problems concerning air and water pollution, noise, and general public nuisance caused by industry. No doubt the refusal of the citizens of Numazu to allow a large petro-chemical plant to be constructed in their city was mainly due to their fear that similar pollution and inconvenience would result in their city, too.

Another problem which arises is that of transportation. The added loads of trucks and freight trains make the already over-loaded facilities almost unuseable for anything other than transporting of goods from factories to their ultimate destination.

More indirect problems related to industrial expansion have to do with the sociological environment of the people in the district. The rapid growth of the cities and consequent shrinkage of population in the rural areas are factors of importance. Not only does this cause housing shortages, overcrowding of schools, and a strain on all existing public facilities, but it also creates serious problems for the future of agriculture in Japan. In addition there are the sociological adjustments to city life that lend themselves to expressions of lawlessness and delinquency.

To help counteract these problems at least in part, the government is seeking to decentralize the location of industry. This will help to halt the large influx of people from the rural areas, and by dispersing factories it would relieve the nuisances of large industry to the public. This is part of the reason for the new industrial areas that have been designated by the government.

Many other sociological phenomena are the result of the gradual sifting down to the masses of democratic ideals and practices. Most noticeable of this is the freedom of expression on the part of the youth of Japan and the increasing freedom in boy-girl relations. Also, the breakdown of the family social system is wide-spread throughout Japan. Although this phenomenon is more the result of the industrial revolution in Japan it greatly aids in the spreading of democratic ideals and freedom among the average people. Mass education and the resulting raising of the level of education among the population is another factor contributing to a higher standard of living and a breaking down of traditional patterns of life.

These social trends and to a large extent the industrial pattern are part of the national picture of Japan, and are not confined to the Chubu District, by any means. Also important in this picture is the present recession with its effect on the small businesses. Economists say that the recession will come to an end in July. However, the bankruptcies among small companies is not something which can be taken lightly.

As may be expected from such a district with such a large rural population, the political leanings of the Chubu District are conservative, and Liberal Democrats seem to be firmly in control for some time to come. Of the prefectures in this area the only one showing a strong Socialist Party leaning is Nagano. In Shizuoka there are a number of promising young men in the ranks of the conservative group. In the last election Nagoya City elected a Communist to the national Diet. This is the first time, outside Tokyo or Osaka, that

this has happened. Interesting speculation concerns Soka Gakkai and the next election. They have won easily with every candidate that they have entered so far in the elections. It is interesting to speculate on their success or failure on a larger scale.

Among the non-Christian or New Religions, Soka Gakkai continues to show the most vitality. Tenrikyo, Seicho-no-Ie, and P.L. Kyodan are very active in some localities. However, Soka Gakkai seems to be everywhere; though in spite of its activity and vitality there seems to be the feeling that the crest of the movement has been reached. Furthermore, there is the feeling that many are leaving the movement, although the officials will not admit it. However, the fact that the established Buddhist sects are actively fighting Soka Gakkai is a testimony to the influence of Soka Gakkai. Also, many of the established sects are using Christian methods of propagation, such as Sunday Schools and the singing of hymns, which is a witness to the influence of the Christian Church.

In the Chubu District the four largest church groups are the United Church of Christ in Japan (Nihon Kirisuto Kyodan), the Anglican Church (Nihon Seikokai), the Reformed Church of Christ in Japan (Nihon Kirisuto Kaikaku Ha Kyokai), and the Alliance Church (Nihon Domei Kirisuto Kyodan). The United Church of Christ has a little over 14,000 members, and the Anglican Church has about 3,300 members. The Reformed Church membership is numbered at 1,300, and the Alliance Church has 1,200 members. The membership of the United Church in this area is centered chiefly in Aichi Prefecture with 4,064 and Shizuoka Prefecture with 3,603 members. Gifu and Toyama Prefectures have the smallest membership in the United Church for this district with 213 and 496 members respectively. For the Anglican Church, Aichi and Nagano Prefectures have the largest membership with 1,001 and 868 members respectively. Interestingly enough, there are more Anglican Churches in Nagano Prefecture

than in Aichi, with a ratio of 11:7. Toyama and Ishikawa Prefectures are the two with the lowest number of members, with 136 and 46 respectively. The Reformed Church shows strength in Gifu Prefecture with 793 members while 261 members are reported in Aichi Prefecture. This denomination has no churches at all in Niigata, Ishikawa, and Toyama Prefectures. The Alliance Church has its largest membership in Gifu with 319 and Aichi with 287. They have no churches in Yamanashi and Toyama Prefectures.

It is evident from the preceding paragraph that the church seems to be strongest in the large population centers. This is shown in the membership figures given for Aichi Prefecture with its concentration of population around Nagoya. However, there is no apparent explanation for the fact that for the four largest church groups in this area there are more members in Gifu than Shizuoka Prefecture. It would seem that the degree to which modernization and industrialization have come has greatly influenced the growth of the church in its various areas. Perhaps another relevant factor is that the churches usually have concentrated their efforts in the large population centers rather than moving out to the more sparsely populated rural areas.

In regard to real progress or set-backs, there does not seem to have been any of either recently. There are signs of slow progress and in some cases a preservation of the present situation; that is, no apparent progress and no apparent retreat. However, there is one fact worthy of mention. In some of the churches in the Nagoya area, church attendance during January, ordinarily a slack month, showed an increase. This increased attendance was noted during February too. It is too early to determine whether or not this was a coincidence or indicative of a trend. In either case, it is a most welcome phenomenon.

Another sign of encouragement for the church is the meeting of a group of men in the Nagoya area every Monday morning.

This meeting is a combination breakfast and prayer meeting, and the majority in the group are laymen. About 20 or 30 men gather, and they pray for one specific church in the Nagoya area at each meeting. Thus, one by one the churches in the Nagoya area are lifted up to God in prayer by these devoted Christian laymen. There has been some discussion concerning a Christian Center in Nagoya, similar to the Osaka Christian Center, but plans for it have not progressed beyond the discussion stage.

It is encouraging to note that cooperative efforts seem to be on the increase among the churches. At present it seems that churches that are affiliated with the National Christian Council cooperate with each other and those outside the membership of the NCC cooperate with churches in their own group. Most of the cities in this district have ministers' associations which meet either monthly or quarterly for prayer and fellowship. Nagoya and Gifu Cities even have their own council of churches. Many of the cooperative efforts center around special events. For example, the churches in the Hamamatsu area have cooperated for several years in the presentation of "The Messiah". Many places have community Christmas and Easter services with most of the churches taking part, and there is cooperation during special evangelistic meetings, such as the Honda evangelistic meetings. These cooperative efforts, especially for special events, seem to be on the increase.

A most interesting recent development has been the cooperative spirit that has been shown by the Roman Catholic Church during the past year. Undoubtedly, this is a result of the Vatican Council. However, the enthusiasm with which it has been carried out would leave the impression that the desire for fellowship and cooperation has been in that church in Japan for some time and that the Vatican Council has only provided a means by which it can be expressed. In Nagano the Roman Catholic priest invited the Kyodan ministers to

mass, and they accepted the invitation. In Hamamatsu, the Roman Catholic priests have asked to join the pastors' association. In Nagoya there is an ecumenical study group which meets monthly. This group includes Roman Catholic, Orthodox, and Protestant clergy, and their study has been centered on areas where there is difference of opinion between Roman Catholic and Protestant groups. What will be the result of such dialogue no one knows. The possibilities for fruitful dialogue are now opening up before us, and present a new and challenging development to the church.

In this district indigenous groups are active, but generally do not seem to have exerted any great influence on the Christian movement. Mukyokai (Non-Church Movement) has meetings everywhere, and this group mainly appeals to the intellectuals who are interested in Christianity. There is little activity other than meetings. On the other hand the Original Gospel movement seems to have a wider appeal. While it is very active in Shizuoka, there is very little activity in Aichi or Gifu Prefectures. The movement seems strongest on the Japan Sea Coast. In the Niigata area the Ryotsu Church lost most of its members to this movement, and the Murokami Church has several members who are under its influence. Two years ago it was the number one problem in that area, but now seems to have settled down.

There is also a movement of uncertain origin known as "The Holy Spirit Association for the Unification of World Christianity, Tokyo Church". This movement has been quite active among the university students in Gifu, Nagoya, and Hamamatsu. This group proclaims the "Divine Principle" which brings scientific and logical proof to man's basic questions. There are five principles which when understood will unify the Christian Churches of the world, and the ideal world, "Eden", will be established on earth. It will be interesting to watch the development of this movement in the future.

Christian schools in this district seem to be rapidly ex-

panding, Enrollments are going, up, and new departments are being added. Nagoya Gakuin is now a four year college, and has a new economics department. Another noteworthy event is the establishment of Nagoya International School. Though this is not a Christian school, a large number of the students are Protestant missionary children. Nanzan, a Roman Catholic University in Nagoya, has loaned the school its old middle school property and buildings temporarily until it can find other land and erect its own buildings. Kinjo Gakuin in Nagoya celebrated its seventy-fifth anniversary last November, an event which was attended by more than ten thousand people in the new Aichi Prefecture Gymnasium.

Another interesting development among the Christian schools is the increased use of chaplains. For example, Kinjo Gakuin in Nagoya now has four chaplains serving at the junior high school, senior high school, junior college, and senior college. The big problems facing Christian schools are how to provide a distinctive Christian education of high academic quality in the face of record enrollments and the difficulty of securing well-qualified Christian teachers.

In addition to the direct evangelism within the schools, Christian schools have done good work in creating an atmosphere of friendliness toward Christianity, which is a big help in church-related evangelism.

There seems to be relatively little Christian social work in the Chubu District. There are a number of nursery schools, kindergartens, and homes for the aged. Some hospitals and sanitoriums are located in Shizuoka Prefecture. One of the institutions in the district which has attracted a great deal of attention is the Nagoya Christian Social Center, which was established after the Isewan Typhoon. This institution has helped provide scholarships for many children whose parents suffered great losses during the typhoon and for others who lost their parents at that time. It also provides a nursery school, kindergarten, and medical facilities in the form of

a clinic for the community.

Following the Niigata earthquake, a great deal of relief work was done in that area. Now that the most pressing needs have been taken care of, most of the workers have left.

In summary, there seems to be no great revival among Christian groups in the Chubu District, though there are indications of slow but steady progress. The beginnings of renewed interest among the laity and the new spirit of cooperation show promise for greater progress in the future.

CHAPTER 5

KINKI DISTRICT

R.A. Egon Hessel

Though the name "Kinki" applies more strictly to the Osaka and Kyoto urban prefectures, which lie at its heart, the district also includes Hyogo, Shiga, Nara, Mie and Wakayama prefectures. This survey embraces the whole area which stretches from the Japan Sea to the Pacific Ocean.

A. Geographical, Economic and Historical Facts of Central Japan

If one wants to understand the important role that is played by the Keihanshin and Kinki District in the life of the nation one has to go to Osaka, the second largest city of Japan (pop. 3½million).

In a few years, by 1970, this area will become another "megalopolis" by incorporating the two neighboring cities of Kyoto and Kobe into one administrative unit which will also combine all the "bed-towns" growing rapidly together between the three cities. Already the three prefectures of Kyoto, Osaka and Hyogo have a total Population of ten million and may easily grow into 11 or 12 million by the time this "Kei-Han-Shin City" is to be organised.

Four railroads connect Kyoto with Osaka (40 minutes train ride by express service) and Kobe is reached by three train lines (30 minutes ride by express). Modern highways connect the three cities, and freeways on elevated structures are partially completed and under construction in Osaka City. For pedestrians Osaka offers an excellent and rapidly expanding subway system, a great number of suburban railroads, and a newly-completed J.N.R. Loop line, which make Osaka one of the best places in regard to public transportation, not only

in Japan but also in comparison to many great cities in other parts of this globe. Seven hundred thousand commuters are said to travel in and out of Osaka every day, except Sundays.

The economic growth rate in the Osaka-Kobe Area has been as fantastically high during the last five years as in Tokyo. While the textile industry had to reorganize production methods, other industries have boomed and are still expanding, notably steel, shipbuilding and electronics. Construction of office buildings and factories is absorbing so much of the available man power that private building had difficulty in recruiting labor. Tremendous housing projects, providing apartments and one-family units for hundreds of thousands of people, are rising in all directions near the three cities.

The neighboring rural areas are deeply affected by the growth of the cities. In fact, Nara and Wakayama Prefectures have already started negotiations with Osaka Prefecture for an early amalgamation, for which concrete plans should be ready this autumn. Osaka and Hyogo Prefectures have created a new Port Authority which plans to coordinate the three harbors of Kobe, Osaka, and Sakai, where newly-created land, which was at the bottom of the sea until very recently, is being turned into a new industrial zone. No green belt remains between Osaka and Kobe, and only a very small one between Osaka and Kyoto.

Kyoto is reaching into the Lake Biwa district, so that Otsu City too might find it advantageous to join the future megalopolis.

The new Meishin Highway has linked the Osaka Area with Nagoya, with busses and cars traveling the distance in 3 hrs. On the new Tokaido line the Bullet express needs only a little over one hour for the same route. Osaka is only 30 minutes from Tokyo, by jet!

Historically speaking, this area has been the Heart of Japan. Yamato, (the region around Lake Biwa, and between the lake and the Pacific Ocean, or the Yamato Plain), was, without doubt, the birthplace of the empire in prehistoric times. The first

historical emperors had their residences in Yamato, and Emperor Nintoku built a sizable palace at Naniwa which now, by Japanese archaeologists, has been excavated near the castle hill of Osaka. The Yamato River forms the city limit of Osaka on its south side, and enters the Pacific near Sakai City (pop. 460,000) which lies only eight minutes train ride from Tennoji station, the second largest of Osaka and the third largest of all of Japan. The tomb of this famous emperor who reigned from A.D. 313-399 is now a part of Sakai City, which hopes to turn the four square miles of the tomb area into a public park. Nara, the capital (710-784A.D.) in the period when Buddhism was gaining the ascendancy, is only 30 minutes train ride from Osaka. The medieval battles between the various factions during the civil wars were fought in the mountains of Nara, the outskirts of Kyoto, and on the shores of Lake Biwa. Kobo Daishi, the inventor of Hiragana (Japanese cursive characters), founded the monasteries on Mt. Koya, on the border of Nara and Wakayama Prefectures, even today a popular place for pilgrims and tourists. Mt. Hiei near Kyoto is still famous for its Buddhist temples and the Buddhist Seminary. Great Buddhist sects, for instance the Nishi Honganji and the Higashi Honganji, the two sects of the Jodo Shin school have their headquarters in Kyoto. Two of the modern religions, Tenrikyo at Tenri City, and P.L. Kyodan at Tondabayashi, have their central offices in these "bedtowns" of Osaka. There is no need to elaborate on the splendors of architecture and art to be seen at Nara and Kyoto.

B. Christendom in Central Japan

Statistically speaking, Christian churches in central Japan have not gained more adherents in proportion to the population than most other parts of the nation. It appears that all denominations, including the Roman Catholics, enroll approximately one half of one percent of the entire population of this area, with a high of 0.9% in Kyoto Prefecture, and a low of 0.15%

in Fukui Prefecture. Nor does there seem to be apparent any qualitative advantage over other parts of Japan.

While this statistical survey covering the whole area does not make any distinction between urban and rural Japan, things look different for the resident missionary of the larger cities. After nearly thirty years of active mission service in Kyoto, Osaka, Matsuyama, Wakayama and Sakai, this writer is inclined to hand the crown of achievement in Christian action to the Osaka Christian lay men and women.

And generally speaking, the urban churches of the Pacific coastal areas are much more advanced than the few churches in the rural districts and those along the Japan Sea coast.

While the Kanto (Tokyo-Yokohama) Japanese will express his disdain of the Osaka people by calling them money-minded and sentimental, the writer can only testify that the Christian business people of Osaka are cooperative, willing to sacrifice, and determined to further the spreading of the gospel with all means and media at their disposal, including television and radio, newspapers, and extensive display of public advertisements. These devout men and women conceived the idea and executed the construction of the OSAKA CHRISTIAN CENTER, a three-story ferro-concrete building with modern facilities for religious and social gatherings. This Center has become the spiritual motor behind the Protestant churches of all denominations in the Osaka Metropolitan Area, a total of over two hundred churches and preaching places. Organised by these laymen, the Osaka Crusade of 1959 used the modern Osaka Festival Hall for nightly meetings which, extending over four weeks, attracted about one hundred thousand people and led to the signing of eight thousand decision cards. The meetings were conducted by Bob Pierce and the World Vision team. Efficient follow-up induced more than two thousand of these decision-card signers to join the local churches, which have continued to feel the evangelistic impetus. The result is that during the past five years, mass meetings with attendances

of two or three thousand in one night have become a regular feature of the Osaka Christian activities. Ever since the Crusade, the pastors and evangelists of Osaka have realized the need of cooperation, and have worked together in such projects as the annual Christmas Thanksgiving Concert, which raises sizable amounts for charity.

The impact of the Osaka Center Monday Morning Breakfast Meeting, attended by some 120 business people every Monday morning at seven, has been felt around the nation. Similar prayer meetings have been organized in some 36 places. Osaka churches, seeing the results of efficient management at the Center, have cleaned up, improved their plants, and offer now much more decent receptions after weddings, etc. The Center has an annual budget of about thirty million yen, which is raised mostly from the income derived from room rentals in the modern hostel where foreign and Japanese style rooms are offered to transients for moderate prices, and the contributions from a few hundred supporting members. The Center is directed by a committee of laymen which has shown great wisdom in its admission policy which permits any group to rent if it can claim some connection with Christianity. No pastor and no missionary can rule on the question of how the Center is to be used. Sunday mornings are usually kept free from worship services, a concession to the local churches. But on Sunday afternoon monthly English language Church Vespers are held, and other groups meet in the beautiful chapel (seating capacity 200) for conferences and worship. On week days many weddings take place, often two or three simultaneously, because, the facilities of the Center permit holding the service and the reception or dinner in the same building at a fraction of the cost a hotel would charge. Alcoholic drinks of any kind are forbidden. Many social and business groups, committees, missionary societies, and theological conferences use its facilities. A modern English-German-Japanese theological library, largely donated by Princeton Seminary,

is open to all who want to study, and the Osaka Bible Institute organises study groups in biblical theology. The Osaka District Office of the United Church (Kyodan) rents a room in the Center, other groups keep their mailing address there. Adjacent is the Osaka Jogakuin (Girls High School) founded more than 80 years ago by Presbyterian missionaries, and now under Japanese Christian management, 2500 girl students are enrolled in day courses, and a new English Conversation Night School has a modern language laboratory at its disposal. The modern gymnasium of Osaka Jogakuin, with a seating capacity of 3000, erected last year at the cost of 120 million yen serves often as a meeting place for the large evangelistic mass meetings mentioned above.

The Protestant churches of the Kei-Han-Shin cities show much of the same activist spirit, both in their buildings and in their organisation. A good example of modern church design is Pastor M. Kawabe's Community Church at Senriyama, built a few years ago for the sum of 28 million yen, all raised by its non-denominational suburban congregation of some 300 souls. Also, worthy of note are the rather large church at Kawachi Nagano (Kyodan), the Aoi church of Kyoto City (Kyodan), and the interesting little church of Kokawa in rural Wakayama. All these represent a new form of church architecture characterized by fine blending into the landscape, which is a far cry from some of the monstrosities of former years.

The spiritual life of the churches is characterized by the cultural atmosphere of the three cities. Seen from the activist Osaka point of view, Kyoto looks sluggish, and Kobe somewhat self-complacent. Kyoto is a university city where tens of thousands of students stay from two to four years, but then move to other parts of the country upon graduation. They may join the Kyoto churches, but often refuse to join churches in the places of their employment and thus fill the ranks of the Christians on the reserve list. The activist trader of Osaka has little patience with the philosophical attitude of some of the

pastors, tends to disregard long-winded sermons, and may even restrict his pastor to a twenty minute discourse. But Osaka projects are apt to develop faster and are more independently financed than those of the other two cities. Americanised forms of church architecture, i.e. skyscraper office buildings which rent office space to outsiders and reserve only one or two floors for church activities, are planned for two projects, one at Osaka and one at Kyoto, with the former to be dedicated this year.

The Osaka Y.M.C.A. deserves great credit for its vision in building two adequate "Youth Centres", one down town and one in the southern section. Each of these serves nearly 25,000 students by offering much-needed night school, high school, and college entrance preparatory classes and English conversation classes. A marvellous program of club activities includes judo, skiing, hiking, pre-marriage training, and Bible classes in German, English, and Japanese. Although the 'Y' permits membership on an interreligious basis, the Christian emphasis is strongly maintained, and all leaders are Christians. Many hundreds of 'Y' men who are thankful for the training received in their younger years when they were active in the Y.M.C.A., helped raise the funds for the two Youth Centers, a total of over 200 million yen, all subscribed locally.

These "Y" men are a good example how the Osaka Christians have dealt with the denominational problem, including some of those belonging to the Non-Church Movement. They seem to be everywhere. On Monday morning we meet them at the Breakfast Prayer Meeting. They may drive the Gideon Bible distributing team out to the country high schools and then meet at the "Y" on Tuesday night. They may lead the prayer meeting at their local church on Wednesday, and then meet as Rotarians or Lions on Thursday. They may be seen at the Chamber of Commerce or at an international luncheon on Friday. They are likely to be at the concert of one of the international artists or orchestras on Saturday, or else go to

see a No-play, a Puppet-play, or Kabuki. And then they spend all of Sunday in their local churches, where they teach the Sunday School, assist in the service, sit in Session, lead the men's association, conduct the Junior Church, and are satisfied with a bit of a church-prepared lunch instead of eating a sumptuous Sunday dinner. These Christian men are often presidents of large companies, or executives of Zaibatsu concerns, or run the tremendous department stores which report a daily turnover of a hundred or two hundred million yen. And some of these men, nobody knows how many, are leaders of the Non-Church Movement too.

C. Christian Schools in the Central Area

Kyoto churches are influenced and spiritually indebted to a large extent to DOSHISHA UNIVERSITY which today is one of the mammoth institutions of education, with an enrollment of 26,000, of whom 16,000 are enrolled in college courses, and several hundred are engaged in postgraduate studies. Doshisha proudly adheres to the tradition of its founder, Niijima, which is a mixture of the independent individualism of the Non-Church type and loyalty to the local church in congregationalist terms. The Doshisha graduate is the child of an upper-middle-class family, is open to modern ideas, but conservative in his social ties, successful in a professional career or in high finance or in international trade. Graduates of the Theological Department of Doshisha, although often children of lower-middle-class families, are leading the churches and fill many high positions in educational and social institutions. Central Japan is dotted with churches and institutions founded by Doshisha graduates.

Less colorful is Kansei Gakuin, a university of 12,000 students in Nishinomiya, halfway between Osaka and Kobe. Founded by American and Canadian Methodists, this institution has largely maintained its denominational flavor. Famous for its training in English, it has been less efficient in penetrating

Japanese society with a Christian tradition. Some former Methodist Churches of the Kyodan still grieve that the paternalistic episcopal form of church government was not adopted in the United Church.

Other prominent Protestant schools: Kobe College, Seiwa Junior College near Nishinomiya, Osaka Jogakuin and Poole Gakuin of Osaka, Heian Jogakuin of Kyoto, all have concentrated on girls' education, which, in the beginning of the Meiji Era, was completely neglected. The five schools have a combined enrollment of more than ten thousand girls in high schools, junior and senior colleges. Other smaller schools have sprung up, too. All the Christian schools suffer under the pressure of social prejudice which gives the government schools a large edge in selecting the elite of applicants, while all private schools have to be satisfied with a lesser quality of brain power.

At present, Roman Catholic schools, mostly founded in the postwar era, are much smaller than Protestant schools on the college level, but have about an equal number in junior high and senior high schools. They too face the above mentioned problems.

D. Social Work in Central Japan.

The crowded slums of Osaka and Kobe have caused the Christians to establish efficient settlement work, which is carried out by the Kagawa (Friends of Jesus) groups, the churches, and the Salvation Army. A number of orphanages and homes for mothers and children are organised in all three metropolitan areas. Three large Christian hospitals (1 at Kyoto, 2 at Osaka) and a number of Public Health stations are operated by the Presbyterian, U.S. Mission, the Southern Baptist Mission and the Episcopal-Anglican Church, in close cooperation with the Japan Christian Medical Association.

E. Ecumenicity?

On January 24, 1965, an inter-denominational committee organized an ecumenical service at Kobe Union Church. Less than a hundred attendants, out of a potential of thousands, showed that this movement is none too popular as yet. A small number of Roman Catholic nuns and priests ventured into the Protestant church. A Jesuit speaker of Italian background announced triumphantly that now for the first time, since the Reformation, Protestants had a chance to listen to a Roman priest. Unfortunately, he mentioned also that in his opinion one of the aims of the hoped for new ecumenicity would be the chance to "suppress" (sic!) the Non-Church Movement of Japan which he declared to be a threat to organized church work, greater than all the divisiveness of Protestantism. In the discussion period the writer was further enlightened by the same Jesuit when he said that Calvinism was "too radical and has to be eliminated." The writer, who considers himself a true Calvinist, is convinced that true ecumenicity will have to wait until the Bishop of Rome has renounced his claim to "infallibility" as "the only vicar of Christ on earth". Meanwhile, it is to be hoped that Protestants in this and other areas of Japan will still further increase their efforts to secure a much higher degree of ecumenical cooperation.

CHAPTER 6

CHUGOKU-SHIKOKU DISTRICT

William M. Elder

It is hard to make any statement that characterizes the entire Chushikoku area—except to say that it is heterogeneous. The district includes Tottori, Shimane, Hiroshima, Okayama, and Yamaguchi prefectures of Chugoku; and Kagawa, Tokushima, Ehime and Kochi prefectures of Shikoku.

Economic Situation

Differences appear first in the economic sphere. In some areas—Okayama, Kurashiki, Hiroshima—industrial development is moving ahead at a rapid pace; while the mountainous and less accessible areas show little or no development. In fact in these areas economic development lags behind the rising cost of living. The number of people from farm families who leave home to seek seasonal work continues to increase. In Tottori prefecture, which is a representative rural area, the number increased by 23% last year. Of these, 70% leave the prefecture to find employment. Also the percentage of these who are heads of families has increased sharply. The strain this causes on family relationships is too complex to be discussed here, but it has become a cause of concern in this part of the country.

Even in year-round employment the number of families making a living entirely from farming has decreased greatly. As living standards rise throughout the country, those living in rural areas seek to share in the benefits of society. However, while wages rise in almost every area of employment, income from farming remains about the same. At the same time, manufactured goods cost more in rural areas (discounts are small and scarce). Thus the farm family finds it necessary

for one or more of its members to seek salaried employment. Often the head of the household is the only one who can find such employment. Farming is done then by the wife, children, and aged parents—and by the husband on his day off. The land becomes poor from lack of proper care. Production declines. Income from the land declines. And so the circle is completed.

In the city these problems seem far removed. In South Okayama more land is being reclaimed from the shallow bays. In Hiroshima rice fields are being turned into new factory sites or housing areas. The pattern is repeated in the larger cities throughout the area. The cities have their problems and the rising cost of living is felt to some degree, but the economic pinch which threatens the large rural part of the Chugoku-Shikoku area is noticed only vaguely in the form of farmers coming in to seek seasonal employment. Most of these come as unskilled laborers, but with the great amount of construction of roads, factories, apartments, and public buildings going on, they represent no threat to the city labor force at present.

Loss of a Leader

In relation to the above problem, the death of Governor Miki of Okayama in the fall of 1964 would have to be reported as a significant, tragic event. He was a man of vision and ability. He was a leader who inspired confidence. Under his slogan, "An industrial city with green, open space, and sunshine," the industrial development of the Okayama-Kurashiki area is moving ahead smoothly.

However, his death may prove to be an even greater loss to adjoining areas than to Okayama itself. Though he was not a church member, he considered himself something of a follower of Kagawa and often stated that his aim was "to govern with compassion." His "compassion" went beyond the area he was elected to govern. A system of paved highways connecting the San-in and Sanyo (thus aiding the industrializa-

tion of the San-in), a bridge to Shikoku, and extension of the new fast train service on down the coast are projects he was working on at the time of his death. What will happen to them now is hard to say. He had just returned from the Philippines where had received the Magsaysay Award in recognition of his contribution to the Chugoku-Shikoku area—the first Japanese to receive this award.

Education

In the field of education the Chugoku-Shikoku area as a whole cannot claim any distinction for being especially high or low on the ladder. Yet here, too, generalities fail, for Kagawa prefecture again ranked first in the nation (for the third consecutive year) in the national academic achievement tests for primary and junior high schools. In other prefectures there are still many inferior schools.

Local universities attract more applicants each year and standards are rising, but the better students continue to go to Tokyo or the Kansai to find teaching positions after graduation.

Among Christian schools, Baiko Girls School in Shimonoseki began its junior college program in April, 1964, and Shinonome in Matsuyama, which had been carrying on a junior-college-type program, is finishing its first year after gaining official status as a junior college.

Peace Movement

The Chugoku area includes Hiroshima, and Hiroshima has become a center and symbol of the peace movement. It would not be fair to write about this area without devoting some space to what is going on in that direction.

A group of over thirty survivors of the Hiroshima and Nagasaki bombs made a peace pilgrimage overseas from mid-April to early July. They divided into three teams, each with I.C.U. students as interpreters, and spoke in many cities in the U.S.A. and Europe. Among the "pilgrims" were scientists,

medical doctors, teachers, newspaper men, artists, social workers, housewives, and a labor union leader. Several were Christians. The purpose of the pilgrimage was not only to make speeches but also to talk with their counterparts in other lands about ways to make peace. The group from Hiroshima remains organized, holds monthly meetings, and hopes to continue studying the problems of peace.

Two Christians from Hiroshima, one a pastor and one a teacher at a Christian school, were sent as delegates to the Second All Christian Peace Assembly in Prague.

The government's decision to allow nuclear submarines to call at specified Japanese ports caused considerable excitement, as might be expected in the city that has become a symbol of the horror of atomic destruction. A move to dismantle the "A-dome" has also brought forth a counter movement by some intellectuals and the Folded Crane Society (*Orizuru no kai*) which is made up mostly of junior high children. But the significant thing is not the demonstrations and movements—these are to be expected. Rather it is how quickly the nuclear sub excitement simmered down and how quiet and reasoned the movement to preserve the dome is. Those who are closely associated with Hiroshima make the observation that though the A-bomb experience is certainly not forgotten, it is no longer the central fact of her life. Her people are not content to be just a symbol of a past tragedy but are looking toward and building for the future.

Of course there are groups outside the Hiroshima area also concerned with the peace movement. One such is the San-in Peace Seminar which is now planning its third annual meeting. It has drawn together Christians from various denominations to study and discuss various "peace" efforts from the standpoint of the gospel. This seminar is worth noting since the San-in district is one of the more conservative parts of the country. Concern for peace is not the exclusive property of the leftists.

However, if one were to try to spot a trend in the peace

movement in this area, centering in Hiroshima, it would be a strong undercurrent of revulsion at the political exploitation that has been made of it in the past. This revulsion shows up in two ways: first, in an increasing indifference to the whole movement, and second, in the fragmentation of the movement as dramatized by the separate, rival rallies held in August.

Interchurch Cooperation

The increased cooperation and fellowship between denominations is perhaps the outstanding trend that can be noticed in church-related activities. An increase in the number of inter-denominational Easter services and Christmas programs is one indication of this. Wider cooperation in special evangelistic campaigns is another. It is reported that the San-in Peace Seminar, mentioned above, has resulted in better understanding and deeper fellowship across denominational lines. In Hiroshima the Joint Action in Mission to Industry, discussed in detail below, is an outstanding example of what is being done through inter-denominational cooperation.

In Tokushima there is a relatively new project, the Tokushima Christian Center, in which all the local churches cooperate. Representatives of each denomination are on the steering committee. Each denomination is free to use the facilities of the Center for its own work. One significant part of the Center is a Christian bookstore which serves the entire Christian community on Shikoku.

Protestant-Catholic Relations

One gets the feeling that the wall that has kept Protestant and Catholic groups from meeting in Christian fellowship is also gradually disappearing. There has been a fellowship and study meeting in Hiroshima for some time. In Tokushima the annual Christmas worship and fellowship for all Christian workers and their families was attended by two Catholic priests (from the U.S.A.) for the first time last year.

In a rural town in Okayama prefecture a Protestant church caused considerable consternation among leaders of its denomination by agreeing to allow the use of its building for regular Catholic services twice a month. After a Catholic family moved to town, a priest began coming regularly but could find no place to meet. It is supposedly a temporary arrangement, and it is hard to predict what the outcome will be, but it can be taken as an indication of a new atmosphere in Protestant Catholic relations that is not limited to councils and church leaders.

Another Autonomous Church

The change in the organizational structure of the Japan Mission of the Covenant Church of Sweden, which works primarily in the Chugoku-Shikoku area, deserves special mention. In November 1963 the Nippon Seiyaku Kirisuto Kyodan (Japan Covenant Church) was formed as an autonomous church, and all the local churches affiliated with the mission became united into one denomination. In January 1964 all the work of the Covenant Church of Sweden in Japan was integrated into this denomination. At the same time all mission-owned property was turned over to the new denomination. An agreement was signed in which the Covenant Church in Sweden promises to send both personnel and financial aid as long as the Japan Covenant Church needs it. It is reported that missionaries from Sweden have the same status in the new Church as any other member. There were some apprehensions about making the change but it is reported to be "working pretty well" after one year.

Summer Program with Foreign Pastors

In the Higashi Chugoku District (Okayama and Tottori prefectures) of the United Church of Christ in Japan the "L Evangelism Program" was held in nine churches during the summer of 1964. Under this program a group of pastors

comes to Japan from the United States and Canada to work for two months in a local church. Last year's program was generally regarded as one of the most successful of this type held so far. Fifty-three persons were baptized at the end of the summer and several more at Christmas time. It is hard to say how many of these baptisms were a direct result of the special summer program, but it was probably a factor, to a greater or lesser degree, in most of the decisions. All the churches involved showed a sharp increase in attendance and activities during the summer, and even though most dropped off a bit after the special program was over, a net numerical gain can be reported. But of equal if not greater importance is the broader vision gained by the churches involved. Most of the churches selected for the program were small churches where plans and activities tend to be on a small scale. The comment heard over and over again from pastors and laymen evaluating the program is, "We found that we can do it if we try."

Questions have been raised about the value of this program in view of the time, money, and cultural tensions involved. No program is planned for 1965 while the issue is being studied and reconsidered by the Central Evangelism Committee. No attempt will be made to predict the outcome of those considerations, but it can be stated that the program had a fair trial in the Okayama-Tottori area last year.

Mission to Industry

What could prove to be one of the most significant developments in church-related work in Japan during the past year was the birth of the Industrial Mission for the Hiroshima Area.

The program was instigated by the Hiroshima Ministerial Council and has the backing of the National Christian Council. Advice and encouragement has been given by the Occupational Evangelism Committee of the central offices of the United Church. Marvin Tack, a missionary of the Japan Lutheran

Church, has been assigned to give his full time to the project. Thus it can be seen that the program has a broad base of support and concern.

The first meetings were held in June, 1964, and the actual organization of activities took place in the fall. A local committee, made up primarily of Christian laymen who work in factories, bears the responsibility for planning and developing the program. So it is not a program planned by ministers and handed down to the laymen, but a lay program in every sense of the word.

The aim of the program is "to minister to the large segment of industrial society which is outside the Christian Church by chance or by choice." The program is not directly intended to make church members or to build churches. The intention is rather to carry on a dialogue with industrial man on the level of his daily problems and concerns "so that positions will be realistically examined, individual and social structures will be analyzed, and so that the decision-making processes of life can be studied." It is the faith of those involved that the lives of individuals "will be changed as they confront this witness of God's loving concern and saving power as shown in Jesus Christ."

At present there are four categories of activities and plans:

1. Christians who work in factories will be organized and encouraged to meet socially and for discussion and devotions. It is hoped to find ways to support them as they carry on a witness in their factory and neighborhood. Also a seminar program has been planned for 1965 under the theme, "The Christian and Industrial Society."
2. Discussion and lecture classes are given upon request from either the education section of factories or from labor unions. At present three discussion classes are being held in two factories dealing with such problems as dehumanization, fragmentation

of society, work motivation, self-fulfillment, and and so forth. A series of twelve weekly lectures has been set up in the Toyo Kogyo Automobile Company dealing with the subject, "The Individual and Modern Industrial Society."

3. It is hoped to help the churches and church members deepen their understanding of the character of their new, industrial society so that they may be better qualified to witness.
4. Literature will be prepared for use in classes and for use by churches and laymen in their witness.

This program is the biggest and most significant attempt in the Chushikoku area to meet industrial society on its home ground and confront it with the gospel.

Student Work

The appointment in 1961 of David Van Dyck, a missionary of the United Church, as the first fraternal secretary after the war to reside in the Chushikoku area and serve the Student Christian Movement, can be pointed to as an expression of increased concern for student evangelism in the area and also as a subsequent stimulus to such concern and activity.

In November, 1964 another school, Baiko Junior College in Shimonoseki, affiliated with the Chugoku-Shikoku Federation of the Gaku-Y. A new student center, sponsored by the Nishi Chugoku District of the United Church, was built over a year ago in Yamaguchi to serve Gaku-Y students. Hiroshima Church of the United Church opened its own student dormitory in April, 1964. These events seem to point to an increased awareness of the need for meeting the university student in his cultural context—the world of the university.

Bible study is still the major activity of the Gaku-Y groups, and most students seem more concerned about the application of the Bible to their personal needs than with the issue of a Christian witness in politics and the problems of society. They

are far more aware of personal alienation than of the wider problem of secularization, with its threats and opportunities, in the overall community of learning.

CHAPTER 7

KYUSHU DISTRICT

Glenn Bruggers

To look at Kyushu is, in a sense, to look at Japan in miniature, for within the geographical boundaries of Kyushu there exist to a greater or lesser degree the various problems which confront government and society in Japan today. Smoke billowing from the tall chimneys in North Kyushu speaks of great industrial activity and expansion, but within the shadow of this industrial complex exists one of the most economically depressed areas in Japan. There abandoned mines and jobless people speak of an area which once helped supply the needs of an industrial nation but now itself needs rehabilitation.

Highways filled with private cars, trains and busses crammed with well dressed people speak of a society which has time and resources to enjoy leisure. An increase in automobile accidents due to excessive drinking and an increase in crime reflect a society which is having difficulty in adjusting to the rapid changes taking place.

Although the population of Japan is increasing year by year, the population of Kyushu has shown a gradual decrease over the past five years. In 1960 Kyushu's population was 12, 904,000 while in 1963 it was 12,578,000. Of the seven Prefectures in Kyushu, only two, Fukuoka and Nagasaki registered an increase in population during the period between 1955-1960. The other five prefectures recorded decreases ranging from 0.4% to 4.0%.

A glance at a graph picturing the average income per person by prefectures paints a similar picture. Using 1961 as a basis, with the exception of Fukuoka Prefecture, all the other prefectures in Kyushu are found in the lowest ten.

Through long range planning, the government is helping

Kyushu prepare for the future. Various programs for the rehabilitation and relocation of people in the depressed areas have been undertaken. The introduction of new basic industry as well as training in new skills is a part of the program. Three areas in Kyushu—Tsurusaki-Oita Chiku; Hyuga-Nobeoka Chiku; Omuta-Ariake Chiku have been designated by the government as new industrial cities. The development of these areas should help to stem the flow of people away from Kyushu as well as to increase the economic stability of the area.

Kyushu served as the gateway for the entry of Christianity into Japan. At one time it undoubtedly had the largest Christian population of any area in Japan. By the same token when an attempt was made to stamp out the Christian faith, the Christians in Kyushu experienced the most severe of the persecutions leveled against the followers of Christ in Japan.

During the early part of 1965, the Catholic Church held the Centennial Celebration of the rediscovery of the Christians in Nagasaki in 1865. The commemoration of this event reminds us, not only of the great persecutions which took place, but more particularly of the miracle that through the long period when Christianity was proscribed under penalty of death, a significant band of followers not only maintained their own personal faith, but passed it on to succeeding generations in spite of certain death if discovered.

Many denominational and independent groups have shared and continue to share in the outreach of the church in Kyushu. They share the common problems and concerns of a common task even though they may not work together. If a map showing the location of all the churches in Kyushu were prepared, the greater proportion of churches would be found in the northern part of the island. The United Church of Christ, for example, has approximately one hundred thirty churches in Kyushu. Forty four of these are located in Fukuoka Prefecture.

Cities serving as prefectural capitals would show the next

largest concentration of churches, but from that point on there would be a scattering of churches, with the rural and fishing villages showing a minimum of work being done. This points to one of the big problems facing the Church in Kyushu—how to reach out effectively to the farming and fishing villages or to any of a large number of lesser populated areas.

Education in general compares favorably with the other areas in Japan. Christian schools related to Protestant Churches are located in the northern half of the island, from Kumamoto north. Only the Catholic Church has schools located over the entire island, including the southern prefectures.

One of the biggest factors affecting Kyushu in general, but especially the church, is the great movement of people. Hardly a year passes in which every congregation, both Catholic and Protestant, does not experience the loss of some members through moving away from the area. Frequently it is the younger members, but older members are also involved. While no statistics are available for the Protestant churches, Catholic Church statistics for the Archdiocese of Nagasaki indicate that about 1500 young Catholics a year move out of the Nagasaki area. All the churches probably suffer the same proportion of annual loss.

This points to three problems: (1) the local congregation remaining small even though there is an ingathering each year; (2) the problem of keeping these people who move away to new tasks related to the church in the new area to which they moved; and (3) maintaining strong lay leadership in the small local church.

In most areas of Kyushu where there are two or more churches representing different traditions, the ministers get together for fellowship and for the preparation and holding of union services at appropriate times during the year. Within the last year or so there have been indications that in some areas this fellowship will be enlarged and enriched by the presence of members of the Catholic clergy in some of these groups.

In brief, this is Kyushu. Opportunities are unlimited and there are sufficient problems within the opportunities to challenge the best minds the church can send to this area. In the past, Kyushu has given to the nation and the church its share of leadership, its share of new ideas and programs. So today out of Kyushu will come not only problems to challenge, but men and ideas to accept the challenge, not only in Kyushu, but in all of Japan.

Editor's note: It will be noticed that the report on Kyushu is not as complete and comprehensive as the reports from the other areas. This is due to the fact that the original writer, due to circumstances beyond his control, was unable to complete his report. The editor wishes to express his gratitude to Mr. Bruggers for undertaking to write a brief survey on very short notice.

CHAPTER 8

THE RYUKYU ISLANDS

E Bollinger

The present status of the Ryukyu Islands as an area for which the United States Government bears direct administrative responsibility is quite unique. The islands are neither a possession, a colony, nor a trust territory of the United States. They are a territory being occupied for an indefinite period by the United States, with the administrative responsibility committed to the Department of Defence, and with the recognition that "residual sovereignty" rests with Japan. This means that the intention of the United States is that the islands shall eventually revert to Japanese administration.

The document which originally created this situation was the San Francisco Peace Treaty signed with Japan on September 8, 1951, and put into effect on April 28, 1952. From the end of World War II until that time, Okinawa was simply an occupied territory as a result of the last great battle of the Pacific War.

Presidential executive orders of June 5, 1957, and March 19, 1962, have set the present pattern of political administration of the islands. There is a High Commissioner of the Ryukyu Islands, under the jurisdiction of the Secretary of Defense, who is selected from among the active duty members of the armed forces of the United States. Under the High Commissioner is placed an American civilian who has the title of Civil Administrator. He is also designated by the Secretary of Defense of the United States Civil Administration of the Ryukyu Islands.

There is also a Government of the Ryukyu Islands headed by the Chief Executive of the Ryukyu Islands. He is an Okinawan nominated by the unicameral legislature and ap-

proved by the High Commissioner. Members of the legislature from 29 districts are elected directly by the people of the Ryukyus, and the legislature is empowered to enact legislation of a domestic nature and to determine its own rules and procedures. Any legislation may be vetoed by the High Commissioner. The High Commissioner may also promulgate laws and regulations for the islands, but he is bound by the presidential order to preserve basic liberties for the people, such as freedom of speech, assembly, petition, religion, and press.

Over the period of the last ten years there has been increasing pressure on the American administration for greater freedom of movement between Japan and the Ryukyus for people of both lands, for the gradual extension of self-government, for the popular election of the Chief Executive of the Ryukyus, and for reversion of administrative authority to the Japanese homeland. The nationalistic feeling of the people of Okinawa and their sense of identity with Japan is expressed often in the local press and is evidenced in the display of the Japanese flag on holidays and special occasions. The 1964 Olympic games provided the occasion for the greatest display of such patriotic feeling in the postwar era. The Olympic torch, as it passed through Okinawa, was greeted by thousands of people waving the national flag of Japan, and there was later resentment in the press over the fact that when the torch entered Japan proper at Kagoshima it was greeted by the Japanese as reaching Japan first at that point rather than in the Ryukyus.

The most significant political development of the year 1964 was the resignation of Chief Executive Seisaku Ota. His resignation was requested by elements of his own Liberal-Democratic Party for the reason that he was accused of failing to represent adequately the desire of the Okinawan people in the face of the autocratic and unpopular policies of the High Commissioner, Lt. Gen. Paul W. Caraway. This pro-American conservative party was split over this issue and at

this writing is trying to reunite.

Another important political change was the appointment of Lt. Gen. Albert Watson to succeed Gen. Caraway as High Commissioner. There appears to be at present a movement toward greater autonomy for local government agencies, great cooperation with Japan in plans for aid to the Ryukyus and an easing of burdensome restrictions on travel in and out of the Ryukyus.

At this writing the attention of the local press is focused on the visit of Prime Minister Eisaku Sato to Washington, for it is earnestly hoped that he will be successful in pressing for the early reversion of the Ryukyu Islands to Japan.

It goes without saying that general antipathy toward American policy and the growing nationalistic spirit in Okinawa influences the masses in their attitude toward the Christian faith.

ECONOMY

The economy of the Ryukyus is largely dependent upon the huge amounts of money expended by the U.S. forces and American military personnel on the islands each year. Something over \$100 million a year enters the economy in this way and serves to make up for the extremely unfavorable balance of trade in the Ryukyus. The largest domestic industry is the sugar industry, which thrives because of the preferred treatment Japan gives to domestic sugar. During 1964 the price of sugar cane dropped from \$27 per ton to \$16 per ton, severely affecting the rural economy here.

In the over-all picture, the national income of Okinawa and the per capita income of Okinawans has risen every year since World War II. In 1955 the per capita income was about \$149.00. In 1963 it had risen to \$292.00 and is presently well over the \$300.00 mark. The large degree of mobility which has come about through this increase, the expansion of the city areas which has ensued, and the possession of luxury items, such as television and automobiles, have presented new

and difficult problems to the churches in Okinawa, as in other Asian lands.

In spite of this general increase in the standard of living, there remain a number of very poor areas in the Ryukyus, particularly in the remote country villages and in the outer islands. Church World Service figures show that approximately 10 per cent of the entire population of the Ryukyus is receiving some form of welfare aid. Though there appears to be no starvation, yet many farm and fishing villages live on very meagre incomes.

SOCIAL

Mixed with a Ryukyuan population of 900,000, here are at present approximately 100,000 Americans, most of them in the Armed Forces. All the concomitant social problems of such a situation exist to an appalling degree. For example, there have been outcries in the press during the past year for the first time about the extent of social disease.

And one is aware here, I think, as in few other places, of the extreme difficulty of presenting the Christian message in a context where ancient superstitions and the family system have come into collision and interchange with the purely secular west.

Religions are also in collision here. For several years the Seicho no Ie (House of Growth) had great popularity. In some areas those who had been attending Christian churches were attracted by its eclecticism and promises of prosperity. Several years ago Sōka Gakkai entered in force, and many of those who had been attracted to Seicho no Ie went over to Sōka Gakkai. Both groups are now extremely active. Seicho no Ie has during the last year built a large house of worship in Naha, and on a recent visit of Masaharu Taniguchi to Okinawa, the Chief Executive of the Ryukyus, a number of legislators and other dignitaries met him at the airport, and he was welcomed by huge crowds lining the streets of Naha.

Sōka Gakkai has made its presence felt in the country and outer islands as well as in the city. Its growth has been phenomenal. Christian evangelistic meetings have been interrupted by delegations of young men who have tried to harangue the audience concerning the teachings of this group. In 1964 at their New Year holiness meeting, the Nazarene Church in Naha was entered by about twenty well-dressed young Sōka Gakkai members. They tried to drag bodily some of the Christians from the service to take them to their nearby meeting hall to attempt "shakubuku" (forced conversion).

In addition to the above-mentioned groups, the Risshō Koseikai, Kyusei Kyo and others have been very active, the latter in house-to-house visitation and propagation of doctrines.

THE CHRISTIAN MOVEMENT

At the time of the Second World War there were in Okinawa about a dozen churches of various denominational backgrounds—Methodist, Baptist, Holiness, Presbyterian and Salvation Army within the United Church, and these churches had a membership of approximately 800. The Battle of Okinawa in 1945 left over half the Christians dead, all of the church buildings completely destroyed or badly damaged, and the congregations scattered.

After the war the Protestants remaining on the island of Okinawa came together to form the Okinawa Christian Association on February 6, 1946. Out of this developed the United Church of Christ on Okinawa.

It is possible to divide the postwar missionary and church activities in Okinawa into three periods. The first period after the war was for the Okinawans one of complete destitution. All were dependent upon the American military for food and shelter. During this period, American military chaplains sought to acquaint large numbers of Okinawans with the Christian message. Many hundreds were baptised upon a confession of faith in Jesus Christ. Churches were just getting

organized and few of the chaplains' converts ever found their way into organized Christianity.

The second period was that between 1950 and 1958. Life was slowly getting back to normal. In 1948 a Church of Christ missionary, a former Army chaplain, came. In 1950 missionaries from the Roman Catholic and Methodist churches arrived in Okinawa, and in 1951 missionaries of the Episcopal Church came. Gradually new churches and missions were organized. Mass meetings attracted many, and large numbers of students came to the missions for a program of entertainment, English study, Bible study and worship. A small percentage of the young people attracted in this period still remain in active church life.

As the prosperity of the people progressed, more sophisticated school activities, a great variety of public entertainment, television and many cultural attractions made it increasingly difficult for the churches to attract large numbers of young people. In a number of the churches in recent years, however, groups of mature believers have evolved who are concerned with the work of the church in the world.

It will be seen by the statistical summary accompanying this article that from the mid-1950's to the present quite a number of new missions and church organizations have entered the Ryukyu Islands. The diversity and variety of these groups has been a source of considerable confusion to the people of the Ryukyus, who are being made to confront all the proliferating sects of America as well as those of the orient.

During the past year the churches have experienced approximately a ten per cent growth in membership. One will notice that apart from the highly questionable figures for the Holy Spirit of Jesus (Mi-tama) Church, about 1% of the Ryukyuan population is Christian. Sunday Schools have been seriously affected by the growth of television and numerous school and community activities.

The Okinawa Christian Council was organized in 1958.

Participating groups are the Church of Christ (United) of Okinawa, the Episcopal Church, the Baptist Association, the Christian Church, the Okinawa Bible Committee, the Okinawa Kindergarten Association and Church World Service.

The Okinawa Evangelical Fellowship was organized in 1961, and participating churches are the Holiness Church, Church of the Nazarene, King's Bible Church, Far Eastern Gospel Crusade, Church of God, Neighborhood Church, Missionary and Soul Winning Fellowship.

In the field of education the United Church maintains the Okinawa Christian Institute, founded in 1957. It had departments of English, Religious Education and Nursery Teacher's Training on the junior college level.

Roman Catholics maintain a convent for the training of Okinawan nuns, Christ the King School for the instruction of Okinawans and foreign nationals in English through the elementary grades, and are currently establishing an elementary school in Yaeyama.

Seventh Day Adventists operate an elementary and junior high school for Okinawan children.

The Okinawa Christian School is an elementary school with instruction in English which is independently sponsored for missionary children, the children of other foreign nationals and Ryukyuan.

In the field of Christian service, Church World Service functions as the welfare branch of the Okinawa Christian Council, and the Roman Catholic Church is represented in the work of the Catholic Relief Services.

From its inception in 1947, Church World Service concentrated for several years on the distribution of relief supplies for the needy. In 1956 a milk program was added for distribution to schools, and in 1959 flour for bread was programmed for distribution in order to help in the school lunch program. To the present approximately 30,000,000 lbs. of various U.S. surplus commodities, used clothing and vitamins for 105,000

needy people and 200,000 school children over a period of years have been distributed. Catholic Relief Services supply one-half of these commodities.

The activity which helps most to lift the economic level of the people has been that of rural rehabilitation and agricultural help. There is a veterinarian program, a breeding program and an animal loan program. There is also at present the start of an artificial insemination program. These are designed to improve the stock particularly in the remote country and outer island areas.

A social case work program is also being projected by Church World Service to meet growing social problems. Immediately requiring attention are the problems of counseling of cases in connection with welfare grants or loans and the investigation and counseling of girls who work in bars and cabarets.

SUMMARY

During recent years there has been no great break-through in Christian work in the Ryukyu Islands. The many problems faced by the churches in Japan proper are faced also here. The differences might be said to be, in the case of the Ryukyus, an even greater degree of religious confusion, mass apathy and indifference to the Christian message.

One feels also, however, that there are in the churches an increasing number of concerned and active lay people, and that the quality of pastoral leadership being introduced into the churches, as Okinawan students graduate from seminaries in Japan and return to the islands to serve, holds great promise for the future.

PART IV

CHRISTIAN EDUCATION

Edit., Robert Fulop

CHAPTER 1

SUNDAY SCHOOLS

A.

JAPAN SUNDAY SCHOOL UNION

Edwin W. Fisch

One of the facts of Christian education is that it can always be assured of having forces arrayed against it. Yet it is rare for the competitors to use the same methods that the Sunday School has developed. Normally, opposition brings out weak points but in this case the strong points of Sunday School work have been studied and a highly developed counter program has been begun.

Buddhist Sunday Schools

As 1963 drew to its close, Christian educators became aware of their powerful opponents, the Buddhists, who according to newspaper reports initiated steps to establish Buddhist Sunday Schools. Their program has as its goal the establishment of 14,000 Buddhist Sunday Schools—one for every five temples—during a ten-year period. The initial budget was set at ¥550,000,000 (about \$1,500,000) and at last report some 1930 Buddhist Sunday Schools were in operation, a growth rate greatly exceeding that of Christian Sunday

Schools.

The Christian Reaction

This is both a challenge to and an appreciation of the worth of Christian education. With well below 1% of the children of Japan enrolled in Christian Sunday Schools, it is remarkable that Buddhists would adopt the methods of the Sunday School as best suited to their goals. Unless the church can rise with renewed dedication to the task of aggressive and systematic Christian education, the Buddhist drive can cut into even the small percentage of children that the Church now reaches.

At times like this, the normal reaction is to think in terms of budgets and to equate response to challenge with financial ability. Some would reason that if ¥1000 additional will reach x number of new students, then ¥10,000 additional will reach $10x$ the number of students. The Sunday School movement has however always been a lay work, and has never been able to maintain growth on the basis of expenditure alone. Rather, it has grown consistently from increased personal effort on the part of teachers.

How then can this challenge be answered without greatly enlarged expenditures by the churches which would rule out a large number of churches from participation?

JSSU Approach

In surveying the problem, the Japan Sunday School Union, on the basis of extensive experience in meeting similar challenges, decided on a program that is in many ways a paradox. First, Sunday School curriculum items must be more attractive than anything yet produced, in terms of lavish use of color. Second, prices of materials must not be increased, despite the fact that many JSSU publications are still selling at the same

prices as charged in 1952. Third, the new materials must not be subsidized, since this would destroy the self-supporting foundation of the churches.

In these days of accelerating inflation, with printing prices in particular rising rapidly, it might seem economic folly to consider holding existing prices on literature, let alone doubling its cost through the use of color printing. Yet this is basically the JSSU approach.

Color has been used for advertising almost everything that can be sold. It is unfortunate that so little Christian literature has been of equal attractiveness. Children are even more susceptible to color than adults, and where the choice is given, will consistently choose the more colorful literature. Hence color will attract the child to choose to come to the Christian Sunday School. If JSSU materials can be kept consistently more attractive than non-Christian literature, teachers can count on this being an added incentive to regular attendance.

At the same time, holding the price line means that no church will increase its expenditure per pupil. If this program is successful, it is obvious that church expenses will have to increase in that the number of pupils to be provided for will increase—the type of a growth problem that will not be considered a catastrophe by most pastors!

JSSU Literature

The JSSU contribution to the field of Christian Education is divided into several areas.

1. Children of the church. These are children who have had some contact with the church, possibly through a Christian parent or relative. They have at least a rudimentary knowledge of Christian truth. For this group, a course of study covering nine years of study has been prepared, adapted from the Gospel Light course which is in successful use on every major mission field in the world, as well as in America and Europe. Currently

there is no preschool material for this course available in Japanese, although preparation has begun on a four-year cycle.

2. Children of the neighborhood. These are non-Christian children in the area of the church who have little or no knowledge of Christian truth. Lessons for this group assume no previous Christian knowledge. They are available in leaflet form for students, graded into preschool, 1-3 grade, 4-6 grade, and a special simple English version for teaching an English Bible class to middle school students. The course was prepared completely in the Orient, and has been the most extensively used course of any Sunday School literature. It has proved especially valuable for beginning teachers, and for opening new Sunday Schools. Generally it is used for one or two two-year cycles, before switching to the Gospel Light Series, as teachers and pupils develop in Scriptural knowledge. Thus it is known as the Neighborhood Course.

3. Children beyond the reach of the church. This group comprises more than 99% of the children of Japan, and we must reach them through extra non-church channels. The voracious reading appetite of children has proved an ideal approach through specially prepared books and booklets. The first low priced booklets with full color Bible pictures proved very successful. Some years ago a five volume set of Bible Stories was prepared, totalling more than 1600 pages with 240 full color Bible pictures. Since then the set has been revised and further improved with the addition of nearly 40 additional pictures, and the use of coated paper throughout. More than 100,000 of these books have been printed during the past eight years and still are in great demand.

During 1964 the effort to place these sets in public school libraries has been greatly accelerated, and more than 1500 public schools received these sets. Librarians everywhere report that the books are in constant use. A number of missions have made it part of their mission program to place sets in every primary and middle school in their area of work;

some Japanese pastors have encouraged their churches in this endeavor. Some have a monthly budget for this work. One has the somewhat original method of giving one book of the set each year, enabling the church to have direct contact with the school for five years running.

In general, a visit is made to the principal and the books shown to him. The usual reaction is that he invites the donor to present them to a school assembly at which an opportunity to speak is given. The principal's permission is then asked to pass out leaflets telling about the sets to students *off* the school premises; and many find it a good time to also have Christian literature in low priced items available for sale. The leaflets describing the books usually carry the name of a local church or an address to which correspondence may be addressed.

In the prefecture of Nagano, 555 sets were distributed in this manner. Special meetings were held off the school premises for children, with a cumulative attendance of 340,000. More than 3000 letters have been received from children, and local Sunday Schools report an increase in attendance following this distribution.

In every case, those who have entered this book distribution effort have become avid promoters of the idea, for the results have far surpassed all expectations.

4. Direct mail contact. "Otomodachi" magazine, which started as a small magazine called "Rainbow" some 37 years ago, is now issued in larger page size, containing 16 pages all in multicolor printing. Being the only Christian magazine for children in full color, it has been enthusiastically received by children.

5. Indirect approach. With the current desire of middle school, high school, and college students to learn English, JSSU has made available at low cost the world famous Laubach literacy readers, "The Story of Jesus." Thus students have a well prepared course of study of English; at the same time,

the church is fulfilling its mission by teaching Bible subjects.

6. Visual aids. As to non-projected visual aids, JSSU has produced 120 large full color Bible pictures, and seven of a 23-unit suede flocked flannelgraph series. Full color Bible maps are currently in production.

7. Vacation Bible School. A new course has been issued annually for nine years, comprised of a five-day course with separate multi-color workbooks for each of four departments. These courses have been completely written and prepared in Japan.

8. Teacher training. Five teacher training manuals are in print, and have created a demand for additional manuals. Seven regional Sunday School rallies conducted by experts, and a three-day Sunday School workers' retreat with 120 attending were held during the year. There is a Sunday School quarterly magazine also available.

With this program in mind the JSSU program will make the following changes: workbooks which were in one color with a five color cover, will now be two color throughout, with the same cover. Leaflets which were in two color with a four color cover will become four color throughout. Manuals will continue for the present in one color with a five color cover. A children's hymnal is also planned.

The problem facing the Board of Directors of Japan Sunday School Union was to carry out this program without increasing costs to JSSU, in order that costs to churches could be maintained at current levels. The answer chosen was to enlarge the printing department by disposing of all existing equipment, and adding larger and more efficient equipment of the very latest design, in order to increase volume. As a result, a Solna two-color offset press was imported from Sweden (the third of its kind in the Orient); American platemaking equipment followed, while the typesetting and bindery departments had Japanese equipment installed. Personnel have been increased by 50% and will be increased further as qualified

workers are located.

Thus 1964 was largely a time of planning and preparation for increased production. Materials have now started to appear in better quality and in more attractive format, and at no increase in price.

The Effect on the Church

What will be the value of this to the church? First, literature will compare with the best produced in the secular field. Too long has Christianity been presented in the cheapest format instead of the best as befitting the contents of its message.

Secondly, churches will find literature more appealing to children, and this may well force a re-evaluation of the church program of Christian education. Part of this will be in the form of a new emphasis upon literature evangelism for children; part of it will be in having to provide a Sunday School program in keeping with the expectations generated by attractive literature.

Thirdly, color printing involves pictures, and Christian art has an important effect upon teaching. JSSU, with its constantly enlarging library of many hundreds of color plates can offer the best in both quality and variety of Christian Art.

Fourthly, literature read before beginning to attend Sunday School means preparation to receive added truth. The teacher will find it much easier to teach, and will in turn be stimulated to better efforts.

In the end, all results depend upon the caliber of the teacher; yet if anything is to draw the best out of the teacher, it is being given satisfactory and effective teaching materials.

Perhaps the Buddhist challenge has been a necessary one for us all. Certainly it has been a stimulus to JSSU to speed up its improvement program. Surely it will stimulate churches to be more effective. As the Sunday Schools grow stronger,

so the churches will grow in strength and number.

B.

The National Christian Council Church Education Department

Betty S. Fairfield

The ten denominations related to the Church Education Department of the NCC have a total of 132,646 children from kindergarten through junior high age enrolled in 2,554 church schools. Since the Japanese churches follow the schools and the government in beginning their year in April, the last available statistics are for the year ending March, 1964. The denominational breakdown follows, and includes corresponding figures for 1952 for comparison. (Statistics taken from Kyokai Kyoiku, November, 1964.)

Denomination	1952	1963
UNITED CHURCH OF CHRIST IN JAPAN		
Number of Churches	1,423	1,599
Number of Church Schools	1,763	1,732
Number of Church School children	130,069	75,930
ANGLICAN EPISCOPAL CHURCH		
Number of Churches	298	351
Number of Church Schools	454	185
Number of Church School children	20,801	11,993
JAPAN EVANGELICAL LUTHERAN CHURCH		
Number of Churches	68	141
Number of Church Schools	97	126
Number of Church School children	7,684	8,997
JAPAN BAPTIST CONVENTION		
Number of Churches	94	212
Number of Church Schools	46	148
Number of Church School children	10,480	16,142

FREE METHODIST CHURCH		
Number of Churches	35	37
Number of Church Schools	51	38
Number of Church School children	5,040	3,414
SALVATION ARMY		
Number of Churches	78	115
Number of Church Schools	50	81
Number of Church School children	3,700	3,203
KOREAN CHURCH		
Number of Churches	35	38
Number of Church Schools	26	38
Number of Church School children	1,394	1,551
CHURCH OF THE NAZARENE		
Number of Churches	54	54
Number of Church Schools	122	65
Number of Church School children	5,957	3,020
CHURCH OF CHRIST IN JAPAN		
Number of Churches	68	108
Number of Church Schools	59	92
Number of Church School children	4,707	4,177
JAPAN BAPTIST UNION		
Number of Churches		56
Number of Church Schools		49
Number of Church School children		3,679

Publications

To help these denominations in their Christian Education programs, the Church Education Department has developed a curriculum outline under the title "God and the Life of His People". The outline is organized in a 3-year cycle around the themes Jesus Christ, the Bible, and the Church. Materials for the cycle beginning April, 1965 have just been revised this year. Plans are under way to prepare completely new materials after the current cycle is completed in 1968. In addition to

the regular outline, a modified outline for use in small churches has been developed and will be available for the coming year. At present, 300 curriculum outlines are distributed each month.

The CED also publishes quarterly leaflets to accompany the curriculum outline. These are distributed in the following numbers: kindergarten 3,000; primary 4,000; intermediate 5,000; junior 5,000; junior high 3,000. In addition, it publishes a monthly magazine, "Kyokai Kyoiku", (Church Education) of which 1,200 copies are sold monthly. World Day of Prayer programs are also translated and distributed by the department each year.

Planning and Programming

Much of the time and energy of the department goes into planning and carrying out various conferences and training programs. During the past year, the following events were sponsored wholly or in part by the CED:

A Curriculum Writers Conference in November, attended by 34 representatives of affiliated denominations.

Christian Education Week in September, during which 2,000,000 yen was collected from church schools, kindergartens and Christian schools to be used to purchase paper for curriculum materials in Indonesia. A special gathering of 1,700 was held in Tokyo's Hibiya park to highlight the week, and included both worship and an international talent program.

Two Conferences of Christian Education Leaders from related denominations at which cooperative plans for promoting Christian Education were developed and results of study and research shared.

Plans were begun for the biennial convention to be held during May, 1965, in Tokyo when teachers and others interested in Christian Education will gather for a 2-day program under the theme "Bound Together in One Mission". The last convention, which was held in 1963 in Kobe, was attended

by 1,200 people.

Another project this year has been cooperating with the Japan Bible Society in planning a shorter, illustrated Bible for children of upper primary and junior high school age. The department has also cooperated with the Christian Scout Movement Committee to promote church sponsorship of scout groups.

Goals for 1965

The primary goals of the CED for 1965 may be summarized as follows:

1. To find new and better ways of reaching junior and senior high school students.
2. To continue to promote Teachers' Training Conferences.
3. To develop a stronger program of social action.
4. To strengthen cooperation between the church school, the church, and the home.
5. To continue to investigate the needs of local churches, and to try to adapt curriculum materials to fit these needs.
6. To promote greater understanding of the new approaches to education and learning.
7. To explore the problem of children in isolated areas who must travel long distances to find a church school, and investigate the possibility of establishing more branch church schools.
8. To encourage teachers to deepen their relationships with their students, and to help them understand how much they are teaching about the Christian life by their personal example.
9. To increase efforts to encourage graduates of Christian kindergartens to continue in church school.
10. To encourage greater cooperation between Christian

schools and the churches.

11. To develop greater cooperation between church youth groups and the church schools.

Cooperative Efforts

This list of goals provides an excellent insight into the critical areas of Christian Education in Japan. Each denomination and each local church faces to a greater or lesser degree the problems which may be inferred from the above list of goals. The cooperative efforts in research done through the CED and the sharing of insights and developments will make it possible for each group individually to do a better job in its own local situation.

In addition, the CED through its international relationships with the World Council of Christian Education and Sunday School Association, the NCCC in the United States, and the EACC Christian Education Committee can keep abreast of the latest developments in Christian Education in other countries and bring these as additional resources to Japan. An example of this was the opportunity to send a representative to an International Curriculum Conference sponsored by the WCESSA in Switzerland during July, 1964.

CHAPTER 2

CHRISTIAN KINDERGARTENS

Gertrude M. Waterman

Christian kindergarten education in Japan, particularly in regard to those kindergartens related to churches, is facing difficulties. The main cause for this is that the Ministry of Education has established some new kindergarten regulations which became effective in 1964. It feels that standardization is needed for all kindergartens and day nurseries. On August 7, 1964, a communication entitled "The Promotion of Child Education" was sent to each prefecture. In this communication a seven-year plan was outlined. A part of the plan for the whole country is that during this seven year period, the proportion of children who will enter kindergarten should be increased from the present level of 32 percent to 63.5 percent. Furthermore, it is hoped that this high percentage level will be uniform for the entire country. The communication was signed by Mr. Katsumi Nishimura, head of primary education in the Ministry of Education.

The Reverend Hisayoshi Saito, chairman of the Miyagi Prefecture Private Kindergartens' Association, in an address at a kindergarten principals' meeting of the Japan Baptist Union, said that the Ministry of Education desires 7,000 kindergartens by the end of the seven-year period. If the goal of 7,000 kindergartens can be realized, kindergarten education will be available for 60 percent of the children of kindergarten age. About 4,750 of these would be under private sponsorship. To achieve this goal it is hoped that there will be one kindergarten for every 10,000 people.

One of the requirements for all kindergartens is that they be registered as "gakko hojin," or incorporated as a school. Many of the private kindergartens are not registered in this way

and some church kindergartens are still registered under the "religious law."

In order to gather some information as to how the Christian kindergartens in the various prefectures would be affected by these new regulations, a questionnaire was sent to 48 Christian kindergarten leaders throughout the country. Eighteen replies were received, giving representative information for the following areas: Hokkaido, Akita, Iwate, Fukushima, Tokyo, Chiba, Gumma, Aichi, Shizuoka, Okazaki City in the Tokaido area, Ishikawa, Tottori, Okayama, Shikoku, and Fukuoka in Kyushu.

Buildings and Equipment

The Ministry of Education states that if a private kindergarten changes to a "gakko hojin," or is registered under the school law, it must meet the official standards set for kindergartens. For example, the space should all be on one floor, with each room having a minimum of 20 tsubo (720 sq. ft.). If some rooms are on the second floor, all classrooms, the playroom or hall, and lavatories must be on the first floor. The following are the requirements of the number of tsubo per class for both indoor and outdoor play space:

Number of Classes	Indoor Play Space	Outdoor Play Space
1	55 tsubo	100 tsubo
2	97	109
3	128	121
4	158	146
5	188	170
6	218	194
7	249	218
8	279	242
9	309	267
10	339	291

The Ministry of Education says it has waited ten years for

kindergartens to meet these standards; consequently these requirements *must* be met by 1967.

In answer to the question, "How will the new regulations affect the Christian kindergartens in regard to buildings?", there were only two answers from the questionnaires. One mentioned a new building which would be ready for occupancy in April, at a cost of 13,500,000 yen. The other stated that four classrooms had been added but there would be no change in the number of children admitted.

There were more answers regarding equipment. Two wrote that most Christian kindergartens are lacking in equipment but that this situation is gradually improving. Another said there has been poor equipment up to the present time. These answers were from rural areas. One other person said there is no problem about equipment.

Teachers

Mr. Katsumi Nishimura of the Ministry of Education says that child education requires functional knowledge and the teachers must be aware of this. They should not be negligent concerning constant study and should apply themselves to their own improvement even while teaching. Presently, the minimum requirement for a qualified teacher is graduation from an accredited kindergarten teachers' training department of at least junior college standing.

In order for a new kindergarten to receive recognition by the Ministry of Education, there must be at least two classes with a total of seventy or more children. The number of children per class should be a maximum of forty. The following lists of figures show the required number of qualified teachers per kindergarten.

Number of Classes	Qualified Teachers
1	1
2	2

3	2
4	3
5	4
6	4
7	5
8	6
9	6
10	7

Much more was written in response to the question, "How will the new regulations affect the Christian kindergartens in regard to teachers' qualifications?" In some places, especially rural areas, there is a definite lack of qualified teachers. Some leaders insist that, if possible, teachers should have four years of training. Certain heads of kindergarten teachers' training departments in junior colleges also share the same opinion. In fact, there is a strong belief that two years of training is insufficient.

In strong Christian kindergartens all the teachers are Christians and have the proper qualifications. One person, again from a rural area, fears that since most teachers are not Christians, this will contribute towards the decline and ultimate extinction of Christian kindergartens. In certain areas it is difficult to procure qualified teachers. Christian kindergartens in one prefecture are trying to obtain scholarships for prospective teachers born in the prefecture who are church members, feeling that this will help to solve the problem.

Another problem in church kindergartens, especially in rural areas, is that the kindergartens do not feel able to pay adequate teachers' salaries such as the kindergarten training departments desire their graduates to have and which are necessary in order to meet expenses commensurate with the cost of living.

Pastors and Church Related Kindergartens

There were many answers to the question whether the pastor of a church should be the kindergarten principal. The majority opposed a pastor being the principal of a kindergarten. Some of the comments were: "If pastors are busy with church evangelism they have no time for the kindergarten. A different person should be in charge of the kindergarten.", "It is not ideal for a pastor to manage a kindergarten. Problems easily occur.", "The principal should not be a pastor who doesn't understand child education and is principal in name only.", "There should be a full time kindergarten principal, not a pastor."

Regarding the problem of a church-related kindergarten, one pastor strongly emphasized that the increase in public kindergartens may make it difficult for Christian kindergartens to continue. He feels that money should be supplied for equipment. He, as well as other church kindergarten principals at a recent meeting, expressed the idea that mission boards should again help support child education through the church and kindergarten. Since some church kindergartens cannot meet the Ministry of Education requirements within the specified time, they may be forced to close. Mission board aid may not be desirable but it may be the only way to save borderline kindergartens.

Fourteen of the eighteen answers received reported that the new regulations would have no effect on their church-related kindergartens. They also felt no pressure regarding these regulations. Most people, as well as parents in the communities where there are Christian kindergartens, are eager to cooperate. In one rural area, a public official opposed the Christian kindergarten. In this case, a branch kindergarten, away from the church building, is being built and the neighbors are helping with it. In one city, more and more public primary

schools are having kindergartens, and the tuition fees are about one third those of the Christian kindergarten. Even though most of the children go to the public kindergartens, parents zealous for their children's education prefer to send them to the Christian kindergarten.

Christian Witness

Many replies were received to the question, "What is the kindergarten doing in the way of Christian evangelism?" There are Bible classes for mothers, in some cases with an attendance of from ten to fifteen. Some of the classes are held once a month, some twice a month, and some weekly. After Bible study, there is a discussion of problems closely related to those of the mothers. Problems of education, as seen in the light of the Bible, are also talked about. There is a worship period at the beginning of P.T.A. and mothers' meetings. Bible stories or short sermons are often given. In one church kindergarten families are informed of church evangelistic meetings, while other churches invite the parents to regular church services. Through activities in the kindergarten such as Children's Day, Thanksgiving, and Christmas, Christian talks are addressed to the parents. Special Christian literature is distributed to parents, such as "Kokoro no Tomo" and "Haha no Hikari." One kindergarten has a special evangelistic meeting once a month. Sometimes there are evangelistic meetings held in homes for families.

For the children, there is a worship time every day, a Bible story, and the memorizing of Bible verses. There is grace before lunch and Bible stories are told in the classroom. In one kindergarten on the 3-5-7 year-old Day the children go into the church and receive a blessing. This shows the concern of the church for the children, while the children become familiar with the church. During graduation ceremonies the graduates are given Bibles.

There are meetings for kindergarten graduates to try to have them keep in contact with Christian teachings. Among these graduates there are a few baptisms each year. Some of the graduates are now active in the church youth group and others help earnestly in the church school.

Christian Influence

It is difficult to determine the Christian effects of kindergarten training, but the following are in answer to the question, "What is the influence of the Christian kindergarten on the children and families?" "For the first time, they know about giving thanks to God." "There is an indirect influence in the homes. As children learn to say 'grace' before lunch, family members learn to be thankful." "Brothers and sisters come to the church school as a result of kindergarten children attending. One fourth of the sixty kindergarten children go to church school." "The number of families who want their children to enter kindergarten is increasing each year as they come to know the value of the Christian kindergarten. The manners of the children are becoming better." "There is an increase in confidence toward the pastor and Christians. There is a permeation of the Christian way of thinking and of values." "Because of the Christian kindergarten, some children have come to believe in God. They become light and salt in their homes." "Not many family members come to church but all read the Bible." "There are few converts in the families of the children, they themselves gradually become conscious of Christianity." "Bible verses and prayers are being said in families." "One father has stopped drinking through Christian influence." "Homes and schools recognize the Christian kindergarten because the discipline is good." "Conscientious education brings confidence." "Many graduates of the kindergarten attend nearby schools. Their parents are leaders in school affairs."

Conclusion

Due to limited income, Church kindergartens in many cases will find it difficult to meet the new requirements of the Ministry of Education. In order to finance the necessary changes needed in the kindergartens, much thought and effort needs to be given as to how this can be done. The Christian education of children is important and will influence them all through life. Will the churches be able and willing to put more money into such an important program? Will mission boards once more undergird the younger churches in such an important endeavor? Can parents who attend Christian kindergartens pay the higher tuition fees to help meet the expenses of maintaining good Christian child education? These questions will not wait long for answers.

There is also the problem of the lack of qualified Christian teachers. The churches have a responsibility to send students with teaching potentialities to the Christian kindertgarten teacher training schools of both junior college and four year college level.

Christian kindergartens are engaged in evangelistic efforts, although this may not always be apparent to an outsider. There is a direct influence upon the children taught and an indirect influence on both the homes and communities. More camps for children should be held like the one a kindergarten held last year in connection with a church camp, where 80 children attended for three days. Family camps have also been held and offer excellent opportunities for a wider Christian witness.

CHAPTER 3

CHRISTIAN SCHOOLS

Fujio Tomita

The problems peculiar to Christian schools in Japan cannot be considered apart from the circumstances of schools in general. Therefore, it is necessary to approach our problems from the general educational background, especially that of the private schools.

One of the most serious problems of schools in Japan today springs from postwar population trends. It is generally known that the birth rate of Japan declined rapidly soon after the war. Japan, along with other countries, experienced a baby boom immediately after the war, but it did not continue and subsided very quickly. The birth rate declined from 34.3 to 17.0 in only seventeen years. This has caused serious problems to all types of schools in Japan. At first they received a very large number of entrants but the number soon decreased.

Trends of birth rate in Japan

Years	Birth rate per 1000
1947	34.3
1952	23.4
1955	19.4
1960	17.2
1962	17.0
1963	17.2

They had to enlarge their buildings and teaching staffs to accommodate the entrants and then they struggled to maintain these additions with fewer students. As pointed out in last year's edition of this book, the years 1960 and 1961, as a result of the baby boom, were peak years for junior high schools, while 1963 and 1964 became peak years for senior high schools. The baby boom period had already passed for elementary

schools, and was just ending for junior high schools. As a result of this, private junior high schools especially are now facing difficult situations. The senior high schools, however, are not feeling this crisis so keenly yet, because their applicants are not decreasing as much, since the number who want to receive higher education is currently greatly increasing.

In November 1964, the white paper on education, "The Level of Education in Japan," was published. According to this report, the percentage of Japanese children attending primary and junior high schools (compulsory education) was 99.9%, the highest among the developed countries. The percentage of those who entered senior high schools was 70.6%. This was much higher than in England, West Germany, and France, though lower than in the United States. The percentage of those who entered universities and colleges was 15.7%. Surely the student population in higher education has been increasing and will continue to increase in the future. The recent phenomenal growth of industrialization in Japan will necessitate educational advancement.

Private Schools

The burden of this large student population is borne by private schools. More than 25% of all senior high schools and 60% of all colleges and universities in Japan are private institutions. Almost 80% of the junior colleges are private. Nearly 70% of all university and college students are in private schools. In spite of the large part the private schools in Japan are playing, they are financially in great difficulty.

Essentially, private schools have their *raison d'être* in their original or founding principles of education which public schools do not and cannot have. But today, under the pressure of population trends and financial burdens, it is very difficult for private schools to realize the educational principles and aims declared in their charters. According to the Ministry

of Education, the income of private schools in Japan is derived as follows: 56.8% from tuitions, 7.1% from subscriptions, 3.5% from subsidies, and 32.6% from loans. Compared with tuitions from students, subscriptions are too small and loans are too big. Therefore, most private schools are obliged to raise their tuition fees so high that the parents feel they cannot pay. Recently a movement of parents to ask the local governments to build more public senior high schools has spread throughout Japan. We can understand this when we realize that the parents have already paid large sums for high school education in private schools. If schools continue to ask the parents for such high fees, this movement will become stronger and result in more public senior high schools being built with better equipment than private schools. This will create more difficulties for private schools than they find themselves in now.

The government has been giving loans and subsidies to private schools through the Private School Aid Association. In June 1964, this association as a countermeasure asked the government to enlarge its aid to them, especially since private schools have heavy responsibilities in meeting the great increase of university and college applicants, beginning with 1966. The government expects public universities and colleges to increase their number of students by 10,000, junior colleges by 30,000 and private universities by 60,000. Private schools want the government to help them not only in loan and equipment subsidies but also in running expenses. The Ministry of Education appointed special committees to study ways of concretely aiding private schools. But some of these schools fear that if private schools get aid from the government for running expenses, its power to control them might become stronger. At the beginning of 1965 the students of Keio University conducted a strike and refused to attend school as a method of opposing the high raise in school fees. Since Keio University was known for the high social status of its students' families, people were surprised at this strike. It attracted the attention

of numerous people as well as the government to the problem of the financial difficulties of private schools. The government's policy toward aiding private schools is necessarily changing from that of "No support, no control," to "Support, indirect control."

Christian schools are not free from the financial difficulties which other private schools are presently facing. Rather, they are more involved since they must hold to their principle of offering their education from the standpoint of Christianity. But in some ways Christian schools have advantages over other private schools. Some of them include various levels of education from kindergarten to university.

It is true that junior high schools are losing entrants, but there are few Christian schools consisting only of junior high grades. And there are more girls' than boys' Christian high schools. Also girls' private high schools are not losing as many entrants as are boys' schools. But many of these Christian girls' high schools are planning to add junior colleges as soon as possible. Furthermore, many Christian schools have long histories. In 1964 many of them celebrated important anniversaries. Kinjo Gakuin and Yamanashi Eiwa Jogakuin held their 75th anniversary; Soshin Girls' school its 78th; Toyo Eiwa Jogakuin and Momoyama Gakuin, 80th; Poole Gakuin and Osaka Jogakuin their 85th; Meiji Gakuin its 87th; and Aoyama Gakuin its 90th anniversary. Moreover, there is an indication of vitality as evidenced by the addition of new Christian schools in 1964. They consisted of one graduate school, four universities, one junior college, and one senior high school. It is noteworthy that in 1964 a new Christian senior high school was begun in a small town in Fukushima Prefecture which is in the northeastern part of Japan. It is an engineering day and night high school called Seiko Gakuin. The northeastern part of Japan is a rural area where Christian missionaries did pioneer rural evangelism and agricultural education. But today industrialization characterizes even this area, and now there

is a new engineering high school based on Christian principles.

Christian Primary Schools

There are 151 private primary schools with about 48,000 children, and nearly half of them are Christian schools. But 51 of them are Catholic, while only 18 are Protestant. Almost all Protestant primary schools are in Tokyo and its neighboring prefectures and only two are in the western part of Japan. It is generally admitted that the primary school age is very important for the formation of Christian character. Consequently, primary schools are considered essential to the scheme of Christian education. Primary school education is compulsory and public schools are plentiful. However, as stated above, the effect of the baby boom has passed. Thus even public schools have experienced a drop in enrollment, and in the central part of a city the classes of public primary schools are smaller than those of private schools. Thus it is now very difficult to manage private primary schools. As most of the Christian primary schools are on a small scale, generally they receive more applicants than they can accept. The problem is not enrolling students so much as it is permeating the children's lives with Christianity. To meet this need Christian colleges and universities are asked to produce Christian graduates who are qualified to teach in Christian primary schools.

Moral Education

After the war moral education was prohibited by directive of SCAP, as it had been based on the Imperial Rescript. When the Ministry of Education ordered the resumption of moral education in elementary and junior high schools, strong objections came from various groups, especially from the Japan Teachers' Union, whose objection was grounded on the fear that ultra-nationalistic education of the pre-war time would be reestablished. In spite of these strong objections, the government introduced its course on moral education in 1961 and 1962 and planned a guide book of moral education for teachers of

elementary and junior high schools to be used from 1964. Moreover, the Ministry of Education has extended its plan of enforcing moral education to senior high schools. In 1963 "the general society" course of social studies was divided into two courses of "ethics-society" and "politics-economics."

In January 1965 a special committee of the Central Educational Council published a tentative draft entitled "Ideal Human Types." This draft was made in compliance with the request of the Ministry of Education to provide a basis for moral education, but this draft met serious criticism from many groups and individuals.

How to view moral education is a very serious problem for Christian schools. Moral education itself cannot be opposed in Christian schools, but there is the danger of a revival of prewar ultra-nationalism and the consequent oppression of Christian education. The Educational Association of Christian Schools held special meetings on the problem of "ethics-society" in September 1963 and May 1964. The leading teachers of Christian high schools met and discussed the problem in general and the relation of moral education courses to Christianity and Bible courses in particular. Some asserted that they should be taught by Christian teachers, especially chaplains, while some opposed control by Christian teachers and chaplains on the ground that moral education is a separate course in the social studies curriculum. The majority, however, agreed that it should be taught in close relationship to life and religious guidance in Christian high schools. But this problem is by no means settled and the matter of moral education will and must be discussed further by the teachers and administrators of Christian schools.

Christian Junior Colleges

Among the 321 junior colleges, 252 are private schools as of 1963, and 35 are members of The Educational Association of Christian Schools. Since the Meiji Era, Christianity in Japan

has greatly influenced women's education by the establishment of many girls' schools. After the war many of them expanded and added junior colleges. In June 1964, a section of the School Education Act was amended and junior colleges were legally established. Originally, junior colleges started on a tentative basis. Most of them were schools that could not be admitted as universities and colleges when the new postwar educational system began. Shortly thereafter they enjoyed phenomenal development, and contributed much to the development of vocational and domestic education. Especially, they have made substantial contributions in the field of women's education, more than half being women's schools. Junior college students are 70% female. With the establishment of the junior college system it is expected that more Christian junior colleges will be established in the future.

Christian Universities

Like other private universities, the Christian universities are facing very difficult financial problems. Most of them must maintain themselves with student tuition fees. Therefore, they are obliged to raise tuition fees and enlarge the student body. When private universities are classed into upper, middle, and lower classes on the basis of tuition fees charged, most of the Christian universities rank in the upper class. There are four Christian universities which have more than 10,000 students and four others that have more than 4,000 students. They have built many expensive buildings and are currently planning and building additional buildings. With new buildings come more students and teachers. The overall development increases their financial difficulties. The troubles in Doshisha and Kansei Gakuin Universities at the beginning of 1964 were due largely to the above situation.

Whether they like it or not, most Christian universities cannot help but adopt mass education, especially since they are confronting a great increase in university entrants. It is needless

to say that Christian education can be realized only through personal contact, and surely Christian schools have long been proud of this approach. But presently this advantage is in jeopardy. Even attendance at chapel services has become a rarity for many students, as in most universities chapel attendance is voluntary, with physically limited chapel facilities, both in buildings and equipment. University authorities are now discussing ways and means of conducting more effective campus religious programs.

The Christian universities must, of course, be academic institutions, but it is very difficult for them to maintain high academic standards and fulfil their responsibilities as Christian schools. It is often difficult to provide all faculties with Christian scholars. Recently when one Christian university planned to add a department of Japanese literature, it could not find even one qualified Christian scholar to teach in that field. As academic institutions, most Christian universities are in part dependent upon a number of non-Christian scholars, and under such conditions they must find new ways of introducing essential Christian truth to their students. Consequently, closer personal contact and cooperation among the Christian teachers and chaplains has become necessary in Christian universities, and every effort should be made to lead non-Christian teachers to a definite commitment to Christ.

Denominational Association

United Church of Christ (Kyodan)	54
Episcopal	10
Southern Presbyterian	3
Evangelical Lutheran	3
American Baptist	4
Southern Baptist	2
Friends	1
Church of Christ	1
Missouri Lutheran	1
Free Methodist	1
Other (I.C.U.)	1

STATISTICS

1964

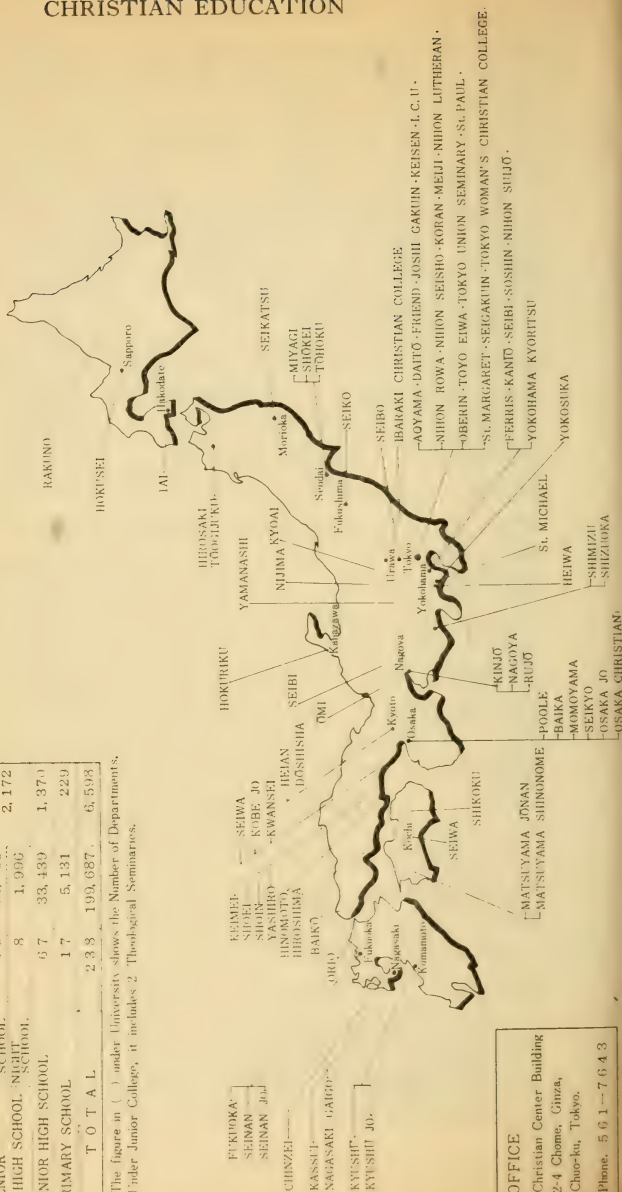
Classification	SCHOOLS	PUPILS	TEACHERS
POST-GRADUATE	9	1,221	
	(51)	68,838	
COLLEGE	24	(12)	8,317
	(12)	13,717	801
JUNIOR COLLEGE	3	417	
	(3)	68,611	2,172
SENIOR HIGH SCHOOL	8	1,906	
JUNIOR HIGH SCHOOL	67	33,439	1,370
PRIMARY SCHOOL	17	5,131	229
TOTAL	238	199,687	6,598

- The figure in () under University shows the Number of Departments.
- Under Junior College, it includes 2 Theological Seminaries

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CHAPTER 4

THEOLOGICAL SCHOOLS

Marjorie A. and Cyril. H. Powles

As a rapid survey of the schools covered in last year's report shows few changes of a startling nature, we have chosen this year to explore further a few of the questions raised in former reports, in the hope that this will be of help to our readers in assessing the nature of some of the problems which face theological education in Japan.

Crucial Questions

Most of these questions group themselves about two poles. The first of these is the pole of 'modernization', or the improvement of theological education *in itself* and as it stands: that is, modeled on the pattern of theological education that has come to Japan from the West. How has theological education in Japan succeeded in keeping up with the various newer trends and techniques developed in the West, particularly in the area of practical, or applied (pastoral) theology? Is it achieving maximum effectiveness in the task committed to it? Are there any further steps which it might take in order to advance even further?

The second pole is the pole of indigenization. Granted that the main sources of theological education in the past have been in the West. This fact holds true for almost every aspect of the educational system in this country. The question is just how far have the Japanese churches gone in adjusting it to fit the needs and thought-patterns of an Eastern society? What are the striking *differences*, as compared with the Western prototype? Are these differences meaningful and creative, or are they merely cultural and negative? One very evident

difference is, of course, the elementary fact that every seminary or training school in this country must be, not only a place for training pastors of settled congregations but must be, first and foremost, a place where missionaries and evangelists are made. Are our seminaries properly fulfilling this role?

Or, take again the great number of institutions (each one historically connected with one or another of the western traditions of Christianity) which exist in a country whose total Christian population has not yet reached a million. Does this proliferation help the cause by maintaining a rich variety of interpretation, or does it rather hold up the work of evangelization by lowering standards and wasting resources?

These are some of the questions that have been raised and we shall try to see what is being done to answer them. But perhaps we should begin further back with a somewhat more general approach. Yorke Allen, Jr., in his encyclopaedic survey of theological education around the world* lists four general characteristics of Protestant theological education in Japan. They are,

- (1) Specialization from an early period
- (2) Separation of seminary from general university
- (3) Overwork and low pay of faculty
- (4) Too many seminaries.

Early Specialization

In the seminaries surveyed last year, all the major *Kyōdan* colleges, plus the Lutheran and Baptist schools, show this tendency (see p. 172). There are a few students who enroll in the graduate course after graduating from other courses, but these are in the minority. Even in the Central Theological College (CTC) of the *Seikōkai* (Episcopal Church) which has no undergraduate course of its own and thus receives candidates

* A Seminary Survey (Harper's, N. Y, 1960) p. 156.

from many different colleges and courses, around half of the students have already obtained a degree from the theological department of one or other of the Christian universities.

In one way this is a necessary thing. Coming out of a non-Christian culture as these men do, there is no other means whereby they can get the foundation knowledge of western culture and history, philosophy, language, and so forth, which is necessary for a complete grasp of the theological subjects *as they are presently taught*. Thus the men who come into a theological course from science, engineering, or economics, are at an even greater disadvantage than, say, their opposite numbers in the West would be.

On the other hand, the man who has taken theology right through his undergraduate course—especially if he has done so at one of the so-called Theological Universities (can there be such a thing?)—has missed all of that fruitful encounter with men and women of other ways of thought and disciplines of scholarship which would be such a valuable training for him as a missionary in the future. We shall have more to say about this later. We might also note in passing that specialization can also be a means of perpetuating denominational, or even merely traditional, differences even after these differences have ceased to be meaningful or creative.

Isolated Seminaries

Thus it is possible to see how the above tendency is aggravated when the student undertakes his studies in complete isolation from a general university. This is the case with the Tokyo Union Theological Seminary, Lutheran Theological Seminary, Kobe Lutheran Seminary, Central Theological College, and nearly all of the evangelical institutions. Even with others, the fact that the universities are so-called mission schools results in graduates having a different attitude in general to those who have studied at purely secular or govern-

ment universities. May it be possible that the position of privilege and security enjoyed by theological students in all of these cases is a contributory factor to the lack of aggressiveness in evangelization manifested by so many pastors in this country?

Faculty Financial Problems

There is no doubt that for most teachers in seminaries (except, possibly, now in the general universities) financial problems, including the rearing and education of their own families, result in their accepting an intolerable burden of outside teaching, supply preaching and grinding out of manuscripts, which not only prevents their giving their best in the classroom, but also hinders that all-important personal relation with their students which is such a precious part of theological education. But this is merely one aspect of that financial crisis which is endemic in so many of the theological colleges in Japan and is closely related to our fourth point.

Proliferation of Schools

In last year's report we noted (p. 178) that, "of the 11 schools circularized....a total of 492 students are presently being taught by 199 full-or part-time instructors, a ratio of approximately one teacher to 2.5 students." In the report which follows ours, John M.L. Young also notes that in evangelical theological schools (p. 182), "...there are now 44 evangelical institutions in Japan engaged in training Christian workers..." And again (p. 183), "more than half, 23 out of 44, of these evangelical schools have been begun, or re-activated, during the last five years..." Of these latter, 29 institutions in 1963-64 reported a total enrollment of 629 students being taught by 170 full—or part-time instructors. All this can be justified by the need for guarding differences in tradition and inter-

pretation. Thus, in one way, it may be regarded as an enriching influence. On the other hand, it is easy to see the waste in resources entailed, and the difficulty, not only in the paying of adequate salaries for a qualified staff, but also in the provision of necessary facilities such as libraries, modern teaching aids, and so forth. A glance at the right-hand column of 'Table I (p. 177) of last year's report will show the discrepancy which exists on this score in many of the existing schools at present.

Let us now turn to the two main questions which we posed earlier. We shall find that some of the queries raised there have already been answered in part. But we should now consider them in relation to the main problems.

Relevance of Theological Education

In answer to question one, we might now say that Japanese seminaries are endeavouring to the best of their ability to keep pace with the newer thinking and methods that have been developed in the West (see pp. 175 & 176 of last year's report). This is particularly true of those seminaries which have the advantage of being connected with universities where there is a longer course and a wider variety of facilities from which to choose. Notable are the courses at Tokyo Union and Doshisha (Kyoto) where the graduate students are now provided with opportunities for practical experience in hospital and prison visiting, counselling and industrial evangelism. In the latter area the project carried on at Doshisha University for some years now under the leadership of Dean Takenaka among the silk workers of the Nishijin district of Kyoto is an outstanding example.

In the case of the Seikokai, whatever is being done is happening at the newly-founded Institute of Christian Education (JICE) at Rikkyo University (Tokyo). This is the center for training in the methods of group-life work; and the studies carried on there are being extended, not only to other denomi-

nations, but also to various company personnel departments as well. In spite of this, however, the influence of this project on the Central Theological College is as yet only slight.

Some students from all the seminaries attend summer projects such as the Student-in-Industry sponsored by the National Christian Council division of Youth Work, while others work in various church-related social welfare institutions. So far as we have been able to discover, nothing is as yet being done in the area of clinical training, if by this we mean actual controlled participation by students in general and mental hospital work. While the Tsurukawa Rural Training Institute (Kyodan) regularly carries out sociological surveys of rural communities in connection with its training and research, there is not a great deal of evidence of such methods being applied to the urban situation.

Indigenization of Theological Education

Compared with the above, it is more difficult to see clear evidence of positive advances in the indigenization of theological education. The time spent in courses on Japanese studies (religion, culture, history, etc.) still occupies a very small place in any curriculum. Experiments in the incorporation of Japanese modes of expression into forms of worship or Church music are almost non-existent in Protestantism, although some extremely interesting experiments are taking place in the Roman Catholic seminaries.

It may be that the emergence of faculties of theology or Christian studies in almost all of the former church-related universities is one answer by Japanese society to the western type of seminary which they increasingly tend to parallel. Such departments or faculties are not only financially more secure than the independent seminaries, enjoying as they do the backing of a large-scale organization. They also fulfil an important function in keeping alive the Christian emphasis and witness

in these colleges which are increasingly in danger of being overcome by the pressures of modern mass-education and of lapsing into outright secularity. Thus it may be that the proliferation of independent seminaries is a luxury that can only be enjoyed as long as there are foreign funds to support them (albeit meagerly) and foreign executives to shape their character (thus preventing their becoming fully indigenous)?

One final remark in this connection. Yorke Allen, Jr. has remarked (*op. cit.*, p. 146) that in relation to time and money spent, mission boards have obtained fewer results in Japan than in most of the other major Asian countries. One of the most important goals of indigenization must surely be the instilling in theological students of a sense of mission to their own culture and society which will enable them to be the leaders of a grass-roots and spontaneous (rather than organized from outside) evangelistic expansion. And yet it is at this very point that statistics show the seminaries to be falling down. One leader has remarked, "All that you do is teach our men to study and pray. You don't teach them to be missionaries." Now it is true that one cannot teach a person to be a missionary in the same way that one would teach knowledge of the Bible or of Christian doctrine. But may it not be just at this point that the most basic reform needs to be undertaken? Is it enough to feel satisfied with turning out a student who can travel overseas and make a creditable, or even distinguished, showing as a graduate student abroad because his preparation has been fundamentally in disciplines that have been developed in answer to the needs of a settled 'Christian' (i.e. Western) society?

Here the older Protestant colleges will have something to learn from both the newer evangelical schools and also from the Roman Catholic seminaries. Perhaps the pattern of the future will mean the abolition of all but one or two of the present specialized seminaries in favour of theological departments in the general church-related universities. Here those who are intending to study theology might live, after completion

of their general education course, in their own residences where their group life of worship and study would be oriented toward instilling in them a disciplined yet fervent sense of mission, first of all toward the university community in which they reside, which is the area of their immediate concern, but ultimately, of course, toward the whole of society. At the same time their academic curriculum would be governed pragmatically by the needs of this mission and their own individual aptitudes, so that they would have an opportunity at this stage for the widest variety of contemporary studies. They would also be studying side by side with students who had other beliefs and whose own discipline of study would be different from theirs.

Finally, following graduation from such a course, they would then be directed to study at one or another of the remaining specialized seminaries. These would be located near, but not within, a general university. They would, we should hope, have federated faculties making use of the best scholarship available from each confession. The worship life and discipline of students of varying churches could be superintended by having dormitories and chapels for each one. There would naturally also have to be special courses giving denominational emphases and interpretation. But this is not a mere dream. The present writers attended a seminary which has been carrying on in this way since 1914 with excellent results! At this stage the finishing touches would be given to our student in Biblical studies, dogmatic theology, and so forth, together with a good deal of field and clinical training. All of this would be coordinated with the emphasis on mission begun at the university, through the medium of group discussion and self-criticism under qualified leadership. Need we say that this is mere fantasy?

Shape of the Future

Two concrete pieces of news from the world of theological education may be interpreted as straws in the wind, pointing the way to the shape of things in the future. The Reverend John M.L. Young, reporting on Evangelical theological schools in the 1964 *Yearbook*, noted the establishment of an association, the *Nihon Fukuinshugi Shingakkō Kyōgikai*, whose purpose would be to link the various institutions and to study ways and means for "advancing common goals." (pp. 179 ff.) Concerning this organization Mr. Young, who was appointed its first president, writes this year,

A "Study Commission on Educational Philosophy and Curriculum" was appointed to prepare a report. Its members consist of Dr. Aoki, Chairman of the Board of Ochanomizu Student Center, Rev. McQuilken, acting president of the Japan Christian College, myself, and Professor Higuchi of JCC as chairman. In addition, Professor Haruo Omura, Associate Professor of Philosophy of Toritsu University and elder of the Namamugi Presbyterian Church, has been asked to speak (to the 1965 conference in May) on the subject of "Faith and Reason" in relation to education.

The membership of our "Japan Association of Evangelical Theological Schools" now consists of ten schools with two others having applied for membership to the May meeting. There are also two associate members.

Two things may be said in connection with the above report. The first is that we have here a concrete attempt to bring together a number of independent schools and to coordinate their planning and study in a way that has hitherto only imperfectly been realized by the older established seminaries. The fact that two more schools have applied this year to join the Association shows that it is meeting a felt need.

The second comment is concerned with the nature of the study being carried on by this Association (see also p. 181 of last year's *Yearbook*) which shows a clear desire to come to grips with the problems of indigenization in theological education.

Another definite action, this time on the part of one of the old-established 'theological universities', is a further indication of the movement toward consolidation of effort. This is the decision of the Tokyo Union Theological Seminary to move its campus onto the property of the International Christian University at Mitaka. As far as can be gathered, this means only that the seminary will occupy adjacent quarters to the University. The land will be bought outright from I.C.U. There will be little coordination, or even affiliation, at this stage of the game. However, propinquity will doubtless open the way for further mutual acquaintance, which may in time lead to coordination at least of such facilities as libraries, and possibly even of undergraduate studies.

As it appears that there is still land standing idle on the I.C.U. campus, it would seem to be a natural extension of the above to see other independent seminaries (e.g., Lutheran, Episcopal) moving their buildings near I.C.U. This would allow, not only for the much needed communication between seminary and general university to which we have referred above, but also for an equally vital encounter between seminaries of different traditions, the pooling of libraries (each one at present has its own specialty, but is lacking in other materials which another college might have), and perhaps even the eventual establishment of a federated graduate faculty of theological studies which could give high level graduate instruction only obtainable at present outside the country.

CHAPTER 5

CHRISTIANITY IN NON-CHRISTIAN UNIVERSITIES

Robert E. Fulop

Christian witness to students of non-Christian universities is mainly carried on through three approaches. First, there is the Christian student center located off campus but near enough to be convenient to the student population. This may also be a university YMCA dormitory. Second, there is the work of the Inter-Varsity Fellowship which centers its work around Christian faculty members and students who hold their meetings either on or off campus depending on the local arrangements. Student centers, non-school buildings or full time workers are not used by this group because the aim is for students to be served by the students and faculty only.

The third approach is through Christian professors who, through classroom lectures, Bible classes, and personal contacts, convey varying amounts of Christian knowledge to students. These professors teach courses in Christianity, religion, ethics, philosophy, literature, classics, or history. It is apparent that it is difficult, if not impossible, to assess the extent to which these professors are successful in drawing faculty and students into Christian confrontation. All professors treat their subjects scientifically while some seek to go farther and unfold the subjective or existential nature of Christianity. It is a fact, however, that these professors in both government and private non-Christian universities, represent a substantial group of Christian scholars living and witnessing on the frontier between Christianity and secular higher education.

The Philosophical Influence

Beginning with the leading government universities, we shall

briefly trace the influence of the philosophical school centered in Kyoto University. Kitaro Nishida, the outstanding representative philosopher of modern Japan, taught philosophy at Kyoto University for many years. His interest in Christianity and also his influence on Christian thinkers created a climate in which the scholarly pursuits of Christian thinkers were welcomed in non-Christian circles. When in 1917 a professor of religion was sought by Kyoto University, Seiichi Hatano, a Christian who had studied in Germany and exhibited unusually scholarly ability, was chosen. Later in 1922, when a wealthy Christian layman, Sō Watanabe, contributed sufficient funds to establish a chair for the study of Christianity, Hatano became the first incumbent. This remains today the only chair of Christianity in a government university. Outstanding scholars such as Shogo Yamaya and Tetsutaro Ariga have held this professorship. The present occupant of the chair of Christianity, Kazuo Muto, was particularly influenced by Keiji Nishitani, formerly professor of philosophy of religion at Kyoto University. The lectures have varied in stand-point and emphasis according to the professor's special field of concentration, but have always been Christian in content and perspective. The number of students enrolled in the course of Christianity has not been large but a number of the graduates have become teachers of religion or philosophy in government universities and other schools. Desiring to enter the ministry, some students have enrolled in theological schools upon the completion of studies leading to the bachelor's degree.

One of the prominent scholars who has been particularly influenced by Nishida is Katsumi Takizawa, professor of philosophy at Kyushu University. Attracted early to the philosophy of Nishida, Takizawa wrote a book on Nishida's thought in the early 1930's. When Takizawa was thinking of studying in Germany, Nishida suggested that instead of studying under Heidegger he should study under Karl Barth. After years of studying the works of Karl Barth, he became a Christian

In 1956 he contributed an article to Karl Barth's *Festschrift* entitled *Antwort*. Two years after writing this article, "Why I Am Not Baptized", he changed his mind and was baptized. In 1964 he published a book entitled *Buddhism and Christianity* which reveals the author's sympathetic and thorough grasp of Buddhist thought. Although Takizawa does not occupy a chair of Christianity, his lectures are permeated by Christian thought. It is reported that professor Takizawa will soon leave for Germany where he will study the German university system with the intent of introducing a chair of Christianity to Kyushu University. If this plan materializes, Kyushu University will be similar to Kyoto University in that both will have a chair of Christianity as a fully recognized course on a par with other courses in the university.

Non-Church Influence

Of significance to the Christian movement in Japan has been the influence of the political scientists, Shigeru Nambara and Takao Yanaihara, both former presidents of Tokyo University. Both professors, outstanding leaders of the Non-Church (*Mukyokai*) movement, gathered both Christian and non-Christian students around them. The present professor of political science, Masao Maruyama, is a student of Nambara and, although not a Christian, he is interested in Christianity and has invited Christian scholars to participate in the discussions of his weekly study group. Another professor who has been greatly influenced by Nambara is Yoshiaki Izaki of Gakushuin University. He is an active church member and participates in the work of the World Council of Churches. Professor Yanaihara also influenced a number of scholars. Chief among them is Hisao Otsuka, professor of the history of economics at Tokyo University. Although a Non-Church adherent, Otsuka has not developed a following, as have Nambara and other leaders of the Non-Church move-

ment. Rather, his group is one consisting of about 20 Christian Socialists who meet regularly to discuss problems from the viewpoint of Christianity. Since his approach to the history of economics is based upon the application of Max Weber's thesis, his courses in economic history contain a good deal of Christian teaching which normally would not characterize a similar course in a non-Christian school. Closely associated with Otsuka is Michio Sumiya, professor in the economics department of Tokyo University. A disciple of Otsuka is Yoshiaki Uchiyama, professor of history of economics at Kanagawa University. Influenced by Max Weber's writings, he too, teaches history of economics with a heavy emphasis on the Protestant implications in the development of capitalism. Uchiyama, however, is an active participant in the Non-Church movement. Mention must be made of Tatsu Yugei, assistant professor of history at Kobe University, and student of Otsuka. His speciality is the history of the Roman Empire; he has published a book on state and society in the Roman Empire.

The Non-Church movement is well represented in government universities by a number of scholars. At Tokyo University, for example, Goro Maeda, professor of Western classics, lectures on the New Testament and other Western classics. He also offers special lectures on the New Testament as an extra-curricular project. Masao Sekine, professor of semantics at Tokyo University, teaches the Old Testament as well as the Hebrew language. An accomplished Old Testament scholar, Sekine is credited with the introduction of modern Old Testament study into Japan, following the work of Von Rad. He has also translated a good deal of the Old Testament from Hebrew into Japanese. At Tohoku University in Sendai another Non-Church teacher leads Bible study groups. He is Keido Makata, professor of scholastic philosophy.

An Historian's Influence

An historian who has had special influence on important teachers in government and private universities is Ken Ishiwara. For many years he was professor in Tohoku University and specialized in medieval history. Although he is retired and now teaches in mission schools, his influence is still being felt throughout Japan. Saburo Takada, professor of philosophy at Keio University, is an authority on scholastic philosophy and a disciple of Ishiwara. He translated Aquinas' *Summa Theologia* into Japanese. At the same university is Masao Matsumoto, professor of philosophy, who is also an authority on medieval thought. Hideyasu Nakagawa, professor of philosophy in Hokkaido University, was also influenced by Ishiwara. Nakagawa teaches courses in Christian theology as well as the philosophy of religion. At Hokkaido University permission is granted to the professor of philosophy to teach from the position of his own religious presuppositions. A Buddhist teacher occupying the same chair would lecture on Buddhist philosophy while a Christian, such as Nakagawa, would lecture on Christian theology and philosophy. In the case of Nakagawa, he takes an active part in monthly discussion groups with faculty members of various departments and disciplines. In dialogue with professors of other religions and no religion, Nakagawa has come to grips with the problem of Christian faith and higher education. He also is head of a Christian student center. Also in the same university is Osamu Naruse, assistant professor of history.

In several prefectural universities and government teachers' colleges, there are some professors who teach Christianity in relation to their subjects of instruction. In Shinshu University, Yoshio Yoshimura, a pupil of Ishiwara, teaches courses in philosophy. Recently he published a book on Bultmann's thought. Fukutomi Keitai, professor of religion in Ibaraki

University, lectures on Christianity. At Wakayama University, Michio Taniguchi, associate professor of religion, not only lectures on Christianity but is a leader of Bible study groups. Hiyoshi Sato, professor of ethics at Hokkaido Gakugeidaigaku, teaches ethics from the standpoint of Christianity, while Toru Ishizawa of same school teaches in the field of history.

It is extremely difficult to determine the extent of Christian influence that government and private university teachers exert. No comprehensive coverage is attempted nor have all the professors been named who directly or indirectly are channels of Christian propagation. The only purpose is to sketch an image which suggests the presence of a creative Christian movement in non-Christian universities. That all the above mentioned professors are actively engaged in dialogue with non-Christians is noteworthy. Most of them are members of the University Christian Teachers Association and support its program of encounter between Christian faith and higher secular education. The scholars are grouped into three sections: natural, social, and humanities. Once a year they meet for an annual conference. In the summer of 1964 the association's conference was held at the YMCA Camp in Gotemba where discussions and lectures on the theme of nature were held.

EPILOGUE

Robert E. Fulop

Modern Japanese education owes much of its quality and quantity to Christian missions. Indeed Christian missions have been the means of introducing new types of schools such as the kindergartens and girls' schools. In spite of the growth of both private and public schools, Christian schools, far from being displaced, are being called upon to shoulder a growing responsibility for educating Japan's growing student population. How Christian schools face this challenge and opportunity will have a major effect both on the growth of education and Christianity in Japan.

Kindergartens

Each of the writers has indicated a critical situation. Miss Waterman mentions that the great financial problem of raising money for new kindergarten buildings and equipment will cause some to look once more to the mission boards for help. Others will have to rely on loans if they are to meet the requirements of the Ministry of Education. More pressing is the problem of the pastor-as-principal role, especially since none of the pastors are trained in the theological schools to shoulder kindergarten responsibilities. Does this not afford a good example of the Japanese lack of appreciation towards the problem of communication? If the pastor knows nothing about kindergarten education—and this is precisely the thrust of the Ministry of Education's inquiry—how can he construct a bridge of communication between the church and the kindergarten students' homes. The problem becomes acute when the number of Christian teachers decreases as new classes are formed. It may be that more Christian kindergarten teachers' training schools will have to be established and will be of

such high quality that non-Christian kindergartens would find it desirable to hire its graduates.

Christian kindergartens must face the fact that a larger number of students will continually be entering their schools. While it is true that something of a boom development in new kindergartens is taking place, yet there will also be a great demand for expansion of present facilities. In December 1964 a Tokyo kindergarten advertized that new students would be taken on a first come first served basis. Forty hours before the kindergarten opened, the number in line had already exceeded the enrollment limit. This situation will continue, and kindergartens will have to accept their responsibility for introducing more students at a younger age to the ever-expanding content of education.

Sunday Schools

In contrast to kindergarten education is the plight of the Sunday Schools. Among the larger NCC groups reported in this chapter only the Japan Evangelical Lutheran Church, Japan Baptist Convention, Korean Church, and Church of Christ in Japan have made significant increases since 1952. It would seem that many churches have lost a thrust here that may show up its devastating results in the paucity of the number of Christians in 1980. It is not a matter of cultural incompatibility, for the Buddhists, as Mr. Fisch reminds us, are making remarkable progress in establishing Buddhist Sunday Schools.

Theological Education

Crisis also characterizes theological education. To be sure, the crisis has always plagued the churches of Japan—since the end of the War at least—but the magnitude of its implications is just beginning to appear. The average attendance of the ten NCC-related schools was 46 students per school.

The 29 out of 44 evangelical Bible schools surveyed had an average attendance of 21.5 students per school, with 18 of these having 15 or fewer students.

There seems to be little justification for so many schools when there so is little financial means to support them. One measure which should in time trim away some of the schools is that of accreditation. While the schools of the NCC-related Education Association of Christian Schools are mostly accredited by the Japanese Ministry of Education, the Association of Evangelical schools is moving towards some kind of self-imposed accreditation. By sheer necessity some of these schools of both groups will cease to exist as financial resources disappear. Perhaps the theological schools connected with the universities will fare the best and deserve whatever further financial aid is needed so that full autonomy and self-support can be achieved.

Of considerable significance is the activity of the WCC Theological Education Fund in Japan. Representatives have visited Japan and stimulated discussions on the six points of the new TEF mandate. Briefly, they are concerned with (1) the seminary as a Christian community, (2) strengthening the student body, (3) strengthening the faculty, (4) rethinking the curriculum, (5) improving the tools (textbooks and library resources) and (6) post-seminary training (continuing education). To date the TEF has aided Japanese theological education by rebuilding the physical facilities of one theological school (Doshisha), providing faculty scholarships for others, and giving outright grants of books to all schools related to the NCC. Also the TEF has aided in the translation and writing of a number of basic texts which will greatly assist students to acquire the best basic theological disciplines. Of special significance is the fact that the second phase of the TEF program will not be underwritten by the Rockefeller Fund and the American churches, but by a broader group consisting of North American, European, African, and Asian churches.

Seminaries in Japan have contributed generously to the TEF for its new phase of activity.

Christian Schools

Professor Tomita has indicated the vast problems which Christian universities and junior colleges are now facing. The temptation to enroll more and more students to strengthen the weak financial status of the schools may result in an overemphasis on quantity at the expense of desperately needed quality education. This is the more to be lamented since Christian educators seek to introduce students to Christianity through personal contact. Mass education not only endangers the personal approach, but the serious lack of Christian teachers on the university level separates the students one step farther from Christian confrontation.

Mission agencies in America are less inclined to aid these schools than they were twenty years ago. Nor are some schools looking for such financial aid from mission boards. Some schools receive no financial aid from mission boards and others are receiving less money each year. Also mission boards are not providing the number of teachers which Christian schools desire. English teachers, to say nothing of chaplains and teachers with special qualifications, are not being sent in sufficient number by mission boards. Consequently, the universities turn to qualified teachers of English who either are connected with the American military or professional English teachers who have come to Japan for the purpose of teaching English. In many cases these teachers lack Christian commitment and consequently add very little to the schools' program of Christian education. The failure of both the Japanese educators and the mission boards to motivate and enlist Christian lay English teachers will seriously handicap efforts to introduce Christianity to students.

One may conclude by saying that Christian education in

facing a crisis also faces great opportunities. As Professor Tomita points out, while a junior high school has had to close, other Christian schools have been opened last year. The very fact that most Christian schools are self-supporting means that they are firmly entrenched in the soil of Japan. Involvement and interaction on the fundamental level of education will not easily permit a sidetracking of Christianity into irrelevance. Admittedly a risk is involved in that Christianity may become so diluted that it will lose its saltiness and therefore its *raison d'être*, but advances for Christ and His kingdom cannot be made without taking risks.

PART V

THE MISSION OF THE CHURCH

Edit. George H. Hays

Introduction

"Go therefore and make disciples.." defines the essential mission of the church. To His disciples the Risen Lord gives the command to make disciples of all nations. It is a command that is constantly renewed as the new disciples in every generation become the ones sent and the ones who proclaim the good news. The command is not only to proclaim but to make disciples. The responsibility of the church does not end with the proclamation. The enveloping of the listener within the warmth of Christian fellowship, the nurture on the Word and the growth to the mature man in Christ is equally a part of the mission of the church.

This mission of the church is in ceaseless danger of being overlooked, if not ignored. Complacency and indifference are the perennial enemies of the Christian and the church. The danger is especially insidious in Japan where there remains a naive notion (sometimes born of a theologically educated obscurantism) that it really doesn't matter too much whether the claims of Christ are pressed or not. When there exists this kind of specious thinking there is a concomitant lessening of zeal in the proclamation of the gospel which does not square with the New Testament approach to a similar pagan environment. The God we proclaim is one God who *revealed* Himself in Jesus Christ. Paul was convinced that "the world did not know God through wisdom." It is only by God's invitation through Christ that there is reconciliation and redemption. To proclaim this and to insist upon it is the mission of the church in Japan, as elsewhere.

There is always necessity for renewal of the mission of the

church. What is necessary for renewal? Certainly prophetic preaching stands high in the priority list. Prophetic preaching is by definition Biblical preaching. God has revealed Himself in His Son Jesus Christ once and for all; for the redemption of all mankind Jesus Christ was crucified, buried and resurrected. Relation of this event to today's world and modern man is the task of prophetic preaching. Preaching in Japan leaves one with the feeling that the speaker fears that modern, sophisticated Japanese will not listen to this message. In its place there is substituted the latest theological rehash of interpretation devoid of prophetic insight or fervor. To be sure if the prophetic preaching that is attempted is hesitant, unsure and apologetic hardly anyone will listen. Conviction and manner of delivery are integral to prophetic preaching. If there is prophetic urgency in the proclamation of Biblical truth the Holy Spirit will demand that it be heard.

This leads to the second necessity for renewal of the mission of the church, that is, a fresh outpouring of the Holy Spirit. The very essence of the work of the Holy Spirit is the proclamation of the gospel to the whole world. This He began at Pentecost in the miracle of the tongues when all present understood the message of redemption. His work is in and through the disciples of every generation. Signs of this outpouring in Japan are at best sporadic. The Keswick Convention and similar efforts seek to bring ministers and laymen alike to a fresh realization of the need of the Holy Spirit in personal life and corporate fellowship. The church as a whole is hardly to the point of being willing to pay the price of a general outpouring of the Spirit.

A final imperative for the renewal of the mission of the church is in the area of the daily life of the Christian. The church is not renewed until its individual members are renewed. "Seek first his kingdom and his righteousness" is still urgent command. Whatever interpretations and expositions may be given to the "kingdom," in this context Jesus is speaking of the reign of God

in individual hearts so that the purposes of redemption become the consuming passion of the disciple. Aside from and in addition to personal consecration the kind of righteousness Jesus is talking about is that which is concerned and exerts effort to see that right prevails over wrong, that justice is exercised in the affairs of men. Devoted Christians in all walks of life who are willing to "die" that justice prevail are all too few but thanks be to God for the minority.

The following brief essays attempt to delineate the main features of the mission of the church for 1964.

CHAPTER 1

EVANGELISM

A

OLYMPIC EVANGLISM

Roger W. Fox

In preparation for the 1964 Olympics evangelical Christians in Japan formed in 1963 Olympic Christian Testimony in order to establish an effective witness during the games. The main role of O.C.T. was to be a coordinator with a limited outreach in a Center and to serve as the sponsor of a Welcome Reception for Christian athletes.

During the time of the games three major crusades as well as many smaller evangelistic meetings were held. The first crusade was held for nine days in September with Rev. Koji Honda as the evangelist. A total attendance of 20,000 was recorded with an overflow crowd at the last meeting. The response to this crusade was most heartening as over 1800 decisions were recorded. These were all dealt with by personal workers who had been trained for the task, this personal work training being one of the fruitful by-products of the crusade.

The second crusade with Rev. Timothy Dzaio from Hong Kong, whose English messages were interpreted into Japanese, ran for five nights. Special music was furnished by a choir from Korea. On the final night they combined with the Pacific Broadcasting Association and Japan Christian College choirs to sing the Hallelujah Chorus.

Coinciding with the last night of this crusade was the Welcome Reception for Christian athletes held at the Toshi Center Hotel. Athletes and managers from Nigeria, New

Zealand and the United States gave greetings and testimonies. Among other guests was Rafer Johnson the 1960 games decathlon gold medal winner who also gave a word of testimony.

The third major crusade was held in the city of Hachioji, where the bicycle races were held, with Rev. Koji Honda as the evangelist for a three day period.

The printed word undoubtedly made the widest witness in the land. Over three million tracts and gospel portions were distributed throughout the country. Olympic Literature Crusades had a team of twenty five workers at their peak distributing literature nation-wide under the direction of local churches and missionaries. The Every Home Crusade did a tremendous job of distribution in Tokyo. World Gospel Crusades had a team of men distributing gospels of Mark near Shibuya station in Tokyo. A large quantity of invitation tickets, advertising the O.C.T. Center, with a Christian message on the back of each, were passed out during the games. In addition to this literature work, advertisements were placed in several vernacular newspapers featuring an outstanding athlete's testimony. The results of this literature evangelism are a number of clear decisions for Christ; numbers enrolled in Bible study correspondance courses; additions bringing new life and vigor to many churches; seed planted for future harvest.

The O.C.T. Center-office was open in Shibuya from September 15th until October 30th. Besides serving as a focal and contact point for many of the Olympic witness activities, special meetings were held in the Center for ten days during the games. Testimonies of some of the Christian athletes and the film "Play for Keeps" were featured. Many folks from local churches assisted in the program with literature distribution and personal work.

Several of the athletes graciously shared some of their limited free time to give testimonies in some of the local churches and at special meetings.

To express the motivation for this Olympic evangelism we can use the words of Paul. "And everyone who competes in the games exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable" I Cor. 9:25 (New American Standard Bible).

B

OCCUPATIONAL EVANGELISM

Henry D. Jones

Occupational Evangelism is a translation from the Japanese title which can be better said as "sharing the Good News which which is in your heart with the one who works next to you." In other words this sharing should not be limited to after-work hours nor to the residential community. Where we work and those with whom we work are areas of evangelism.

Although Japan has been known throughout the world for several generations as carrying the gospel to the working man, this has been done by great prophets like Toyohiko Kagawa, rather than by the commitment of the church in Japan to the task. Since the war, however, the church has become aware of this task and is increasingly meeting the challenge. The term 'industrial evangelism' and its equivalent in Japanese is now being more widely used. This is most unfortunate for it tends to create the impression that somehow witnessing in a large factory is different than to fellow-workers on the railway, or in a bank, or a small shop. It also tends to give the impression that it is the task of a specialist rather than that of every Christian.

Thirty-one per cent of Japan's work force is in secondary industry (manufacturing), while 41% are in tertiary industry (transportation, communication, etc.), leaving 28% in farming, fishing and forestry, the primary industries. Every year the movement of people from agriculture into the urban-industrial areas increases. The "economic miracle" of Japan's recovery

after the war has been her industrial development. All over the world the question has been asked, "What is 'the key' or 'the secret' of Japan's success?" The answer is simple: it is her people, flexible, skillful, diligent. These are the people who are building Japan.

It is to these people that the church today is seeking to find ways of sharing the gospel. For a number of reasons this task is not being done effectively by our traditional residential area local church. A pastor from Niihama-shi reports, "Our church is located behind the main street so no new person has come to our church for years. So we decided to go where the people are, into the factory dormitory of young men."

Likewise, groups of college girls go on Caravans into factory girl's dormitories in Fukushima-Ken and Shikoku to share with them the joy in music, drama, friendship but most of all "the Joy of the Good News." In 1964 the tenth annual Kobe College Chorus Caravan included a young woman from Taiwan who had come to learn from them how to create a similar program in her land.

Students-in-Industry in Osaka, Sapporo, and Tokyo gives opportunity for students to know really something of the life and work of the industrial worker. Students from theological schools helped dig the Tokyo subways! Every minister should have a similar experience if he is to be able to communicate the gospel to people of industrial Japan. Both Ministers-in-Industry and Students-in-Industry sessions are in the planning now. Students of two theological seminaries have felt a strong desire to meet the needs of the people in declining industrial areas, such as, Chikoho in Kyushu. Here the coal mines have closed. The more able or mobile families have been placed in other work situations but many have just stayed in the old mine houses, with little or no purpose in life, with children growing up with little or no schooling. Seminary students have felt called to identify themselves with these people, live in the abandoned mine camp, act as Pied Pipers to get the children off

to school each morning, to lift the level of interest in the community on the part of all the people.

During this year the Lutheran Church in Aichi-Ken has developed a great new concern in reaching the growing numbers of workers in automobile, pottery and textile industries. Their approach is to be through Christian community centers in two cities. Their study of the situation in these cities and of types of programs in other places convinces them that although they will welcome whole-hearted cooperation with other Christian groups, they will build these centers as an integral part of their own program.

The greatest inspiration for this Lutheran program came from St. Andrew's Center in Yokkaichi-shi of the Seikōkai (Episcopal Church). This center sees its task as training leadership for the total community, for boys and girls activities, youth leadership activities, cultural and educational adult activities. A recent report from the pastor of the Baptist Church in Yokkaichi indicates how in five years the local church reached workers and their families to the extent that they are now 70% of the membership. The program for the past five years has included, 1) education of the congregation to accept laborers into the church; 2) pastoral visitation in factories; 3) discussion groups led by Christian workers; 4) young men's circles and Bible study groups; 5) family meetings led by church women.

Led by the Harima Region Parish all the churches in Himeji-city have made a beginning in Joint-Action-in-Mission. It is this group also which has encouraged and is now operating on National Highway No. 2 the Church Mission to Truckers.

The most significant movement in Joint-Action-in-Mission this year has been that started by the Hiroshima Branch of the N.C.C. in beginning the Hiroshima Industrial Mission. All churches support an outreach to a segment of life in their city which they have not heretofore effectively touched. Because it is a united approach they are invited into companies for

educational class-discussion on such themes as "The Christian and Industrial Society," "The Responsibility of Industry to the Community," plus seminars for church laymen on their place and function 'on the job'.

One of the prime lessons which we learn in sharing our own joy in knowing Christ with our fellow-workers is that *He* is known rather than our churchly divisions. Therefore in the working place his followers are one. This is very vividly illustrated by the experience in Kawasaki-shi where the small group of Workers Priests of the Roman Catholic Church together with other Christians make their witness.

The pioneer project in this task of Christian witness in industrial society is the ten-year old Kansai Labor Evangelism Project. The new thing on their schedule is an invitation from Kansai Region Domei-Kaigi (Labor Federation) to set up a Night College for Workers. What an opportunity for many Christian schools to meet this kind of need! This invitation came from the experience of the church in conducting Labor Schools in a number of cities. As just one example of such schools here is the program sponsred jointly by Baptist, Episcopal and United Church of Christ churches in one section of Osaka:

Theme	Lecture-Leader
"Mission of the Labor Union Today"	Shigeo Murao, Diet Member
"Development of Japanese Labor Movement"	Prof. S. Matsui, Doshisha
"Improvement of Working Conditions"	Mr. H. Kawamura, Osaka Metal Union
"Labor Laws in Japan"	Mr. K. Okazawa, Lawyer
"Structure of Japanese Economy"	Prof. T. Hattori, Doshisha
"Group Leadership in Organizations"	Mr. T. Sakai, Osaka YMCA

“Life and Occupation of
Modern People”

Prof. M. Takenaka,
Doshisha

There were sixteen sessions of the school held twice a week with limitation to sixty enrollment. A committee of churchmen plan such schools and have it understood that the church is concerned for the welfare of the working people and has a message for them. In the Nishi-Chugoku area such schools were held in fourteen places with twenty-six churches participating.

There are more than two hundred churches of the United Church of Christ in Japan which are directing part of their effort and program toward reaching industrial workers. These programs are different depending on the kind of groups of workers and their needs in each community.

The National Christian Council held its first Conference on Christian Witness in Industrial Society in January 1964. The theme was based on the recognition that thirteen new industrial areas in Japan, plus the six areas of declining industry for which new economic and social planning is being made, challenge the church. These new situations have called for new housing plans and new towns. This has led to apartment house evangelism (Danshi Dendo) as a new challenge to the church in Japan. Many are now working at this but one illustration may exemplify the distinct approach.

One pastor finds that most people in his area, operators of highly automated new industries, are college people. They are hungry in their “new desert created by the bull-dozer” for the cultural and educational opportunities they find so lacking. The church can help supply the needed mental diet and spiritual nourishment. In fact, in many of these apartment house areas, social surveys have revealed that three per cent or more of the residents claim to be Christians, and even more have attended Christian schools. This is an area of evangelism among workers which calls for Joint-Action-in-Mission.

There should be undertaken serious long-range planning to see to it that all areas are cared for and to prevent wasting of funds in competitive buildings and programs.

Much appreciation must be given to the Rev. Masahiro Tomura for his efforts in making possible the National Christian Council Conference. His full-time task is organizer for Occupational Evangelism in the United Church—the first such full-time worker of any denomination in the country but he enthusiastically gave of his leadership to this joint effort.

Another aspect of this work needs to be mentioned—the conferences of workers in specific fields. For instance, seventy Christians who are leaders in their Labor Unions met for a long week-end to discuss, “Our Leadership Responsibility,” journalists met to discuss, “Social Responsibility of Mass-Communication Media”; doctors to discuss “Ethics in Medical Practice today”; University professors to discuss, “Christians in Modern Society”; workers and managers of Daimaru Department Store spent three days together discussing “Toward a New Management-Labor Relations”. The Japan Christian Academy provides in its two houses in Kyoto and Oiso the ideal atmosphere for such encounters and always in the context of the Christian faith. However, this program is not limited to these buildings, but such bringing together of peoples separated by various kinds of stratification or isolation in industrial society, is going on in a number of cities.

A good beginning has been made but more needs to be done. Every seminary needs to provide training and experience for every student to know and understand industrial society. As one pastor, who is chairman in his district reported, “Every church must do occupational evangelism as it does the Sunday School.”

C

RURAL WORK: ITS STATUS AND FUTURE

Mark G. Maxey

The definitive statement on rural Japan was written in 1931 by Kenyon L. Butterfield in *The Rural Mission of the Church in Eastern Asia*. His judgement still stands: "Less probably than in any other country in the world where missionaries have gone has the Christian enterprise reached to the farming folk of Japan. Neither in respect to number of churches, of Christians, of Japanese evangelists or Western missionaries at work is there much to show in rural Japan."

What is rural? The question cries for definition. The prevalent view is that everything outside Tokyo is "rural". Prof. T. Kimata writing in the National Christian Council Bulletin for February 15, 1955 offered this: "In a small country as Japan, it may be conjectured that all churches have relation directly or indirectly to the rural evangelism..(a) It may be defined that an urban church shall be one which is comprised of individual members having no social or community background. (b) A Rural Church is a church having a community background with a common interest." This may be the definition we are looking for.

Who is doing rural work in Japan? Of questionnaires sent out to all mission boards 76 replied. Twenty-three of these said frankly they were doing no rural work. Fifty-three positive replies represented 30 missions and 1110 missionaries. Of these only 174 were doing rural work. Thirty-five years ago Dr. Butterfield said, "Out of the 1200 missionaries in Japan, not over 100 are at work in rural areas." Double both figures and you have an accurate statement for 1964.

How many Japanese pastors are engaged in this work? Nobody really knows. The reports I received listed 84 pastors

and 34 evangelists plus a dozen social and office workers. Again, double these figures for a close approximation of the actual number of Japanese Christians doing rural work.

Building on the work of Japan's great pioneer missionaries, the Kyodan has a fairly defined rural membership and rural evangelism program. This was given direction when the *Twenty-Five Year Plan of Rural Evangelism of the United Church of Christ in Japan* was published in 1949. Like most plans it was better on paper than in practice but in 15 years of operation some solid gains have been made. There are 54 Prefectural Rural Centers around the country each with its own trained pastor or leader. Two schools train a rural ministry: Tsurukawa Rural Seminary near Tokyo and the Rural Evangelism School near Kobe. Rural centers have been established in the four larger districts of Hokkaido, Tohoku, Kanto and Kansai. In Kyushu the Tsuyazaki project will become both a Pastor's Retreat Center and a place where the rural church situation will be studied by men actually serving such churches.

Other missions and independent missionaries scattered throughout Japan are engaged in their own programs of rural work. They can be found everywhere. Hokkaido is favored naturally enough. Tohoku and the mountains that surround Tokyo have good representation. Solid rural projects seem to taper off the farther south one goes.

How much is spent on rural evangelism? Not very much but this is only an educated guess. It seems impossible to find out what percentage of the Kyodan's financial energies are directed toward rural work. Other groups queried about their budget for rural evangelism were vague. They either didn't know or said the budget had no break down to show the amount spent specifically for this endeavor. The largest rural budget quoted for a single project was \$5250. One definite example can be cited. The Japan Baptist Convention designates only ¥300,000 out of its annual ¥16 million budget

for rural evangelism. This goes to assist a Japanese pastor who is developing a self-supporting group of Christians around the village of Hokita in Miyazaki ken. This very fine project represents the denomination's only distinctive rural work.

Rural evangelism then represents neither a major investment of people nor of money. Prof. Kimata has stated it correctly: "Rural evangelism has been taken up by church leaders merely occasionally and whimsically."

The objectives of rural work may be frankly denominational: "Our object is to establish . . . churches which will work and witness together . . . faithful to the conservative theological position of our understanding of N.T. Christianity", or social: "Showing sacrifice and charity under the name of Christ". But the majority of rural workers see their task as: to evangelize and plant the church. "To win men and women to Christ and establish them in churches rooted in Him and planted in the soil of Japan".

In spite of their earnestness, rural Christian servants are not at all sure how it should be done. Over and again they say, "We haven't found the answer." Most agree that it is their relationships with people that count. "Follow natural bridges, contacts of Christians, friends of Christians, start cottage meetings and build from there." That plus patience and flexibility.

Every kind of Christian activity that has ever been tried is being tried over again with variations to gain a foothold in the countryside. Kindergartens are numerous. Nurseries, Rural Centers and agriculture are minor efforts in the total picture. Subsidy for land, buildings and pastors is substantial. Preaching, Bible studies, Sunday Schools and English classes are used by all.

Training of lay leadership is recognized as basic and this objective is being widely pursued through weekly classes, seasonal institutes, Rural Gospel schools after the manner founded by Dr. Kagawa, and year round Bible schools which demand no special educational level. Preaching circuits,

literature development, radio broadcasts, audio-visual evangelism, tract distribution, reading rooms, bookstores, bookmobiles, correspondence courses, weekday Sunday Schools, summer camps, are representative of the ways these dedicated people are seeking by any way to win some.

Doing rural work is the least likely way to gain recognition in Japan but it is hard to keep a good work quiet. Certainly the most famous is KEEP, Paul Rusch's Kiyasato Educational Experiment Project in the mountains of Yamanashi Ken. It has 2 self-supporting churches, a hospital, nursery, dairy, farm school and conference center used by thousands to show for its 15 year history. Also 10 village outreach centers some of which will have churches have been established.

At the other end of the spectrum is a work so remote that the man who founded it is not listed in any of the missionary directories. Eight years ago David Bush went to the isolated island of Yakushima, 50 miles off the southern tip of Kyushu. Today there are four churches with 125 adult Christians, 3 kindergartens with 175 pupils, 400 in Sunday Schools, three church buildings, a full-time Gospel Academy all served by one pastor and eight island youths in full-time Christian work. Some 2986 people used the camp ground called "Yakushima Gospel Park" in its first year. All this on a budget of \$2000 per year. Bush has set his goal at nothing less than the "total evangelism of all 23 villages on Yakushima."

How are the others succeeding? Time fails to tell of the many separate and distinctive works being done across the nation. Rural missionaries reveal their discouragements when they speak in terms of 50 years in the future. And perhaps they are on the defensive when many of them state quite surprisingly that rural work should not take priority over other evangelism. But in terms of their stated goal to establish a rural indigenous church, rural missions is not really doing well.

The average rural church, and there may be as many as 250 in the entire nation, is not self-supporting. Most of them

have their own buildings but only half have pastors. The other half are served by the regular visits of missionaries and pastors. Preaching and Bible study are central. Church attendance averages 15. New Christians are won, a few each year, but the church seldom grows. The young and able move to the cities and reversion of new converts is frequent. But rural conversions are also solid and meaningful. The entire Christian enterprise in Japan would be very barren indeed without the solid backbone of members, preachers and teachers that came from rural evangelistic efforts. This goldmine of Christian leadership is too often taken for granted by the city churches.

Rural missionaries and pastors often do not stay long at their tasks. Advancement to city pulpits and administrative posts and the desire to give their children a better education than the rural situation provides takes a heavy toll. In this case, missionaries who are independent or with small missions may have a better chance of sticking to their task than those from larger denominations with rigid administrative set-ups.

Great changes are taking place in rural Japan. The population is declining in all outlying prefectures. Rural population has fallen to 40% of the total. I predict a further decline to 30% after which it will remain constant. Farmers are beginning to enjoy better financial returns and this will encourage them to stay. Better roads, transportation, farm tools, household appliances and television combine to make their life easier and erase former rigid urban-rural lines of demarcation. Rural people are gradually relaxing their feudal concepts and accepting new ideas and attitudes. Many rural people for the first time are able to express freely their faith in Christ without family disapproval.

Rural missionary effort in Japan continues not because of the churches vital interest but because of the dedication of individual missionaries and pastors. They are the conscience of the church reminding it of the by-passed countryside of

Japan. Now is the time for the entire church to share this burden decisively.

D

RADIO AND TELEVISION EVANGELISM

Robert W. Bruns

Christians at work in the field of reaching and influencing Japanese people through the mass media all agree that they have only started to utilize the full power of radio and television. No one is satisfied that the portion of radio air-time throughout 1964 devoted to Christian purposes came to only about 1.5%. In television, the percentage of Christian-sponsored air-time is so small as to be invisible. In Christian mass communications, we can only go upward-and the resolve to do this under God strengthened visibly in 1964.

The word "sponsored" spells the main reason for the low percentages. Only one minute out of fifty minutes of gospel broadcasting is on sustaining (free) air time. The other 49 minutes must be purchased at high rates unless cheaper time is bought during hours when only 1% to 10% of the potential audience is listening. General prosperity in Japan enables commercial advertisers to bid high for prime air-time: during the popular evening hours, radio costs up to ¥73,000 (\$200) for one-minute "spot" broadcasts, ¥142,000 (\$395) for a 15-minute period.

MASS MEDIA

Television demands ¥160,000 (\$445) for 20 *seconds* of the best time, and ¥400,000 (\$1,100) for 15 minutes. Therefore, before Christian groups can decide to use such large blocks of dedicated funds for the mass media, they must first face up to some basic questions: Will the potential fruits to be borne for the Kingdom be commensurate with the power represented

in the budgeted funds? Have we made sufficient follow-up preparations to handle satisfactorily the personal responses that people will make to the broadcasts? Will our local congregations receive the new "inquirers" with warmth and redeeming fellowship? At whom are we aiming these messages, and will the message really communicate to the hearts of those for whom we have concern? While no purely verbal message, vibrating out of an impersonal radio speaker, will ever enjoy the positive impact of real person-to-person communication, Christian broadcasters in Japan know, from observation of the power of commercial advertising to sway and convince, that the fruits to be borne will more than justify the concentration of all possible prayer, intelligence, sharing, study, sweat and funds in the mass media.

Christian broadcasting has increased steadily since World War II. It began with a SCAP-sponsored daily broadcast devoted to religious and moral-uplift programming over NHK. Although this has long since been shifted to the No. 2 NHK Network, it continues in the form of "Jinsei Tokuhon" and Christian groups are invited to program the 30-minute periods on Sunday morning, alternately with Buddhist and Shinto "sponsors". This and similar broadcasts in other parts of Japan are the only sustaining air-time currently available to Christians. During 1964, about fifteen Christian groups in Japan were buying radio and television time in order to step into the homes, shops, schools hospitals, and prisons for moments at a time and introduce the listeners to the gospel and Christian life. These groups compose the membership of the Nippon Kirisutokyo Hosō Remmei. (Christian Broadcasters Federation) Although there was no gathering of the Remmei in 1964, a workshop on follow-up methods is planned for spring of 1965.

Notable landmarks during 1964 included the International Christian Broadcasting Seminar held in Oiso, September 21-25. Sponsored by the International Christian Broadcasters and

a local committee, it brought together 80 persons interested in studying improved programming, recent changes in radio listening habits and technical standards in Japan, and in how to keep up with these changes. Time was divided between lectures and seminars on technical, programming and follow-up methods. Dr. Clarence Jones, of "Voice of The Andes" fame, Geoffrey Cook of England, Robert Bowman of Far East Broadcasting Co., and several Japanese leaders in this field, served as leaders.

The "big two" in Christian broadcasting, that is, "The Lutheran Hour" and the Seventh Day Adventist "Voice of Prophecy" continued apace. The Lutheran Hour moved into its 14th year of broadcasting, now heard on 32 stations in Japan and Okinawa. The staff received the 400,000th application for the Bible Study Course, congratulated the 40,000th graduate, and passed the one-million mark in mail items received. Published figures show that the Lutheran Hour ranks in the "big twenty" radio air-time purchasers in Japan.

"Voice of Prophecy" passed its 10th year on the air. Its familiar format of a "family hour" with songs and stories for children, personal touches in birthday announcements, and serious talks for adults from the "pastor's study" is heard on prime Sunday air-time in Osaka and Tokyo, and on 17 other stations. The staff finds that of the 25,600 responses from listeners during 1964, about 1/3 enrolled in the study course, about 1/3 of the enrollees graduated, and then 1/10 of the graduates finally receive baptism—or an average of 1 new church member for each 100 responses. Like the Lutheran Hour, it reports that 5-minute broadcasts at 3:30 a.m. draw a disproportionately strong response from late-studying students and workers.

Christian telecasting had its only regular sponsor in Osaka, where the Osaka District of the United Church of Christ programs a 15-minute bi-monthly telecast, "The Christian Hour" over Mainichi Hoso Television on Sunday morning.

Christian school choirs and local Christian personalities carry the bulk of the programming. At Christmas, the Christian Audio Visual Center in Tokyo (AVACO) presented its popular annual Christmas Eve Candle Service over television, and the Lutheran Hour purchased TV time for a Christmas film telecast. The Baptist Convention of Japan is readying a series of American evangelism TV films for test broadcasting in Kyushu and Hokkaido in 1965.

Looking ahead, a new bright spot on this field's horizon is the Christian Mass Communication Center now in the planning and fund-raising stage. The plan calls for first-rate television and radio studio facilities, plus a training center for Christian technicians and programming specialists from the fifteen countries represented in the East Asia Christian Conference. The National Christian Council of Japan may also have its headquarters here. Mr. Mathew S. Ogawa of AVACO reports that prayer support for this project is strong and the outlook is optimistic.

This year, as they did in 1964, Christian broadcasters will ask themselves and each other: What are we trying to do? Why are we involved in this effort? Some will reply that mass media evangelism can legitimately aim only at converting the hearers as quickly as possible and bringing them to baptism and church membership. For these workers, visible results, new Christians, are the only justification for the funds and energies expended. At the same time, other broadcasters look upon the mass media as the gospel's best hope to be widely interpreted to the average Japanese citizen, as the church's main chance to penetrate to every corner of society and to clear up any mistaken impressions about our faith. This approach may be called "pre-evangelism". Still others want the mass media to state the claims of the Christian faith upon all areas of Japanese life, to involve the church in the daily problems, everyday issues of all kinds of people. Some would like to see radio and TV accomplish all these goals. One thing has

unanimous agreement: all Christian broadcasters pray for the day when all the lay Christians and pastors of Japan will take the power of these media seriously and enthusiastically help us in this task. These tools have been given us from our Lord, to be used for the redemption of many.

E

MASS EVANGELISM, SEMINARS AND AD-VANGELISM

Kenny Joseph

In the Olympic year of 1964 evangelistic pastors and missionaries prayed, "Oh God, Thou must do more in nineteen hundred and sixty-four." He answered this prayer, since most alert ministers did not wait for the Olympic month of October, but held hundreds of special evangelistic campaigns before and after the Olympics.

But why mass evangelism in Japan? Here are five concrete reasons for holding special evangelistic campaigns in season and out:

1. Campaigns have a stated date and aim when masses of people are gathered together for one purpose and Christianity becomes real, even a topic of conversation and thus reflection and interest is developed.
2. An evangelist comes into a community with an intense, burning appeal, preaching with conviction the fact of sin, its deadly nature and man's need of a Saviour and thus bringing men to repentance.
3. The Holy Spirit attends true evangelistic preaching and the emotions, intellect and will are deeply stirred, resulting in transformed lives.
4. The community is moved and often shaken, bringing moral as well as spiritual uplift to society.

5. Churches are vitalized, men and women begin to witness and the number of Christians is generally increased.

During 1964 many pastors realized the problem of the television age in the battle for Japanese hearts and minds. Instead of the simple, often unfruitful, small campaigns of the past, they pooled their financial resources, personnel and energy into one or two big drives a year, spending anywhere from ¥20,000 (\$60) to ¥200,000 (\$600) on one campaign. Dedicated to this purpose of Reinforcing Evangelists And Pastors, the quarterly magazines REAP and Ketsudan major in providing campaign countdown checklists, available evangelists with names and addresses, numerous hints and aids to spread the gospel in Japan where literacy is 99%.

Evangelist Honda's Tokyo Crusade was the culmination of two years of planning and 20 years of post-war praying for a God-anointed Japanese evangelist to take the lead in mass evangelism. Evangelist Honda had been a successful evangelist in 70 previous campaigns, and received a good hearing in the Tokyo area (see the article on Olympic Evangelism).

Following this, and just before the Olympics, Chinese Evangelist Timothy Dzao came from Hong Kong for a Crusade, with his home church, Japanese and missionaries contributing towards the Crusade costs. His nation-wide crusades drew 33,000 people, with 4,300 coming forward in Tokyo, Yokohama, Miyazaki, Yamaguchi, Okayama, Tokushima, Kyoto, Osaka and Nagoya.

The warm fellowship of Japanese and Christian missionaries seen in the Dzao Crusade is continuing in 1965 in the "offspring," the Oriental Evangelical Fellowship (OEF), which is to promote evangelism and discuss strategy on how one billion Asians can be reached, and to sponsor deeper fellowship between fellow-Asians. This fellowship between Japanese and missionaries was manifested by united giving to support the above Crusade and the marvel of a Chinese evangelist from Hong Kong preaching in English to Japanese through an interpreter and

everyone gathering around the common flag of mass evangelism.

Mass evangelism in 1964 was marked by a new awareness that "there is no Greek or Jew" but that if we promote an anointed evangelist with a fiery heart, the Japanese will hear him if he is advertised well enough.

The writer held thirty campaigns in 1964 in as many places on three islands and saw over 500 adults profess faith in Christ and 300 Christians consecrate themselves. This marked a new era in his experience as the Japanese paid for all expenses of mass evangelism, as opposed to ten years ago, and even gave an honorarium to the evangelist.

The tremendous growth of the Rissho Kosei Kai, the Soka Gakkai, Tenrikyo and other new religions is traced to the basic pattern of Acts, "Each one reach one," or "personal evangelism."

A great encouragement in these campaigns is the blessed thrill when one preaches the gospel, gives a straightforward invitation for the lost to come forward and receive Christ publicly, prays with the seekers and then have the pastor take over and watch him direct his own staff of church members in handling the counseling. This was not so prevalent ten or even five years ago.

What a thrill to see seekers dealt with by born-again Christians who know how to open up the Word and lead others to Christ. Many pastors use the book, "Kojin Dendo no Tebiki" (Personal Worker's Handbook) to teach believers soul-winning.

As the seekers raised their hands and walked forward, they were met by a counselor of the same sex and gently guided to the front where they knelt together. One night it was 1:30 A.M. before they finished dealing with problems. May we see a revival of personal soul-winning, as each believer spreads the gospel by personal witness.

The third annual All-Japan Evangelism Seminars were held in Tokyo and Kobe. The three in Kobe were excellent, but the one in Tokyo lacked the warmhearted fervor of the former. We trust this spirit will be retrieved in the fourth

seminar to be held in Kyoto in October, 1965. Speaking on these Nation-wide Evangelism Seminars, Evangelist Honda, co-chairman said, "Now is the best chance for our evangelism. In Japan's long history there was never such a ripe time as today when the windows of heaven open so widely. At this great opportunity we strongly believe we must evangelize the most people in the shortest time in the most effective way possible. Don't you agree? Therefore, we want to hold a nation-wide Seminar on Evangelism and reflect on our past, study, discuss and pray together for mass evangelism and revival. We want to achieve a more powerful, conservative and co-operative evangelism. . . . While many a soul is anguishing in sin and darkness, heading towards hell, hopeless without God, we now announce we would like to invite you to the meetings where we can pray, study and have conversation together for more effective evangelism and the salvation of souls. . . ."

The following types of evangelism have already received attention in these seminars: *Literature Evangelism; Radio Evangelism; Newspaper Advangelism; Hospital Evangelism; Sunday School Evangelism; Evangelism Advertising and Preparation; Child Evangelism; Middle and High School Evangelism; University Evangelism; Special Evangelism; Non-Christian Evangelism; Visitation Evangelism; Mass Evangelism; Foreign Missions; Area-wide Evangelism; High School Evangelism; Biblical Evangelism.*

ASIAN EVANGELISTS COMMISSION

For 1965 the motto, "Oh Lord Thy church revive, in nineteen hundred and sixty-five," was adopted and Singapore-based Chinese evangelist Andrew Gih comes for deeper life evangelistic conferences in Tokyo and Osaka in May. Filipino evangelist Gregorio Tingson comes in July as chairman of the Asian Evangelists Commission (AEC). The writer, Dr. Hideo Aoki, Rev. Philip Tsuchiya and Mr. Paul Minami went to

the Singapore Asian Evangelists Crusade and Conference August 1-12, 1964. It drew 4,000 nightly for a week's crusade and 903 professed Christ as their Saviour, being counseled in Indian, Chinese, English and Malayan. Out of this came the permanent Asian Evangelists Commission (AEC) and its positive 6-point program:

1. Sponsor biennial campaigns and conferences in key Asian cities.
2. Conduct city-wide gospel rallies.
3. Form and encourage the dispatch of international gospel teams.
4. Encourage and train a new crop of evangelists.
5. Promote systematic village evangelism.
6. Operate a clearing house for information and intercessory prayer.

In July the writer and others may go to Hong Kong for an AEC executive conference to expedite the AEC plan of sending an international gospel team of a Chinese, Japanese, Filipino and Indonesian to hold extensive crusades in Indonesia and Ceylon in September. This is not a permanent overseas missionary ministry, but rather a project for timely evangelistic crusades in strategic areas.

The Oriental Evangelical Fellowship Conference and Crusade (OEF) to be held in Tokyo's Toshima Public Hall, November 11-13, will bring conservative nationals from the Philippines, Korea, Hong Kong, Okinawa, Singapore, Malaysia, Indonesia, Taiwan, Thailand, India, South Viet Nam, etc., to fellowship and evangelize in Japan as well as in other parts of Asia. The Missionary Strategy Agency (MSA) headed by Nisei leader, Mas Toyotome, made a 13-nation survey in Asia to sift out policy from tactics and devise a strategy to evangelize Asia in our generation. Right now we're not even keeping up with the birth rate.

Thus mass evangelism in Japan moves forward. Our prayer is, "Oh Lord, Thy church revive in 1965" and release again

for the church the secret weapon, borrowed by false religions, Soka Gakkai, Rissho Kosei Kai and Communism, that is, every member evangelizing and coming together for mass evangelism.

AD-VANGELISM

Whereas it costs \$6,000 to print one million ordinary gospel tracts, by using ad-vangelism 4 1/2 million tracts can be printed and distributed for \$1,000. Ad-vangelism is placing gospel tracts in national or local newspapers and magazines as paid advertisements. In 3 years we have placed seventeen million tracts.

This is not a "new" method. One of the promoters of newspaper evangelism, the late Dr. W.M. Vories Hitotsuyanagi, wrote in February, 1934, "Our organization did not originate 'newspaper evangelism.' That honor belongs to Dr. Albertus Pieters of the Reformed Church in America Mission, in 1918. The phenomenal success of this method of reaching out-of-the-way seekers after truth led to its being adopted by many Christian workers and a national association was formed years ago.

"The Omi Mission was among the earliest to use this method, and it was the first to evolve some of the details now generally employed; for example, the use of a questionnaire to each person answering the advertisement, by which his status is so fully disclosed that the choice of suitable literature to lend him becomes very easy. We have also done much for the general cause by putting announcements of the central office for Christian Information into millions of packages of mentholatum.

"The most far-reaching and systematic work in this line is being done by the Church of England missionaries, but many others, including us, are making it a means of intensive and very thorough-going propaganda in more localized fields.

"We always have hundreds enrolled in Bible study by correspondence and on the list of our lending library; and the records and follow-up work of this department are models of efficiency.

"In a country of almost perfect literacy like Japan, this is a tremendously effective method of reaching remote communities and isolated seekers. It deserves all the support discerning backers can give it."

An Asian Christian said, "Evangelism is simply one beggar telling another beggar where he can go to get some food." If this is true, let us follow the illustration and say, "Suppose this beggar had only a dime left and he went to two stores, one which was selling one slice of bread for ten cents and another store was selling 28 slices for ten cents. Which store do you think that beggar would go to buy his bread?"

But you say, he might go and get that one slice because it might be fortified with vitamins A, B, and D enriched. But the beggar would say that he has 28 other friends and if he can get 28 for one dime, he would buy that and go share with his 28 friends.

The cry of missionaries so often is, "If we just had the the money we could evangelize these people." Therefore the plea is for people at home to sacrifice a little more and send out some more money so we can evangelize. But, are we using the money on the mission field to buy one slice or 28 slices for the same price? A businessman immediately sees the wisdom of buying 28.

Let's consider the pieces of bread as pieces of gospel tract telling them about the only true Bread of Life Who came down from Heaven. One missionary wrote to a man who publishes tracts in America and mentioned that if he could send out \$6,000 a million gospel tracts could be printed. A little checking revealed that 28 million gospel tracts could be printed for \$6,000. How? By ad-vangelism, placing gospel tracts in national newspapers and magazines as paid advertisements.

As a result of placing 17 million gospel ads in Japan's nationwide mass media, millions of beggars have found where there is some bread. Having received stones—false religions, marxism and sex, murder and violence, they see this slice of bread as an oasis in the desert, gladly read it and thousands have written in to ask for more in the form of a Bible correspondence course which is free. Many have found salvation, baptism and a church home to serve the Lord of the harvest. Advangelism is like the rifle-bayonet type of warfare—man to man, absolutely necessary. Gospel ad-tracts “soften up the enemy” before the foot soldier comes in (with radio, other literature, books and churches).

National magazines (with gospel ad-tracts) after the original reader has read it goes to a barber shop or a beauty parlor or a doctor's waiting room where it is read over and over. Dentsu estimates that every magazine like that is read by at least four people. Christians should take more advantage of this relatively inexpensive method of disseminating the gospel.

F-1

VISITATION EVANGELISM

Edwin B. Dozier

Visitation Evangelism, which should have major emphasis by all Protestant denominations seems not to have any real place in the life of many of the Christian groups in Japan. This conclusion is arrived at by the fact that only 26% answered the questionnaire sent to the major bodies of national churches and to the supporting mission bodies. The nearest attempt to a systematic visitation program was to be found in radio follow up done by the Japan Mennonite Church and the Lutheran Church while the Salvation Army and the Japan Evangelistic Band expect their full time personnel to do pastoral and evange-

listic visitation. But it seems that there is nothing but sporadic attempts, most frequently prior to church centered periodic evangelistic meetings. Tracts and evangelistic papers are sometimes used.

Although there have been prepared some good materials for a real program of visitation evangelism, which may need to be revised and adapted a bit more, it is not an overstatement to say that the Protestant churches have not adopted a virile, systematic program of lay enlistment and cooperation in personal visitation evangelism. In other words it can be said that the churches regard passively this most productive method by which the entire congregation may share the joy and power of witnessing and discipling the nation. For some reason the more infrequent though spectacular mass evangelistic meeting is the overworked tool of most denominations. Spiritual birth along with physical birth is an individual matter. Also after planting the seed a farmer may reasonably expect a harvest within average length of time barring unforeseen complications.

This writer is seriously concerned because of this apparent lack of emphasis in our Japanese churches. The tendency toward professional propagation of the gospel needs re-evaluation in the light of the "universal priesthood of believers" with a view to enlisting the total force of the churches for witnessing, as an all-out frontal attack upon the world.

As we look back a number of years to the Volunteer Visitation Program led by Mr. Yoshida, an associate minister at the Reinanzaka Church, we can observe some strong and weak points which may help us in the future. At first this movement spread quite rapidly among the denominations, but now has almost completely died out. Why? First we mention two strong points. (1) There was a careful selection and training of lay members, and (2) all the workers were expected to report directly to the pastor who advised them. However, there developed (1) a cliquishness and superiority complex among many of the lay workers, (2) other members sensed favoritism, (3)

which led to a sense of first class and second class membership complexes that tended to split churches. Furthermore, the "shiage" (finishing touch) was done by the pastor who did not train his workers to clinch the conversion experience on the spot, and this created an unconscious ecclesiastical superiority over the lay worker. Since so many of the lay workers were retired and thus were among those that were not gainfully employed and had spare time it seemed to be a good utilization of their time and talents. However, the movement failed to challenge and utilize the entire membership. Suggestions as to how the busiest persons can magnify witnessing in their daily contacts at home and at work were insufficient, and there were few in this category that provided challenging examples that could be pointed to by those who led in the movement.

Briefly we would like to raise some questions with the prayer that it will awaken us all to re-examine the marvelous possibility of the whole church witnessing systematically in a perennial program of personal visitation evangelism (1) Is it impossible for the church to enlist the majority of its membership in a witnessing and discipling program throughout the year? (2) Can not an already useful church-wide organization make this personal visitation evangelism a vital function of its activity, without adding another separate organization? (3) Should not the leadership of this phase of evangelism be primarily lay people with the clergy helping in the training while advising the leaders who are directing the program? (4) Can not the doctrine of the universal priesthood of the believer spiritually dignify and elevate this primary service of every Christian? (5) Is it not proper to have definite goals set to keep each worker actively enlisted and engaged so as not to be arbitrary or mechanistic? Definite numbers and time limits, not for the purpose of statistics, could prove helpful. (6) Should not simple but effective methods of reporting to group leaders be devised for encouragement, advice and definiteness? (7) Can not new materials as well as much of that already

available training and implementation literature (papers, tracts, pamphlets, and books) be studied and utilized more effectively?

With rare exceptions personal visitation and confrontation of an individual with the claims of the gospel is the chief means of the new birth, followed by growth into a healthy Christian experience. However, it seems that the Christian community would limit its growth by leaving it to the professional ministry and possibly a few lay workers. The churches need to awaken to this potential in vital evangelism!

F-2

Visitation Evangelism in NCCJ Churches

Minoru Okada

While serving as chairman of the Kyōdan Committee on Visitation Evangelism the writer has had abundant opportunity to observe this work in many churches.

1) Basic Principles

The five basic principles of Visitation Evangelism have had wide dissemination in the churches, with the result that an increasing number of churches have inaugurated special efforts in this type of evangelism. The five principles are as follows:

- a) Visitation evangelism is the proper mission of each Christian.
- b) It is the act of testimony of those who live according to the gospel.
- c) It involves the mutual fellowship in prayer of pastor and lay Christians.
- d) It requires team work between the pastor and laymen.
- e) It is one of the best fulfillments of the layman's res-

pensibility for personal work.

In addition to these, six practical principles or procedures are followed in carrying on this important work.

During the past year fifty additional churches have enlisted for systematic Visitation Evangelism, making a total of about 250 churches, with more than 1200 laymen actively engaged in this ministry.

2) The Principal Leadership Training Institutes of 1964

- a) The nationwide Visitation Evangelism Institute was held August 11-13, 1964 at the Shiratoriso-Take Hot-spring in Fukushima Prefecture under the auspices of NCCJ, with 210 people in attendance.
- b) The Kansai District Visitation Evangelism Institute was held January 14-15, 1965 at Ejima-kan, Awaji Island, with 145 people in attendance.
- c) The Shikoku Institute (Kyōdan) was held September 23-24, 1964 with 35 in attendance.
- d) The Ōu Nambu District Institute (Kyōdan) was held November 23-24 at Ninohe Church, with 40 attendants.
- e) The Kyōdan Visitation Committee sent special lecturers on two occasions to ten churches in Hyōgo Prefecture, which is a concentrated evangelistic district, for special training institutes. Lecturers were also sent ten times to fifteen churches in Chiba Prefecture.
- f) A new Visitation Evangelism Committee of the Evangelical Lutheran Church was organized at Tokai Lutheran Church. Lutheran churches of Nara, Mie and Shizuoka Prefectures have begun visitation evangelism work.
- g) There are already active visitation evangelism committees in the 14 districts of the Kyōdan, with their own special budgets, who are promoting this work in churches, with many actually engaged in this activity. Aside from districts mentioned above, those in Hokkaido and East

and West Chugoku districts are the most active. The Central Visitation Evangelism Committee sent leaders and special lecturers 29 times to about 100 churches during the year.

- h) The Kyōdan Committee also furnished lecturers to four Kyōdan Theological Seminaries and the Lutheran Seminary to speak on visitation evangelism.

3) Publications

- a) A 16 page NCCJ Handbook of Visitation Evangelism was published in 10,000 copies for use as a textbook in training institutes.
- b) NCCJ has also continued to publish the Visitation Evangelism Monthly. Its purpose is to train lay evangelists and provide for the sharing of experiences between churches. The cost of this publication is underwritten by supporting contributions.

4) Self Support

Though in the earlier stages, the visitation evangelistic effort received some financial support from overseas sources, the expenses of the training institutes are now defrayed by Japanese contributions. In fact the Kyōdan has appropriated ¥600,000 for the promotion of visitation evangelism from its home mission budget for 1965.

- 5) Visitation evangelism has also provided a fertile recruiting ground for the vocation of the ministry and a number who started as lay evangelists are now serving as pastors or minister's wives. In fact three graduated from theological seminary in 1964.

CHAPTER 2

OVERSEAS MISSION

Chuzo Yamada

Japanese churches have been brought up by missionaries from other countries and thus they have not always realized that the main mission of the church is overseas evangelism. However, it is quite obvious that this same mission is given to all churches. Furthermore, Japanese Christians have begun to realize that they are endowed with special gifts for participation in world evangelism. Thus, in recent years there has been increasing missionary interest in the churches of Japan.

A. Overseas Mission of The United Church of Christ in Japan

I) Beginnings

The 9th session of the General Assembly of the United Church of Christ in Japan in 1956 voted to establish the Overseas Evangelism Committee. With this action the United Church first began to take her part in world mission following World War II.

Of course, this was not the first time for the Japanese churches to engage in overseas evangelism. Even before the establishment of the United Church, churches of several denominations had been so engaged. The United Church in her early years sent a number of missionaries for work among Japanese overseas and among other Asiatic peoples. As a result of the termination of the war, however, the Japanese people overseas were repatriated and, accordingly, all the mission work ended.

With the recovery of international relations between Japan and other countries, the Japanese churches began again to take up overseas evangelism. The chief motives for resumption of the work were: first, the constant awareness of responsibility to extend the gospel message to the brethren abroad; second, the sense of penitence and apology for the crimes of war and the desire to recover fellowship in the sharing of faith, with prayer and love, among the world churches, especially the churches of all Asia; and third, the conviction at the beginning of the second century since the arrival of Protestant Christianity in Japan, that the United Church must turn from a receiving attitude to one of giving.

Moreover, a great stimulus came through the participation of the United Church in the East Asia Christian Conference in 1954, in that many requests for missionaries were sent to the United Church through the EACC or directly by Asian churches.

II) The Scope of Overseas Evangelism of the United Church of Christ in Japan.

The overseas evangelism of the United Church of Christ in Japan, thus started, includes various aspects:

1. It includes mission work among the Japanese people abroad. About 1,000,000 Japanese people are living both in North and South America, and there are already present in these areas 3rd and 4th generations. There are also a number of Japanese who are going into countries in South-East Asia. Evangelism to these people is in a sense an extension of home missions and a most urgent part thereof. Evangelization of citizens who are abroad representing Japan is indispensable, not only for the sake of the people themselves but also for the achievement of their tasks.

2. Next is what may be called the sphere of overseas evangelism proper, namely, witness and service to other nations. The work in this field is only in the beginning stage.

(a) Missionaries who are serving in this field are as follows:

(South America)

Rev. & Mrs. Motoi Munakata, sent in 1957, to work as pastor of the South American Church, Sao Paulo, Brazil.

Miss Sumiko Miyamoto, sent in 1959, to work as evangelism and Kindergarten teacher at the Methodist Church, Maringa, Brazil.

Rev. & Mrs. Tsutomu Tani, sent in 1959, to work as pastor of the Japanese Church at Buenos Aires, Argentina.

Rev. & Mrs. Katsumi Yamahata, sent in 1959, to the Methodist Church in Bolivia, to work in the Okinawa Colony (now on furlough and speaking in the churches and arousing much interest on behalf of the world mission.)

Rev. & Mrs. Kunichi Hanamori, sent in 1964, to the Methodist Church in Bolivia, to work in the Japanese Colony.

(Canada)

Rev. & Mrs. Tadashi Mitsui, sent in 1958, to work as pastor of the Japanese Church, Vancouver, Canada.

Rev. Nozomi Furuya, sent in 1958, to work as pastor of the Japanese Church, Winnipeg, Canada.

Rev. & Mrs. Makio Norisue, sent in 1959, to work as pastor of the Japanese Church, Toronto, Canada.

Rev. & Mrs. Hiraku Iwai, sent in 1963, to work as pastor of the Japanese Church, Lethbridge, Canada.

(U.S.A.)

Rev. & Mrs. Taiji Takahashi, sent in 1964, to work as pastor of the Japanese Church, Honolulu, Hawaii, U.S.A.

(Asia)

Rev. and Mrs. Kaoru Yamashiro served the United Church of Christ in Okinawa, 1961-1964.

Prof. & Mrs. Kosuke Koyama, sent in 1960, to the faculty of

the Thailand Theological Seminary, Chiangmai, Thailand.
Dr. & Mrs. Kazuo Saikawa, sent in 1960, to work as a doctor in the Mission to Lepers at Tainan, Taiwan (See Report of Japan Christian Medical Association).

Dr. & Mrs. Jiro Minato, sent in 1962, to work as a doctor to the lepers in Okinawa.

(Europe)

Rev. ... Mrs. Kenji Ozaki, sent in 1961, to serve as associate pastor at the Friends Church, Germany.

(Africa)

Rev. & Mrs. Moritada Murayama, sent in 1964, to the American Mission in Egypt, to help in industrial evangelism.

(b) Missionaries who have served in connection with the programme of Overseas Evangelism of the United Church of Christ in Japan.

Rev. Mrs. Kaoru Yamashiro, sent from 1961 to 1964, to the United Church of Christ in Okinawa

Prof. Nobuko Minami, sent from 1963 to 1964, to work as a leader in nursery and kindergarten education in Kenya, North Africa.

3. In the third place, cooperative evangelism irrespective of nationality is expected to develop gradually in the future with North and South American countries.

4. Though it is indirect evangelism, the United Church accepts students, chiefly theological students, from overseas. This is also a part of her overseas evangelism programme.

III) Principles of Overseas Evangelism

Now, what is the attitude and objective of the United Church of Christ in Japan in carrying out overseas evangelism?

It is unnecessary to say that nobody should be engaged in

overseas evangelism merely out of superficial interest or a spirit of adventure, nor should it be done in response to ambition or a desire for recognition. It should not be a transplantation of culture, and there should be no motivation by political or economical interest. Even though the work be done by a denomination or a church or some religious body, it should not be done with the aim of expansion of that denomination, church or religious body.

Overseas evangelism is exclusively a work done by the church in response to the supreme command of Jesus Christ. Its purpose is to witness and to extend service to the people to whom the missionaries are sent, through serving their church, the Body of the Lord, through deepening and enriching the fellowship in the Lord, through completing what is lacking in each other.

Such principles ought always to be examined and reconsidered from the Biblical, evangelical and ecumenical viewpoint, so as to correct the actual movement which may become wrongly based or out of focus in some of its aspects.

IV) The Total Budget for Overseas Evangelism in 1964 was ¥4,247,800, about ¥3,000,000 of which went to overseas work.

V) The Outlook for the Future

The United Church of Christ in Japan is preparing to send Mr. Kazuho Makino to Allahabad, India in July 1965 as a missionary trained in agriculture to serve as a faculty member of the Christian Agricultural Institute.

The immediate future plans of the United Church include the setting up of an Ecumenical Mission Center. It is necessary to have a suitable institute for the preparation of the missionary in order to send out well-equipped persons. The center will be used as a library, an institute for orientation

and will provide lodging for missionaries on furlough, etc. Its program may be broadened gradually to provide an orientation program also for missionaries sent to work in Japan. Thus it will become a truly ecumenical center.

At the last General Assembly of the Kyōdan in 1964 The Overseas Evangelism Committee was reorganized and its structure strengthened under the new name of the Committee on Ecumenical Mission and Relations (Sekai Senkyō Kyōryoku Inkai).

The program of the United Church of Christ in Japan is still young and there are problems yet to be solved. The faith of the United Church, however, is that with the grace and guidance of God and with the sacrificial cooperation of overseas churches this church will be able to offer to her Lord obedient service in the cause of His mission in the world of which He is both Redeemer and Lord.

B) Overseas Mission of Other Japanese Churches

I) Evangelical Lutheran Church

As the first step of a ten year plan to send four missionary families to Brazil, the Rev. and Mrs. Hiroshi Fujii sailed in June 1964 and have been located near Sao Paulo since September and are now engaged in the study of the Portuguese language and getting oriented to the situation. This work is being done in cooperation with the mission of the Lutheran Church of America.

II) The Japan Baptist Convention

The Rev. and Mrs Nobuyoshi Togami have been assigned to Brazil and are now studying Portuguese and taking other work in an American Seminary in preparation for this mission.

III) The Japan Alliance Church

In cooperation with the pioneer evangelism plans of the Christian and Missionary Alliance, The Japan Alliance Church sent Miss Mutsuko Ninomiya to Brazil in 1959, where she is working among Japanese in Brazilia and among nationals in Gama. The Japan Alliance Church contributed ¥544,252 a year for this work. The Rev. Shirota Oe was sent to Brazil in the fall of 1964 and ¥500,000 a year is pledged to defray the cost of this evangelistic project. Though the work in Brazil will continue to be stressed, the needs of S.E.Asia, where there are many CMA workers, is also being studied with a view to sending workers there too.

IV) The Immanuel General Mission Church

In cooperation with the American Wesleyan Mission, the Immanuel Church, has sent four missionaries to India, with two at work there at present. According to present plans, another couple will be sent in 1965, with more going out in 1966. The possibility of opening work in Australia and Sumatra is now being investigated.

V) The Japan Holiness Church, with which the Oriental Missionary Society is affiliated, has sent the Rev. K.Koyama and Mr. & Mrs. Sakae to Brazil and the Rev. & Mrs. Minaguchi to Okinawa—all of whom apparently depend on local support.

VI) The Evangelical Free Church of Japan continues to support Miss Sumie Yokouchi for work at Singapore, Malaysia.

VII) The Church of the Nazarene has sent the Rev. and Mrs. Higuchi to Okinawa.

VIII) The Japan Gospel Church is represented by Mr. & Mrs. Shoji Kametani in Hong Kong.

IX) Independent Missionaries

Miss Toshiko Suzuki, a graduate of the Japan Christian College is working with a Chinese Mission in Taiwan. Miss Keiko Kobayashi, also a graduate of this school, has started work among destitute Japanese wives of Chinese and Taiwanese. She is supported spiritually and financially by the Laymen's Breakfast Prayer Meeting, which meets at the Aoyama Gakuin University.

At least seven Japanese missionaries are serving in Laos and Thailand under evangelical mission auspices.

X) The World Service Mutual Help Program of the Christian Associations

The YWCA sent Miss Michiko Yoshida to serve as a kindergarten specialist in Tanzania, Africa for one year, with the travel expenses defrayed by the Japan Association.

The YMCA has sent three fraternal secretaries abroad for service in South America and elsewhere.

(Editor's note: The overseas work of the Japan Christian Medical Association is reported under Chapter 4-A of this section.)

The Japanese churches do not as yet have sufficient financial ability to send many missionaries abroad. However, there are a number of well trained pastors and laymen who are deeply interested in the overseas mission of the church and who have special aptitudes for this service. In the meantime some have gone out in connection with cooperative projects which are in part, at least, underwritten by Western mission boards and this

kind of sharing will doubtless enable others to respond to the call. The East Asia Christian Conference is doing much "to encourage Asian churches in their work of participating in the missionary enterprise of the churches throughout the world", financial support being provided by both the sending and receiving churches.

CHAPTER 3

CHRISTIAN PUBLICATIONS

A

CHRISTIAN PUBLISHERS ASSOCIATION

Shiro Aoyama

1) General Publications

The past year was not especially noticeable for the volume of new Christian publication. There were only about 150 new books published, with about 250 second or third editions made available during the year. However, some of the more important series issues were completed in 1964.

The Kyo Bun Kwan (Christian Literature Society) completed the publication of the 27 volume set of the complete writings of Kanzo Uchimura on Christian Faith and Bible study and also began the publication of an 8 volume series of his diaries and letters. The Christ Weekly completed the publication of 8 volumes of a 24 volume series of the complete works of Toyohiko Kagawa. The Shinkyō Publishing Company (Protestant Publication Society) completed the publication of the 5 volume series of the writings of the well known theologian, Tokutaro Takakura. The Publishing Department is publishing a series known as the "Layman's Bible Commentary", which will include a number of volumes. Volume 1 of the Seibunsha series of the complete works of Luther came out in December 1964.

The solid character of those publications demonstrates that Japanese readers are still demanding sound, basic literature. Indeed, there seems to be a continuous demand for the complete writings of the great Christian theologians of the past, such as

Calvin, Luther, Wesley and others, not to mention some of the moderns.

Japanese writers, especially some of the younger theologians, have recently produced some original works of good quality. Among these "Modern Theology" by Toshio Sato; "Religion of the Present Age and Japanese Theology" by Yoshio Yoshimura; "Realistic Theology" by Yoshio Noro, etc. Also there is "The Way to Obedience and Resistance", or Life of Bonhoeffer, by Heita Mori, another notable work. The most popular books for the average layman continue to be devotional books on prayer, those which relate to Christian experience and helps to Bible study. These reflect the spiritual interests and needs of Japanese Christians.

2) Periodical Literature

A great many magazines are published in the Japanese Christian world—some on a national or interdenominational scale but the majority only of denominational or local importance. Some representative periodicals are, "The Gospel and the World" of the Protestant Publication Society, "The Christ Monthly" of NCCJ; and "The Gospel for the Millions" of the Word of Life Press. Though the former is mainly theological in content, the latter two are more evangelistic in emphasis and are aimed at a wide popular appeal. Last year, however, the Kyodan started the publication of "The Layman's Friend", a new magazine for Christians. Also, the Word of Life Press has a new magazine for believers, known as the "Gospel Journal". "The Christ Weekly", the independent journal started by Toyohiko Kagawa, continues to have a large circulation and fills a unique place in the Christian world. It carries extensive news columns, has an evangelistic purpose and is read not only by Christians but also by many of the general public.

3) Adjustments of the Distribution Channels

The wholesale department of the Kyo Bun Kwan was moved from the Christian Center on the Ginza to a Kanda location, which has become the wholesale distribution agency for circulating books to book stores in all parts of Japan. This move has solved the problem of a more efficient distribution channel which has been under study by the Distribution Route Study Committee of the NCC Publications Commission. Though Japanese Christian publications have greatly increased in volume, with the production of many superior books, sales have not come up to expectations because of insufficient distribution channels, with the chief dependence on a few Christian book stores and mail orders. It was for this reason that special research and appraisal was required. The purpose of the new wholesale department of the Kyo Bun Kwan is not only to increase sales through Christian book stores, but to interest secular book stores, which number about 20,000, in stocking Christian books for sale to the general public. Already satisfactory negotiations have been completed with many book stores and 200 have been selected where shelves can be installed for Christian books, with facilities for increasing sales.

B

DISTRIBUTORS FELLOWSHIP

Kenneth McVety

The Evangelical Publishers and Distributors Fellowship (Fukuin Shuppan Hanbai Kyoryoku Kai) represents some fourteen publishing houses and about thirty Christian book stores throughout Japan. During 1964 fifty new titles and seventy reprint editions were reported. The breakdown is as follows:

Publisher	New Titles	Reprints
Word of Life Press	29	53
Jordan Press	6	6
Christian Literature Crusade	5	1
Kirisutosha Gakusei Kai	4	3
Evangelistic Publishing Depot	4	1
Seisho Toshō	2	4
Buxton Memorial Publications	0	2
Totals	50	70

Though detailed statistics are not available the book stores affiliated with this Fellowship have aggressive programs and plans for advance in the distribution of Christian literature.

A committee of thirty-six evangelical Bible scholars is nearing completion of the New Testament section of the New Japanese translation. This section is scheduled for release in September of 1965. Separate committees have been working on the Old and New Testaments, and the Old Testament is now scheduled to be completed in 1967. This "New Japanese Bible", when completed, will be published by the Japan Bible Publishers, a subsidiary of Word of Life Press.

C

THE JAPAN BIBLE SOCIETY

Gordon K. Chapman

1964 and the early months of 1965 were marked by a number of important developments in the work of the Japan Bible Society. The Reverend Tsunetaro Miyakoda, who had served during most of the postwar years, retired from the office of General Secretary. During this period the total circulation of Scriptures throughout Japan exceeded 35 million copies,

making this the second largest distribution in any one country. He was succeeded by the Reverend Shunzo Miyauchi, who has had long experience as pastor and administrator.

The Future Role of JBS

This change in leadership afforded a good opportunity to appraise the role of JBS in the total Bible society enterprise at home and abroad. This has involved a review of the basic policies, administrative procedures, and the nature and function of the office of general secretary. In all of this process the Executive Committee has had the wise counsel of such United Bible Society leaders as Dr. Laton E. Holmgren and Dr. Olivier Beguin, not to mention many Christian leaders in Japan. As a result appropriate changes are being made in the light of the broad principles governing Bible society work throughout the world. In view of the fact that this enterprise has been one in which laymen have had a large part, efforts are being made to draw even a larger number of lay Christians into the work of the Society. Since Bible societies are fully ecumenical or interdenominational in structure and democratic in procedure, efforts are also being made to enlist the cooperation and support of all churches on behalf of the important work of Bible distribution. As the authorized agency of the churches to give the Bible to Japan and the world, the Society is evangelistic in outlook and international in outreach, and should be an important agent of the Church in meeting the world's need. JBS now realizes that it has an important role to play in giving to the churches of Japan a clearer understanding of the mission of the Church to give God's Word to the whole world. JBS has been too long dependent on overseas support and the time has doubtless come for the Christians of Japan to give more sacrificially of life and substance to this very important task.

Distribution of the Scriptures in 1964

A special campaign, being conducted under the title, "God's Word for a New Age", aims at tripling, by the end of 1966, the figures for Scripture distribution achieved by all Bible societies of the world in 1962: from 50 million to 150 million. Obviously, such an intensification of distribution is only possible if the churches give their full support and themselves make use of the Scriptures in their work of evangelisation as in the ministry of Christian nurture. Thus, the Campaign Central Advisory Committee, under the leadership of the Rev. Tosaji Obara, with members selected from the various denominations, gave special attention to the education of the local churches to take a more active part in Scripture distribution. Training conferences were conducted in the principal areas of Japan. Also the Bible Society colporteurs gave considerable time to instructing church people in effective methods of neighborhood Scripture distribution.

The actual distribution for 1964 was 4,012,480 copies, as compared with 3,117,656 copies for 1963. Actually, in the urban areas the circulation is mostly done through the churches, schools and book stores. The colporteurs have mainly concentrated on the towns and villages, where copies of the Gospels are the most popular items. Colporteur distribution was mainly confined to eight prefectures of the Hokuriku, Chugoku, Shikoku and Kyushu districts in 1964.

500,000 copies of the Gospel of Mark were specially published for distribution at the time of the Olympic Games in Tokyo. This work was carried out by Japanese Christians and missionaries who took their stand near the entrances to the various stadia and nearby railway stations.

Scripture distribution was also stimulated by the Bible exhibitions held at the Tokyo Bible House, the Osaka JBS branch and the Shinsei-kan in Fukuoka. The Scriptures of the 94

countries participating in the Olympic Games were on display. Not only Christians but many unbelievers, including athletes and foreign visitors saw these displays. Since then some of the leading universities have acquired this set of Bibles for their libraries.

Bible Translation

Problems of Bible translation and revision have received fresh attention during the past year. Taking advantage of two visits of Dr. Eugene A. Nida, a number of consultations have been held with representative groups of biblical scholars, with a view to hearing their views concerning the whole problem of Scripture translation in Japan at this time. There seems to be a consensus that at least a minimum revision of the Colloquial Version should be undertaken, while at the same time proceeding with an entirely new translation. A Translator's Institute, similar to the one recently conducted at Bangkok, Thailand, is being planned for Japan in August 1966, with attendants also coming from Korea and Taiwan. This will afford an opportunity to appraise present translator possibilities and at the same time train new translators, especially younger scholars. The inauguration of the new revision and translation program will likely follow this Institute.

CHAPTER 4

SOCIAL WELFARE WORK

A

GENERAL SOCIAL WORK PROBLEMS

Soichiro Shiotani

Promotion of Social Welfare Policies

The spectacular growth of the Japanese economy in recent years has caught the attention of the world. Notable in particular are the doubling of the people's income and the rise in the standard of living. There is another side to this phenomenon however. The difference in people's incomes by social class and by area constitutes a problem, and the government is both reconsidering its economic policies with the Hizumi Revision and studying various measures for building the national welfare.

In this regard, the Sato Cabinet has taken as its slogan "Social Development". The term is rather vague, but it includes human development, for one thing, and is meant to encourage social planning from a new point of view. With this as background, we present four problems.

The first problem is to perfect measures to cope with low income. For several years in Japan the Social Welfare Council has been promoting the Household Regeneration Movement, especially through the district welfare officers, and vigorously pushing relief measures.

At present the low income group comprises about ten million people, or one tenth of the population.* For the

*In 1963 the average yearly income in Japan was \$530.00. Incomes of the low income group fell considerably below this figure.

borderline cases not covered by the Livelihood Protection Law, the Household Regeneration Loan Fund System was established. And to protect the livelihood of persons in the low income bracket, the national and local governments together have established a system of financial aid. The considerable success of this policy deserves special mention.

In a rapidly changing society, however, the policy for the needy should demand basically a strong and propulsive stand on eliminating economic instability by improving the financial structure of society. For one thing, it is said that the present Livelihood Protection Law tends to cause people to lose the desire to work. Some plan is needed for improving the law so as to achieve the spirit and purpose of the phrase, "Foster self-reliance".

Problems of Child Welfare

In the second place, there is the problem of child welfare. What kind of child welfare is appropriate to the change in living patterns, ought to be studied. Specifically, the Child Welfare Law needs drastic revision. The position on child welfare that ought to be stipulated, both in its content and practice, is the one that has been freed from the protection view.

The 1963 National Child Welfare Conference voted the following: "The remarkable economic growth and the extreme social changes threaten to plunge the family and children into a grave crisis, and to trample underfoot the child's right to a healthy upbringing. It should be said that the most urgent business is none other than to build orderly homes, provide the right social environment, and make possible correct training, for the underprivileged of course, but for all children as well".

And it must be said that the current situation affirms this message for the present time also. Here the spotlight falls on proper home training. It has become necessary to carry out, institutionally and administratively and as a movement of the people, a more earnest effort to study anew what the home ought

to be, to cope with the increase in nursery children made necessary by both parents working, the soaring rate of misconduct among youth, and various home-related problems.

Also it has become necessary to change gradually the social role of child welfare facilities in keeping with the age, and to find a new orientation for the scale, form, and management of these facilities. The operation and administration of these facilities has been behind the times; study is being made especially with respect to personnel management, that is, working hours and staff organization.

Furthermore, the child welfare institutions are too few in number, with 550 orphanages and 10,300 nurseries (with 800,000 children). The institutions for handicapped children, that is, the feeble-minded, the blind, the deaf and dumb, and the deformed are meeting only half the needs. This will be a major problem in Japan from now on.

By far the greatest distress for child welfare is the shortage of personnel to serve as specialists and staff members in these institutions. To get and train good workers is the most urgent of urgent business.

Enforcement of the Law for Welfare of the Aged

Because of contempt for the family system and the financial difficulties of the Japanese, the welfare of elderly people has been hindered, and they have been left in a state of neglect. All they have been provided by the Livelihood Protection Law is the assurance of their minimum needs in food, clothing and shelter in Old Folks Asylums. In 1952, Soichiro Shiotani, of the Kumamoto Jiai En, did original study on the Bill for Welfare of the Aged and presented his findings to the government, Diet, and academic world, striving for the advance of elderly people's welfare. In Japan, however, the elderly population will soon reach ten million, and public opinion is gradually rising to accentuate the needs. In 1963 the Welfare Ministry, at the request of the Liberal-Democratic Party,

prepared a Bill for Welfare of the Aged, presented it to the Diet, and promulgated it as law. This welfare law is without precedent among all the other nations of the world, and it can be said that such a law is necessary only in a country that has neglected, as Japan has, the welfare of the aged.

This Law for Welfare of the Aged is the fruit of Christian study. It eliminates the loneliness, illness, and insecurity of elderly people, and strengthens the security of their position mentally, physically, psychologically, and financially. It is an effort to replace the former state of sadness and gloom in asylums with a bright and joyous life in Homes for the Aged.

Elderly people can now receive each year at government expense a complete physical examination, and discover any illness early. Those who are diseased or deformed, or who have fallen into the infirmity of old age, can convalesce in facilities of the elderly people's hospital system, known as Special Care Homes for the Aged. And the welfare of the aged will keep on getting brighter. This is an area in which Christian workers ought to invest their lives and strive to practice the law of Christ.

The year 1964 was the second year since the promulgation of the Law for Welfare of the Aged, the year in which a study was made of successes and failures in carrying out of the law. The first year's budget was about three billion yen, but the 1964 budget was about eight billion.

The Organized Movement of Christian Social Welfare

The Christian church in Japan has always taken a pioneering, experimental position on the advancement of social welfare. There is no objection to its carrying on good welfare service for both children and elderly people.

As for protective institutions, the church has provided many fine leaders for their national organization, the National Protective Institutions Council, and many Christians have served actively as members. Since 1948 the Christian Children's

Fund of Richmond, Virginia, has assisted protective institutions and orphanages that have Christian directors. In 1964 sixty-six institutions received this aid and thus made progress, making numerous improvements in their operations. There are sixty-six Christian institutions related to the United Church of Christ and registered as Social Welfare Juridical Persons. The Japan Christian Social Work League has as its purpose cooperation among the Christian social welfare bodies and the strong encouragement of advance in Christian social welfare work. It has been active since its formation in 1948, but recently it has established a Mutual Aid Savings Fund from which it makes loans of up to 500,000 yen to member institutions and guides and assists the Christian Nursery School League as a sister organization. Also it is providing on-the-spot training for workers. Rev. Yoriichi Manabe is chairman of the trustees.

In addition there is the Japan Church World Service. Although it is not as active as it was about 1951 when it was established, it has opened the Oku-Nakayama Breeding and Dairy Center and is serving through animal husbandry. The The Social Work Association of the Anglican Church is carrying on organized activity for the purpose of mutual interchange, mutual aid, and encouragement of new work. Rev. Shinji Takeda is chairman. In addition, the Salvation Army, Iesu Dan, Japan Friends Service Committee, etc. are also active.

The Evangelical Lutheran Church in Japan operates thirty-one facilities (six of them juridical persons), including homes for babies, widows, orphans, children, and elderly people. It renders service that is distinctive even in Japanese Christian circles. In 1964 it was preparing to establish the Lutheran Home for the Aged in Osaka, and it opened a Special Care Home for the Aged, named Powlas Home, in Kumamoto. The same church, through its Social Welfare Department, is continuing studies on the theory of Christian social welfare; in particular it is exploring the essence of what the social welfare program of the Lutheran Church ought to be. The director

of this Social Welfare Department was Rev. George Olson.

The Japan Christian Social Welfare Study Society is mobilizing Christian workers through its nationwide organization to pursue studies on the theory of Christian social welfare. It is directing the studies through its Executive Committee, divided between Kanto and Kansai-Kyushu. Rev. Aiji Takeuchi is the chairman. Thus the organized activity of Christian social welfare is at last moving in the direction of vitality, and in this new period there are numerous ways to help pioneer new paths.

However, the Christian church in Japan as whole shows little concern for social welfare and cooperation is weak. Is it because each church concentrates all its efforts on self-support, and is pressed with such things as increases in the pastor's salary, church construction and repairs? At any rate, it pays too little attention to social welfare.

In present-day social welfare discussions, the demand is for full cooperation from the people and for the participation of all citizens in social welfare. And studies are being made as to what concrete policy will achieve this. If the nation affirms the participation of all citizens, we in Christian social welfare ought to consent to all Christians participating. If each Christian understands this and participates in the various areas of social welfare, Christian social welfare will take giant strides forward.

There is great expectation for the pioneer spirit of Christians displayed in the Meiji Era to appear in this age in dynamic practice. Full participation in Christian social welfare is surely one of the greatest problems we face.

B

MEDICAL, LEPRASARIA, RETARDED GROUPS

J. P. Satterwhite,

It has been my privilege to trace the conscience of a nation developing toward the less fortunate of its citizens, and to see first hand how that conscience is being influenced by believers quietly showing mercy.

Christian medicine began in Japan with Luis Almeida from Portugal in 1557, not long after Fr. Xavier came. At present there are numerous Christian hospitals and clinics, ranging from general hospital size with entire Christian staff, to private doctors, and serving many special groups, for example, tuberculosis, leprosy, mothers and babies, crippled children, etc. There are also numerous and widely scattered non-Christian hospitals of all sorts in which one or several believers are serving in His Name, sometimes so quietly that only years later are they known by their fruit, and sometimes with a holy zeal that is obviously blessed of the Holy Spirit, in sacrificial service that overflows to a deeper happiness for those served.

But in this restless decade in Japan, there is also a restlessness among Christians, so that confusion with this world's standards often dulls the zeal and confuses the witness. The vastly important and rapid strides in scientific medicine are also tugging at Christian medical people, so that often the patient as a personality with infinite potential to rise above pain, grief, even death itself, is forgotten in the struggle for better living, working conditions, and better technique.

A few are walking on a deeper spiritual level where the patients are, and we are privileged to see the victories, and to thrill with them.

The struggle will go on, for medicine is on a new threshold of exciting discoveries; but the needs of the patient will remain the same: the Balm of Gilead as well as the scalpel.

In Saitama prefecture I visited a rural center for mentally retarded, and another where homeless of all ages are cared for. In the first, the 75 year old pastor, his family and dedicated workers from many parts of Japan have developed without overseas help a well equipped and happy setting for 150 retarded children and adults, working closely with the government, but maintaining a simple loving concern in which each young person finds plenty to do and learn within his capacity, and meets Christ in their own church. The peace of His Presence is there, and I left each place with a new vision of His concern for the helpless.

In a government Leprasarium in Okayama I learned firsthand from a Buddhist priest-doctor the exciting trends in leprosy care, where a patient with early nerve leprosy may expect to have his disease arrested within six months, and be free of all stigmata (except the diagnosis) within a year! The doctor-priest confessed that he came to serve there because few specialists could be found to work in Japan's leprasaria, preferring to go elsewhere in Asia, while Christians remained concerned. So he felt compelled as a Buddhist to respond also.

That concern began with Miss Hannah Riddel of the Anglican Church, who went cherry blossom viewing the year after arriving in Japan in 1889. There, under the trees in Kumamoto, many lepers were begging food and money! She was so shaken by their plight that for five years she persuaded government, businessmen, scholars, Christians here and in England, and in 1895 "Kaishun Byōin" ("Spring will Come Again") was opened. The founders of Keio, Waseda, and a Christian newspaper editor, Sohō Tokutomi were so moved as to influence the passage of law in 1909 that established five leprasaria with a total of 1100 beds in 1910. By this time, Kaishun Leprasarium cared for 1662 patients. A government survey showed 33,000 known lepers, with about 1200 more estimated homeless beggars. Today there are only 10,000 patients in

13 centers and another 2000 at home! Of 940 patients at one leprasarium, only 147 are still contagious. As with other fields of welfare, the national conscience has dictated government responsibility on an ever increasing scale. But the concern of believers has continued to bring response, such as that of Honami Haseda, a strong Buddhist admitted as a patient to the Oshima Leprasarium. He began to read the Bible to confound the evangelists who came, but on reading John 9:2, found the center of their faith. He became a believer, wrote 14 more books with his brush tied to his fingerless hand, guided by his cheek! There have been other illustrious saints working quietly, producing two best-selling novels, one best movie of the year 1940, describing the life of leprosy patients, thus arousing the conscience of the nation further. But there are many patients who have to be helped to hold the bread and cup of the Lord's supper, for lack of fingers and eyes. One little lady baptized fourteen years ago, already hard hit by the disease, and now with no hair, no eyes, ears, nose or lips, is the most cheerful and grateful of all the visiting evangelist meets.

I took my son with me to see and feel the results of this disease, so that he and I may experience afresh the compassion of our Christ. And I thanked Him for my newly awakened conscience.

C

THE JAPAN CHRISTIAN MEDICAL ASSOCIATION (JCMA)

The JCMA was first organized as a nation-wide interdenominational association of Christian medical workers in Japan in January 1949 when about fifty doctors, nurses and medical students from various parts of this country were gathered at the Kyōdan Kinugasa Hospital in Yokosuka. However, some of the doctors who met there had already started their medical

missionary work as early as 1939. For example they had sent a medical team to China, and established the Choten Hospital in Nanking. They continued to serve Chinese people until August 1945 when the hospital was forced to close by the Chinese government. After a few years of interruption, due to the war, the JCMA was then re-organized as a nation-wide association.

Today, the JCMA includes in its membership 417 medical doctors and dentists, 13 pharmacists, 136 nurses, 19 public health nurses, 74 medical and dental students, 42 nurse students, 81 other medical workers, making a total of 782 who are members of the Association. Its organization consists of 20 local branches, including Hokkaido and Kyushu, so that it extends from the north end to the south end of the country.

As a member of the National Christian Council of Japan, the JCMA cooperates with other Christian movements within the country. At the same time, the JCMA keeps in touch with Christian medical associations in other countries of the world, and is helping to organize the International Christian Medical Society in cooperation with these associations.

In terms of overseas medical cooperation, the JCMA made another stride forward during the year 1964. These activities are described in detail in the following paragraphs:

1. Sixteenth Annual Convention

On August 21-24, 1964 (23 & 24 being days especially for students), JCMA held its 16th Annual Convention at the International Christian University in Tokyo. Approximately 200 members were gathered from all local branches of the Association and discussed the subject, "Medicine and the Gospel their Essence and Practice". In order to make the discussion more effective, the members were divided into 9 discussion groups, which were: 1) What Christian Hospitals Should Be; 2) How to Treat People Who Have Lost Social Communication; 3) Medical Action and Evangelization; 4) How to Think of People

who do not benefit by modern medicine; 5) Psychiatry and the Gospel; 6) How Patient-centered Therapy Should Be Carried on; 7) How Nursing Education Should Be Conducted; 8) How Medical Education Should Be Conducted, and 9) Medical Science—Medical Techniques—Medical Art.

At this convention, new officers were elected President: Dr. Takeo Wada, Hokkaido; Vice-President: Dr. Kenjiro Ibaragi, Osaka; Chairman of Executive Committee: Dr. Shi-geaki Hinohara, Tokyo.

2. Seventh Expanded Executive Committee Meeting

The Association held the 7th Annual Expanded Executive Committee meeting on January 16 & 17, 1965 at the Oiso Academy House, with an attendance of approximately 60 medical workers who represent all the local branches of the Association. This special Committee meeting is held for the purpose of deliberating in detail regarding the various projects, financial matters and overseas medical cooperation.

3. Publication of the Monthly organ "Medicine and the Gospel"

This magazine has served as the official organ of the JCMA since it was organized in 1949. The magazine serves for presenting official opinions of the JCMA, and also for facilitating communication between the members and for offering opportunities and a space for mutual discussions. It has a circulation of one thousand each month. The main subjects dealt with in this magazine for the fiscal 1964 were "Vision of a JCMA Hospital", "The Independence of Nursing", "How to Consider Artificial Abortions" and other topics.

4. Field Work

As seen in the fact that the JCMA first started with sending a medical team to China in 1939, the Field Work has been one of the essential activities of the Association from its beginning.

In 1964, many medical teams made up of doctors, nurses, students and others visited villages in remote areas and isolated islands of Japan. The Field Work offers the participants, especially young doctors and students, an opportunity to learn how to serve unfortunate people by sharing medical service and helping to solve various problems.

5. Overseas Medical Cooperative Services

Since the JOCS (Japan Overseas Christian Medical Cooperative Service) was organized in May 1960 in association with the JCMA, more than ten workers have been sent to countries in South-East Asia as medical missionaries of the Association. Activities of the JOCS in 1964 are as follows:

(1) Indonesia:

Dr. Takeshi Umeyama and family came back home in August for a 6 months furlough, and made several trips in Japan giving talks to people about the status of medicine in Indonesia and raising money for his new project which aims to strengthen clinical medicine in Indonesia. They left Japan again for Indonesia in January 1965 for the second term of service at the Immanuel Hospital in Bandung.

Dr. Kyuya Tamura started his work as a doctor at a hospital in Mojokerto. He is very busy serving as the only surgical and OB-GYN physician in that area.

(2) Nepal:

Dr. and Mrs. Noboru Iwamura are staying in Yonago during their furlough in Japan. They are preparing themselves for the second term in Nepal, starting October 1965. A movement to "send B.C.G. vaccine to Nepal" was promoted by Dr. Iwamura, and now is a nation-wide movement in Japan. His continuous work against tuberculosis in Nepal is highly regarded.

(3) Formosa:

Dr. and Mrs. Kazuo Saikawa and Miss Chizue Ando, R.N. continue to serve people suffering from leprosy at a dermatological clinic in Tainan.

(4) Philippines:

Dr. Shun-ichi Yamamoto was sent to join the Filipino YMCA work camp from May 13 to August 17. His ability as a public health doctor made a great contribution to the success of the work camp.

(5) Japan Leprosy Mission for Asia

The first group of 10 Japanese doctors, nurses and pharmacists to be stationed at a leprosy center being built in India with Japanese funds is scheduled to leave Tokyo for India in June.

The Center is being built in the outskirts of Agra in northern India by the Japan Leprosy Mission for Asia (JALMA). Shiroshi Nasu, former envoy to India, is chairman of the board of directors of the Mission.

JALMA decided to dispatch the first group of doctors and nurses since the living quarters for the staff at the center were completed recently. The center, a two-story ferroconcrete structure, is being built at a cost of ¥190 million. Initially, it will accommodate 40 patients.

The center is expected to be completed by November at the latest.

The first group, comprised of two doctors, five nurses, a pharmacist, a technician and a social worker, will be led by Dr. Matsuki Miyazaki former head of the National Leprosarium in Kumamoto, Kyushu.

According to JALMA, there are about 2,500,000 leper patients in India. JALMA was set up in 1963 for the purpose of extending help to leper patients in various countries in Asia.

The leprosy center in India is the first project undertaken by the organization. JALMA also plans to build similar model centers in Thailand and Nepal in the future through donations obtained from private circles in Japan.

(6) Services to Medical Workers from Abroad:

Dr. Young Junk Kim was in residence at the Hirosaki University Hospital for one year until May 1964 when he went back to Korea. He won the degree of Ph. D. at the University upon completion of his study.

Mr. Daftan Tschering Sada, a laboratory technician at the United Mission Hospital in Kathmandu, Nepal, came to Japan in September 1964 and is now studying at the Juntendo University Hospital in order to gain further experience in his field.

(7) Project to Establish a New JCMA Hospital

This project became more concrete in January 1964 when the "Executive Committee for Building the JCMA Hospital" was organized. Since this hospital is expected to serve not only for training of medical workers to be sent abroad as well as remote areas in Japan, and also the training of those who are invited from foreign countries, but also for giving a new direction to the medical system in Japan. Doctors, nurses, hospital administrators, other medical workers, architects and even economists are participating in this project.

CHAPTER 5

SPECIAL LAYMEN'S ACTIVITIES

Hugh Harris

The layman remains the almost untapped potential for world evangelization in this or in any generation. Encouragingly, the church worldwide is experiencing a new consciousness of the importance of the layman in extending the gospel witness to every area of life.

Much space could be devoted here to the Japanese scene. Church sponsored seminars and conferences geared to the layman multiply. The labor centers, rural institutes and laymen's academies are providing good opportunities for developing different aspects of the lay witness. They also give occasion for Christian and non-Christian confrontation on problems of daily life. Christian labor leaders are meeting together to discover how they can best implement their Christian convictions through work.

Regrettably, the church in Japan has been slow in developing, harnessing and directing the tremendous amount of manpower that is at least tentatively available. Most churches—pastors and laymen alike—are accustomed to a performance type of Christianity, where the emphasis is upon “come and hear” rather than “go and tell.” The man from the world of business, politics, education, or the professions finds little to challenge him in the normal church program. Rarely is he given the training and discipline he needs and then freed for the larger ministry where he lives and works. Because of a growing dissatisfaction with his role, the layman himself is beginning to break out of long established patterns and customs. This is a most encouraging sign.

Prayer Breakfasts

A somewhat recent phenomenon where the layman has an important role is in the multiplication of Christian breakfast fellowships.

Largely through the vision and initiative of Motoo Sakata, a prominent Christian businessman in Osaka, a group of laymen began to meet in 1959 for fellowship around the breakfast table. Early objectives of the group were (1) to gain a mutual understanding and appreciation of one another, and (2) to strengthen each other to be better witnesses. Communication for action has been a strong emphasis in this group for several years. Since that time some two score or more such groups have spontaneously sprung into being throughout Japan, several of them during this past year.

Some of these breakfast fellowships meet in churches, others in restaurants, hotels or other public buildings. Some are missionary extensions of such groups in foreign countries, while others are purely indigenous. Some place strong emphasis upon lay participation in the leadership of the group while others are tightly controlled by the clergy. At least one group meets weekly in the Diet building in Tokyo and is composed of members of both the upper and lower houses of the parliament. Objectives vary: fellowship, communication, encouragement, prayer, work, sharing, study.

Because of the human element certain weaknesses seem to evolve in such groups. Some tend to become overly pastor-centered. A recent issue of a prayer breakfast bulletin listed a month's program for such a group in a large city in southern Japan. This particular group meets on successive weeks in different churches, with alternate pastors presiding and speaking on pre-selected topics. The question might be asked whether it is enough for these fellowship groups simply to become weekday extensions of the Sunday worship and preaching

services. This may happen, however, as much by default as by design. Because of lack of formal training many laymen fear to express themselves in meetings where a pastor is present. They prefer rather to let him carry the ball even though the pastor himself might like to see the layman take a more active part. Some groups have obviated this problem either by excluding or by just not inviting ordained men to participate in their fellowship. It is questionable whether or not this is the best solution.

Another common weakness is the tendency to become self-centered, exclusive, competitive. Rather than blossoming and developing as channels of God's grace to a needy world, Satan must be delighted to see the development of innocuous fraternal societies to which the Christian layman can flee from the harsh realities of existence in a world hostile to the message of Christ. This ought not to be so. Rather than taking pride either in the number or influence of its members or in the length of its history, each group should constantly reexamine and purge its motives. Many seek to do just this.

With all of their problems and weaknesses, however, most of these groups have certain vital elements in common. First of all they are a *concrete expression of need*. Men who are involved in the pressures of modern day life and business need opportunities for informal fellowship and prayer and Bible study with other Christians apart from the supervision of paid professionals who are often out of touch with life's realities. The church does not often enough provide such opportunities. These breakfast groups have been a great source of encouragement and growth to many.

Secondly, they are an expression of the fact that *the church is something more* than a building, or what appears on a program, or what happens inside of four walls on Sunday morning. Such fellowship groups do have a valid supplementary ministry to that of the local church and in a sense are an extension of its program.

Thirdly, they are an indication that *God is at work*, surprising us, challenging us, showing us that new patterns and ideas for study, fellowship and evangelism must be explored if the church is to grow and accomplish its mission in the world today.

Full Gospel Businessmen's Fellowship

This group is a good example of missionary extension. In August, 1964, after over a year of preparation and planning the *Kokusai Jun Fukuin Jitsugyoka Shinko Kai* came into being as a counterpart of the American organization. A conference for laymen was held at the Tokyo Hilton hotel July 27-29 of the same year with delegates and speakers attending from several countries. Fumio Yamada, of the Central Bible School (Chuo Seisho Gakko) is head of the Japan branch of the pentecostal oriented fellowship. The official publication of the organization, the magazine *Voice* (in Japanese: *Koe*), is translated into Japanese and distributed quite widely. The fellowship meets twice monthly at the Hilton hotel.

Samaritan Evangelism

This evangelistic movement, called in Japanese *Samaria Dendo*, has been the spontaneous outgrowth of the concern of a small group of laymen for the spiritual and practical needs of others.

In July, 1961, Dr. Goro Sugihara, a practicing pediatrician and member of the Tokyo Ginza Church, wrote a book on the occasion of his wife's death. Its title: *Tengoku o Mezashite* (Heading for Heaven). A review of this book was published in the Christian newspaper *Kirisuto Shimbun* (Christ Weekly) and was subsequently read by Yoshikazu Watanabe of Higashi Chichibu Mura in Saitama Prefecture.

At the end of World War II Mr. Watanabe returned to his village a cripple only to find himself the object of resentment

and misunderstanding by his own people. Years of persecution and maltreatment followed. Then one day he received a Gospel of Matthew from a layman who passed by. Greatly impressed by Christ's invitation to "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28), Mr. Watanabe became increasingly interested in spiritual things. Upon reading of Dr. Sugihara's book he immediately wrote the author asking for it. *Samaria Dendo* began with Dr. Sugihara's visit to Mr. Watanabe, who soon became an ardent, growing Christian. Several trips were made to the Chichibu area with a growing number of participants. Eventually these visits led to a substantial penetration of the gospel in the unchurched villages of that area. Today Mr. Watanabe, although confined to a wheel chair, travels widely as a lay evangelist. *Kuruma Isu no Shito* (The Wheelchair Apostle), by Dr. Sugihara, relates this man's remarkable testimony. As an interesting sidelight, a life prisoner in a Kumamoto prison read the book, was converted and decided to make it available in braille. Several months of hard work and tears brought the job to completion in the spring of 1964. The British and Foreign Bible Society is translating the book into English.

Burdened for other unreached villages, a team of three men led by Akio Onodera, a schoolteacher, made an evangelistic tour to Mr. Onodera's former home in the northern part of Honshu, commonly called the Tohoku area. Dr. Sugihara joined them for part of the time. On this trip they visited some 50 to 60 villages in Iwate, Aomori and Akita prefectures, most of which had no established churches or preaching points. The next year, 1964, they returned to the same places. This time they had a group of twenty-six who had received special training for the task of witness. *Fukuin o Chi no Hate Made* (The Gospel to the Ends of the Earth), published in 1964, is a compilation of insights gained through this experience by the participating members and is edited by Dr. Sugihara.

In 1965 a group of fifty expects to visit the same area to effect further penetration.

Currently, monthly training sessions are held at the Tokyo Ginza Church. Leadership is assumed by individuals in the group, all of whom are laymen. The pastor, Rev. Isamu Ukai, acts simply as an advisor to the group, encouraging them in every way he can. Training consists of Bible study, prayer, preparation of testimonies and planning. In great demand as a lay speaker, Dr. Sugihara's travels take him to many parts of Japan. Challenged by this testimony of village evangelism by laymen, other groups are being formed.

Participants in *Samaria Dendo* have discovered that it is easier to witness in Samaria than at home, but an examination of many testimonies reveals a growing consciousness of the desperate need close at hand. The lives of some have been radically changed.

CHAPTER 6

MISSION TO YOUTH

A

ATTITUDES OF JAPANESE YOUTH

Samuel H. Sekimoto

Japanese youth today, in a word, are actualists ("genjitsu-shugisha"). They neither accept nor deny reality. But, because they do not have any foundation on which to build, they have to be just actualists. Not because they like to be but because their society likes them that way, or so they think. They drift along in a "peace mood" (taihei muddo). This shows their rationality, that is their rational adjustability. Youth who are actualistic and rational cannot help but live as behaviourists. In other words, they are selfish, egocentric and calculating. Sometimes they may seem to be autonomous and independent. But they are not so in reality. They fear that if they show too much individuality society may get rid of them. Being an individual is not good when being a realist, they think. Selfish subjectivity leads to an asocial attitude. They may have a good social sense in an actualistic way, but do not have a sense of social responsibility. They are rather in doubt of the meaning of life both as students and working men. However, they are not nurtured to face courageously the questions of their inner doubts and suspicions.

It is not true, however, that they do not have any ideals in their hearts nor any idea of seeking the value of existence. They sometimes resist their own actualism and rationality and show their resistance in forms of antisocial activity or in adherence to and enthusiasm for their own interest groups and

club activities. This youth who has lost the sense of personality needs to rediscover the meaning of being a person.

Moral Problems

Youth, in its actualistic and self-centered mood, is constructing the same system for its moral world. They give their allegiance to mass ethics. Therefore, they judge good or wrong on the basis of whether it is profitable to the group to which they belong or not. It seems that good or wrong is measured not by standards of good but only pragmatically. They have only a semi-vital understanding of the dignity of human beings which they discuss in the framework of their own groups. They do not care about others as individuals, that is, they do not like to talk about man's faults or trespasses measured against any standards of justice. They are indifferent about morality and try to adjust themselves to an actuality which forces them to be indifferent. About sex, as individuals they draw the line somewhere, but once in a group they behave as such and talk about sex without any morality, as the magazines do. He accepts his neighbour even if this neighbour acts without morals. Here again he needs to have a sense of being an individual person. Youth has to learn to be an individual and know the dignity of man as a personality.

Youth and the Church

Youth in the church are not much different from youth in general. It is said that youth in the church has been brought up in a hothouse. They are just mild spiritually and socio-economically. They do not have a sense of urgency or a spirit of adventure. They lack strength of conviction and social interest. They are just good and harmless. The attractiveness to youth of the church is friendliness in a small family. They know that they have to accept each other, but they do it without

seriousness.

Then what is the task of the church for youth at present? It is not difficult to talk about the ideal goal, or to discuss the need of the understanding of the dignity of man as such. But the church has to approach the task not abstractly but with attention to strategy. What is our operational goal?

1) The church has to recognise their secularism and actualism. Then the church must present to youth the meaning of God working in the midst of this secularised and actualistic world. If the church fails to understand the secular world, she cannot help her youth.

2) When the youth find in the actual world a meaningful reality which contains the will of God, they may be interested in society themselves. Such interest must be a meaningful one and the rediscovery of personality.

B

EVANGELISM AND TRAINING OF STUDENTS

Michael Griffiths

In many respects Christian work among university students remains the same from year to year, and one year's article will be very like the next and there is little purpose in a mere catalogue of activities, camps and meetings. The aim of this article then is to describe two features of the work of the Japan IVCF (Kirisutosha Gakusei Kai) during 1964 which seem of particular interest and significance. In both cases the initiative, organisation and execution of the work was done *by the students themselves*.

In the month of June the Tokyo Area Committee (all students) of KGK organised ten days of special student evangelistic meetings. The preparations were good and thorough, but not without heartsearchings in the committee stages.

There was suspicion on the part of some lest what was organised resemble some recent mass evangelism, suggesting an image of the Christian faith utterly remote from the normal life of the Japanese churches. There was a danger that the gospel baby might be thrown out with the western mass evangelism bath-water. Never having done this before there was also considerable fear of failure, and loss of face in case of a flop. But bit by bit a plan took shape and two five day series of meetings were arranged, one in a public hall and the other at the Ochanomizu Christian Center.

A striking poster, described by one student as 'like a Hitchcock thriller', was printed and several thousand handbills, though somebody forgot to put the time of the meetings on one set! Prayer meetings and choir practices were held for several weeks in advance. Training classes in personal evangelism were also arranged. At last the great day dawned, and the first night was a glorious flop! It was extremely salutary. Only about a hundred and thirty turned up, many of them late, and by far the majority appeared to be Christians come to watch! The choir was hopelessly flat, in spite of all the practice, and the student chairman's face looked really glum; the most dismal forebodings of the defeatists seemed to have been fulfilled. It was a good lesson. All the committees, publicity, training classes, questionnaires, all the human organisation and efficiency was shown to be quite useless and vain without reliance upon the Lord and His soul converting power. A first night success would have kindled enthusiasm of the 'Look how well we have organised this' variety, but a first night failure drove us all afresh to prayer, 'Lord, unless you work among us, this is all a waste of time.' So we learnt from experience, what we had known before but not really acted on, that publicity alone will never bring people along to meetings as personal invitations will do, and that people need to be brought not just told that meetings are being held. From then on each succeeding night brought increasing numbers, up to

four hundred by the end of the second five days. Each night a student gave a testimony, and each night a different Christian university professor explained the relevance of his faith in Christ to his particular field of study and research. These addresses were especially effective and it was thrilling to hear an elderly professor at a famous university tell of his conversion only two years before, and to confess that this was the first time he had stood up in this way to confess that faith. There were two main speakers, one for each five day period. There was no fixed stereotyped conclusion to the meeting but it was a Christianly satisfying experience, and a hopeful one for the future, to see people all over the hall after the meeting, sitting in pairs with an opened Bible, one explaining the gospel to the other.

Students chaired the meetings, and after each meeting the responsible leaders met to see if there were any aspects that needed improvement or correction, any suggestion to give to the main speaker, any exhortation to give to the Christian students acting as counsellors. And then to see them all get down on their knees, knit together as a team now, to pray for a lasting supernatural work of God's grace and not any more emotional flash in the pan decisions only.

What about permanent results? We know of about a hundred and seventy who indicated that they wanted to become Christians (NB: this only expresses a desire and not necessarily that all were truly born again of the Holy Spirit), which is a remarkably high proportion of those attending. There were other by-products as it were in the formation of new Bible Study groups where we previously knew of no evangelical witness on the campus, a quickened prayer life, an increased sense of team spirit, a fresh vision of personal soulwinning and a strengthened confidence in God.

The second venture has been evangelism by teams of students working hand in hand with local churches. This has been done especially by students of Waseda and of Keio University

KGK groups, where such church campaigns have become a regular feature. Details vary of course from occasion to occasion. This year Waseda went to Sado and Keio went to Shimizu at Eastertime and then to Oshima in the summer.

After morning devotions, the group went out to distribute handbills at the gates of local high schools, (this was at Shimizu) and then returned with cold nipped fingers and a good appetite for breakfast. The morning was given to a kind of conference ministry, but whereas at the usual conference people sit like sponges and absorb without having to exercise their faith, the second half of the day was given to evangelism. After lunch there was a time of further prayer, and then all sallied forth with loudspeakers, tracts and bills. Students are adaptable and eager to learn. A student speaker's first attempt with a public address system was a solid preachment using all the jargon familiar to those in the churches but mystifying to those without! After hearing one or two others this same student's second attempt was a string of stories and illustrations aimed to capture the attention and interest of passer's by. A murmur in his ear to the effect that there was no need to go from one extreme to the other, and that a judicious use of attention holding illustration and explanation leading to the pointed application of verses of scripture to show the immediate practical relevance of the Christian message was the balance to aim at, resulted in such a presentation on the student's third attempt that very afternoon.

However, after all the distribution of bills, and use of the lungs the evening meeting at the local church brought only three newcomers, two middle school girls and one adult man who was obviously not right in the head! This too was salutary and gave a chance to point out (i) that this is the kind of disappointment that a Christian pastor has to face all the time, a great deal of preaching, visiting and tract distribution, often all done solo and not as a team. If several workers see so little, how often the pastor sees even less. He needs therefore the fellow-

ship, prayers and support of his brethren, the so-called laymen, in the church. (ii) There is the difficulty of trying to reach perfect strangers and persuade them to go to some obscure meeting place in a strange part of town compared with the (comparative) simplicity of evangelism in the context of work or study among those with whom one is in personal contact everyday; and thus the great opportunities which they have already in the context of their own university campus.

The second night there was a much better attendance, and the third when the pastor of the church himself preached (it was a Sunday) better still. However, the significance of such work is not to be measured only in terms of the immediate results in the local church context. Here are future businessmen, schoolteachers and so on, who in student days have learnt that they can take an aggressive part in evangelism in fellowship with the local church and its minister. Later on they could well plead lack of experience and 'enryo' might well hold them back from ever getting it, but in the student days there is less reserve and that is the time to learn. Interdenominational student work then is an arm of the church and can be used to strengthen the work of the local churches in the way described.

HIGH SCHOOL EVANGELISM

During 1964, HI-BA opened a new High School Evangelism Centre and Headquarters at Shibuya opposite the Bunka Kaikan. The new 120-tsubo building has facilities for reading, recreation and an auditorium to hold some 150 students. This building is open daily from 2 p.m.—7 p.m. and personal counselling is always available. There is a meeting each day, Tuesday to Friday inclusive, and there is a special high school evangelistic rally every Saturday afternoon at 2 p.m. This provides a real opportunity when those with interested high school contacts may bring them along not only to hear a presentation of Christian truth suited to their age group but also

to meet with Christians in their own age group who will be able to help and counsel them.

Fresh work was opened in Osaka during 1964, and now at the request of pastors and missionaries in Nagoya, work is opening in that city from April 1965. It is encouraging to see the growth of interdenominational student work of this kind and to know that increasingly denominational groups are prepared to stand behind, back up and make use of the facilities of such specialised young people's work as HI-BA and KGK.

C

NATIONAL COMMITTEE YMCA's of JAPAN

Delmar Wedel

'64 was Olympic Year in Japan. Two former YMCA Fraternal Secretaries, Russell Durgin and Frank Brown, were invited to return to Japan as official guests of the Olympic Committee in recognition of their contribution to the development of sports in Japan.

Concurrent with the Olympics, the Japanese Y hosted a YMCA World Consultation on Health and Physical Education. Speaking at the event, Avery Brundage I.O.O.C. President reminded the Y of its responsibility in maintaining the Olympic spirit which aims not so much at producing champions, but of developing a broad base of young people who become sports participants. As he spoke, the noise emanating from construction of the Tokyo Y modern gym and physical education unit scheduled to open in April of 1965 added an appropriate emphasis.

Not only in Tokyo, but across Japan since late summer an average of one new YMCA Youth Center a month has opened. An additional seven units are scheduled for completion by spring of '65. One unique unit is the Kumamoto Y indoor

skating rink which draws an average of 3,000 youth daily. The months of finance effort aimed at securing \$2 million from the Japanese community are beginning to be translated into development of new skills and value education for Japanese youth.

Among these new building developments are two additions to Tozanso—the Y National Conference Center at Gotemba. A new conference auditorium, dining hall unit, and the Saito International Memorial Hall are scheduled for completion in time for the August '65 meeting of the World Alliance YMCA Council. This event will bring together Roman Catholic, Protestant and Orthodox lay Christian leaders from eighty-three countries. Council President Charles Sherman, Liberia Finance Minister, will open the Council in Ueno Bunka Hall.

As the Y strengthens its institutional base, the new Gotemba facilities will also serve as a training and study center as the Y seeks to gear itself for a more effective lay ministry of Christian witness.

In harmony with the Y's increased emphasis on international education and responsibility, "Chimikepp", a 4,000 acre new international camping center is planned. Some cabins are now being constructed. Located in Hokkaido, the camp had a limited program in '64 looking forward to an expanding program, including a family camp in '65.

A ministry among foreign students in Japan is likewise developing. Stimulated by a World Student Christian Federation sponsored project "Frontier Study and Service" an international staff is now engaged in counselling, program and research. Program in 1964 included orientation services, International Seminars, and a Camp Counsellor Program. A position paper was prepared for distribution to Christian student leaders assembled at Philippine EACC Conference.

Related to the YMCA work with students and faculty, an Asian Christian Professors Conference was held in May at the Oiso Christian Academy. Sponsored by W.S.C.F. in coopera-

tion with a local committee delegates from South and East Asia came together under the banner, "University Man in Modernizing Asia."

A significant development in student work was the emergence of the "Church, University Committee" or C.U.C. This Committee brings together a wide variety of organizations to consult on common concerns related to religion and higher education. Its membership includes Student Centers, YM-YWCA, Roman Catholic Student Committee as well as the I.V.F. The latter group participate as associate members.

D

JAPAN YWCA

Mari Imai

The World YWCA Council Meeting held in Denmark in the fall of 1963 was a focal point and a source of much inspiration for the year 1964. The theme of the meeting was "Our Task for Reconciliation" with the purpose of finding ways and means to resolve the increasing tensions facing us by assuming our share of responsibility as Christians. The following members were sent as delegates to the Council Meeting: Misses Teruko Komyo, Sadako Sugiura, Michiko Watanabe, Mari Imai and Mrs. Ayako Sekiya.

An outline of activities for 1964 included:

(A) Leadership Training

1. In Religious Education

Bible Study Leaders Seminar (January): for those in charge of religious education and Bible class leaders in local Ys.

2. In Social Study

Constitution Study Conference (May): for members

of Public Affairs Committee in local Ys. This has become an annual event centered around Constitution Day.

3. In International Education

English Education Seminar (64 May, 65 February:) for teachers and leaders in English education in local Ys in order to raise standards and the level of language teaching and to increase international understanding.

4. In Volunteer Education

(1) East and West Board Members Study Meeting (June): National committee members divided into two groups met with the board members of local Ys to discuss new methods and means of service as a Volunteer Movement.

(2) Membership Conference of Hokkaido held in Sapporo (August).

5. Developing of Youth Leadership

(1) Student Y (university and college) and high school Y each had a summer conference. In addition there were local youth conferences in each area (July, August).

(2) Four Cities Business Girls Seminar held in the Kansai area in July.

6. Training of Secretaries

(1) Orientation Course for new secretaries (July) annual training for all new staff members.

(2) Annual study groups with all secretaries attending was not held in 1964.

(B) Mutual Service and Extension

1. Local: As extension work new groups were in Nagasaki and Kumamoto. A new building was completed in Hiroshima.

2. International: One worker sent to assist India YWCA for six months; one worker sent to Tanganyika in Africa to assist in kindergarten education for a year;

and two Korean secretaries invited for training in Japan for four months.

3. International Voluntary Service: This is mainly a volunteer project. One volunteer was sent from the United States to work for one year with headquarters at Tokyo Y. One member from Japan is at present in the United States teaching flower arrangement and the tea ceremony.

The 15th National Convention was held in January 1965 with the theme, "To Live Together." Two hundred fifty delegates were present. Plans for the ensuing three years were discussed, new officers elected and National Committee members chosen. The new officers are as follows:

President:	Miss Teruko Komyo
Vice President:	Miss Michiko Watanabe
	Mrs. Misao Katsuyama
Treasurer:	Mrs. Aiko Yamada
Secretary:	Miss Yuki Naito

CHAPTER 7

THE ROLE OF THE MISSIONARY

Alan Hoaglund

It is not at all difficult today to add missionaries to the list of professional groups who are questioning their role and wondering out loud how they can best do their work. In a recent issue of Harper's magazine, Peter Drucker points out that in almost every major field, the leaders are often found bemoaning the image their profession has in the eyes of the general public. The civil servants bemoan the fact that they are thought of as bureaucrats who do more to snarl things up than to speed progress. Scholars lament the fact that they are considered eggheads. Businessmen worry about being considered greedy and materialistic, and so they contribute to many charitable causes and spend lots of advertising money trying to improve their image. Doctors worry that people don't think of them with affection any more, as they used to when they thought of their family doctor. Drucker feels that "we suffer from an indulgence of self-pity of epidemic proportions."

It is no secret that many missionaries are not satisfied with the way their task has been defined and they sincerely want a new job description. But this is not easy to come by. There are many who have criticized the way the church has used missionaries and the way missionaries have gone about their work in the past, and such books as *Missionary Go Home* by James Scherer and *The Unpopular Missionary* by Ralph Dodge reflect a situation in which the missionary image is being questioned and the established patterns re-examined.

SOME BASIC PROBLEMS

This tendency toward questioning and re-evaluation is going on throughout the world, but nowhere more so than in Japan. There are a number of factors which cause the missionary working in Japan to be frustrated in his effort to find his role, or to be puzzled in his effort to carry out his role. For example:

1) An increasingly large number of missionaries are working within the framework of an established Japanese church.

At first sight, this may seem to be cause for nothing but rejoicing, but it would seem to be both a reason for thanksgiving and also part of the problem which the missionary faces. No one is suggesting that we go back to the day when the missionary was the center of the work, the chief speaker and the authority on all things. However, there is a real sense in which the missionary finds himself "one down" in all situations. When he opens his mouth to speak Japanese, he hesitates, for he is not sure that he can say what he wants to say without fear of misunderstanding. Or, if he has a conviction about some aspect of church life, he hesitates to speak sometimes, since he realizes, perhaps too fully, that what he thinks is the right pattern of church life may not be what is best for Japan.

2) The pattern of response to the gospel in Japan is discouragingly slow.

This often means that a missionary is tempted to think that it is his methods or his failures which cause the work to move so slowly. Olaf Hansen some years ago commented in the *Yearbook* on the tendency of missionaries to be self-critical. It is good, and yet it is something which can easily lead us to spend energy on criticism when it could be spent more constructively. At least, we need to remember that the fault *may* be ours in a given situation, but on the other hand, it may be other factors which hinder the progress.

3) The Japanese language itself is one of the barriers to

the gospel. Even after one has been in this land for a period of years, there is still much that eludes the diligent missionary. We must accept the difficulty of the language, but we don't have to accept failure or be satisfied with less than the best in our ability with the language. One church official mentioned in private conversation to a missionary, "It is seldom that any missionary says anything relevant in our discussions at the annual convention." The implication is that often missionaries do not understand enough of the discussion or the background to be able to participate meaningfully.

4) Often the churches themselves are pre-occupied with internal problems and do not give adequate time and attention to the orientation, placement and work of missionaries. It is not easy to forgive the churches on this score, but it might be noted that if the missionaries themselves and the sending churches do not have a clear idea of how a missionary should be used, perhaps the receiving churches can be forgiven some confusion on this point. Other factors could be mentioned, but perhaps these are enough to suggest some of the frustrations of the situation.

THE PRESENT SITUATION AND NEW APPROACHES

Let's take a look at a few of the ways missionaries are spending their time and energy. How are they meeting the challenge of the times? First of all, the types of service. It is too big an assignment to sketch all the types of service which are being used, but we mention some:

A) Some are assigned to educational institutions either as teachers or in some kind of administrative capacity.

B) Some are assigned to local areas to serve either as pastors of churches, or to work as part of a team serving a whole area in evangelistic work.

C) Still others have a specialized work, i.e. industrial evangelism, student work, radio evangelism, children's work, etc.

Secondly, how should missionaries best relate themselves to society so that they can make an effective witness?

1) No matter what their assignment, many missionaries today are feeling that some of their best opportunities for witness and service are not within the churches, but outside of the regular patterns of church life. Missionaries who join Rotary or Lions Clubs usually do it because they feel they can learn something from, and broaden their personal relationships through, their experience with this part of society. Teaching English in public schools, judging English contests, etc. are all part of an effort to say something to, or learn something from the surrounding society. We are not satisfied to be preaching a gospel which is "foreign" to many in this society.

2) There is a growing emphasis on industrial evangelism in some form or other. There are many ways to work within an industrial society, but the emphasis today seems to be on helping the individual worker to live his life meaningfully and responsibly, rather than to build up the churches as such. This means that the missionary even though he is a foreigner must be "in" this society to a greater degree than heretofore. It also presupposes a great deal more study of the society than has heretofore been the rule. How can you say anything relevant to the modern Japanese industrial worker if you don't understand something of the society in which he moves?

3) The so-called "ghetto mentality" of the churches and church workers up to the present time has to be challenged. Many of us find that we are trapped by our thinking that somehow our work should lead to some kind of measureable results. If the person in question doesn't somehow find his way to the church, then we feel that our work has been in vain. Our whole emphasis must be more in the direction of a wider ministry to the whole of Japanese society. We have been placed here to serve the people, and we dare not think that the only Japanese we can serve are those who somehow find their way into church.

4) A missionary's whole way of life, and especially the pattern of his home life can be a positive influence in the direction of this wider ministry. This society is looking for guidance in the areas of home life, child rearing, sex education, etc. Missionaries from the West where thinking on these subjects is more highly developed can perhaps make a valuable contribution to this society, even if no one becomes a Christian as a result of this kind of work. Father Joseph Spae suggested recently that much of this kind of activity be considered as "spadework", so that the ground will be ready for planting and harvesting later on.

5) The current dialogue between Protestants and Roman Catholics provides many opportunities for missionaries. After all, the divisions within the church of Christ are not of Japanese origin, and therefore it behooves those of us who come from the lands and churches where these divisions arose, to make a full witness in this area. We have the background to understand the reasons for the divisions, and our witness will be even more readily accepted in this area than in others. Japanese are often relieved to see that a missionary is not trying to perpetuate any of the Christian divisions.

This kind of a ministry in which the patterns are not yet clearly defined and in which our consciences can easily accuse us of not doing the kind of work we thought we came to Japan to do, or which our supporting churches think we should be doing, demands spiritual strength. There are many difficulties for any person living in a foreign situation, but these can be compounded when the role of that individual is not clearly spelled out. It is clear then, that unless the individual in such a situation is convinced of Who sent him, even if the "what" is unclear, he will find himself impotent. The modern missionary challenge demands a disciplined and growing spiritual life.

The concept of the servant may help to bring some kind of focus to the ideas we have presented. Douglass Webster in

an article in the *International Review of Missions* (Oct. 1963) discussed the image which clergy in Africa and Asia have of themselves based on rather extensive travelling in this part of the world. It was his conclusion that there are too many ministers who think that becoming a pastor means a step *up* in status. The respect connected with the term *sensei* in Japan is a case in point. Webster urges rather a return to the Biblical concept in which becoming a minister means a step *down* rather than up. He points out that the New Testament has no other term than servant, slave, steward and underling for the work of the ministry.

Such an emphasis for all clergy whether Eastern or Western is extremely healthy. It helps us to see the possibilities for service in this society and it gives us an outlook which will help us to be concerned more for the one we are serving than for our own rewards or satisfactions. We are learning much today from our dialogue with the Roman Catholic church and one of the things most prominent in the Catholic concept of the priesthood is the idea of obedience to orders. Most of the foreign Catholic priests serving Japan do not have too much hope of ever returning to their native countries. They are appointed indefinitely to Japan. Perhaps we as Protestants cannot adopt this idea completely, but we can learn from this the concept of being "under orders." If all of us were more concerned with the needs of those we came to serve and less concerned with our own rights and privileges, we would have a happier and more satisfied missionary community.

The role of the missionary has changed radically over the past thirty years. No one, including the sending churches, the missionaries themselves and the receiving churches is quite sure how missionaries best function. It is a time which calls for bold experimentation and confidence that the Lord who called us to Japan can lead us to patterns of work which will effectively minister to this society and provide meaningful work for those engaged in it.

POSTSCRIPT

Upon reading the preceding essays on the mission of the church one concludes that at least the church is busy. There are activities galore. This is not bad *per se* for proclamation and mission imply and involve activity. The peril develops when the activity is maintained as an end in itself long after its purpose has been accomplished or its effectiveness drastically reduced.

For those in places of leadership at all levels in the church in Japan the mission of the church seems to be committee sessions, conferences, etc. What energy, what time consuming hours are spent in making plans, writing reports and revising policies in order to encourage or assist someone else to witness! What a revolution one could witness in Japan if the pastors, missionaries and able laymen should forsake the committee and conference rooms and become involved personally in witnessing to individuals and showing concern for those in desperate need. So long as more attention is given to the machinery of organization than to the church as a living organism many will continue to be sentenced to committee work for the duration.

There appears to be a significant shift from the local church centered type of evangelism to the individual Christian and his witness where he lives and works. The articles on occupational evangelism and special lay activities clearly show this emphasis. It is not the intent, however, to forsake altogether the local, residential centered church ministry; rather it is an attempt to supplement that ministry and to force the Christian to make disciples through his daily contacts. It is an attempt to take the church to the people. This is a much needed emphasis. The Christian still needs the support, the encouragement and the warmth of his church fellowship in order to be an effective witness to his fellow laborers. The article on evangelism among university students likewise points

to a de-emphasis on the local church centered program but with wise and skillful leadership these young people who are led to witness during student days will become faithful and effective leaders in local churches following graduation.

The church in Japan is never satisfied with the way she is fulfilling her mission in the world. No church leader would look back on 1964 with more than a minimum of pride. If statistics and vitality are valid in any sense as a barometer of accomplishment of mission, then the churches in Japan seek forgiveness, renewal, and a fresh outpouring of the Holy Spirit. "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses. . . .to the end of the earth" (Acts 1:8).

PART VI

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* Indicates no reply was received to a request for information and therefore there is no confirmation of the information given, which is taken from the 1964 Yearbook. # indicates quasi-Christian groups.

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東京都千代田区西神田 1 の 2

YMCA同盟会館内

所長 W. P. ウッダード

Inter-Varsity Christian Fellowship

(Kirisutosha Gakusei Kai)

1-3, 2-chome, Surugadai, Kanda,
Chiyoda-ku, Tokyo

Tel. 201-9081

General Sec.: Mr. Hisashi Ariga

基督者学生会

東京都千代田区神田駿河台 2 丁目
1 の 3

主事 有賀寿

Japan Bible Christian Council

(Nippon Seisho Kirisutokyo Kyogikai)

273, Horinouchi, 1-chome, Suginami-ku, Tokyo

Tel. 311-5510

Chairman: Rev. John Young

日本聖書基督教協議会

東京都杉並区堀の内 1 丁目 273

委員長 ジョン・ヤング

Japan Bible Society

(Nippon Seisho Kyokai)

2 Ginza, 4-chome, Chuo-ku,
Tokyo

Tel. 561-1081/5806

Chairman: Dr. Shiro Murata

日本聖書協会

東京都中央区銀座4の2

理事長 村田四郎

Japan Christian Academy

(Nihon Christian Academy)

12-9, 2-chome, Sanno, Ota-ku,
Tokyo

Tel. 771-4341

Oiso Academy House: Kofu,
Shinshuku, Oiso-machi, Kanaga-
wa-ken

Tel. 0463-7-0592/3

Shugakuin Academy House: 23
Takenouchi, Ichijoji, Sakyo-ku,
Kyoto-shi

Tel. 075-78-5050

Chairman: Mr. Morizo Ishidate
General Sec.: Mr. Kakuzo
Sasaki日本クリスチャ・ソアカデミー
東京都大田区山王二丁目12-9
理事長 石館守三**The Japan Christian Medical Association**

(Nippon Kirisuto-sha Ika Renmei)

National YMCA Building, 2,
1-chome, Nishi Kanda, Chiyoda-
ku, Tokyo

Tel. 201-4659/291-5201/4

Chairman: Dr. Takeo Wada,
M.D.

日本基督者医科連盟

東京都中央区西神田1の2

YMCA同盟会館内

会長 和田武雄

Japan Church World Service, Inc.

(Nihon Kirisutokyo Hoshi Dan)

Kyobunkwan Building, 2 Ginza,
4-chome, Chuo-ku, Tokyo

Tel. 561-4774/5257

Chairman: Rev. Yoriichi Ma-
nabeGeneral Sec.: Rev. Kentaro
Buma

日本基督教奉仕団

東京都中央区銀座4の2 教文館
内

総主事 武間謙太郎

Japan Council of Evangelical Missions(Nippon Fukuin Senkyo-shi Ren-
mei)1-832, Yoshihara, Mihama-cho,
Hidaka-gun, Wakayama-ken

Tel. GOBO 2134

Chairman: Rev. Francis B.
Sorley

Sec.: Rev. L.R. Spaulding

日本福音宣教師連盟

和歌山県日高郡美浜町吉原1-832
委員長 F. B. ソーリー**Japan Gospel Federation**

(Nippon Fukuin Renmei)

c/o Suginami Chubu Church,
76, Higashi-Ogi-cho, Suginami-
ku, Tokyo

Tel. 381-5401

Chairman: Rev. Hiroshi Kitagawa

日本福音連盟

東京都杉並区東荻町75

杉並中部教会内

理事長 喜田川広

Japan Keswick Convention

(Nippon Keswick Convention)

Room 42, Student Christian Center, 1, 2-chome, Kanda Surugadai, Chiyoda-ku, Tokyo

Tel. 291-1910

Chairman: Rev. Takeshi Muto

日本ケズィック・コンベンション

東京都千代田区神田駿河台2-1

学生基督教会館42号室

常任委員長 武藤健

Japan Overseas Christian Medical Cooperative Service, The

(Nihon Kirisutokyo Kaigai Iryo

Kyoryokukai)

c/o National YMCA Building, 1-2, Nishi Kanda, Chiyoda-ku, Tokyo

Tel. 201-4659/291-5201

Chairman: Mr. Morizo Ishide

Sec.: Dr. Akihiko Shinkai, M.D.

日本キリスト教海外医療協力会

東京都千代田区西神田1-2

YMCA会館内

理事長 石館守三

Japan Protestant Conference

(Nippon Protestant Seisho Shinko

Domei)

1, 2-chome, Kanda Surugadai, Chiyoda-ku, Tokyo

Tel. 291-4304

Chairman: Rev. Takaoki Tokiwa

日本プロテスタント聖書信仰同盟

東京都千代田区神田駿河台2-1

委員長 常葉隆興

The Japan Society of Christian Studies

(Nippon Kirisutokyo Gakkai)

c/o The Theology Dept. of Kanto Gakuin, Mutsuura, Kanazawa-ku, Yokohama-shi
Tel. 045-70-8281

Chairman: Dr. Ken Ishiware

Administrative Director: Rev. Kano Yamamoto

日本基督教学会

横浜市金沢区六浦

関東学院神学部内

理事長 石原謙

Japan Sunday School Union

(Nihon Nichiyo Gakko Josei Kyo-kai)

36 Mita Matsuzaka-cho, Shiba, Minato-ku, Tokyo

Tel. 477-4871/2

Chairman: Rev. Edwin W. Fisch

Sec.: Mr. Hiroshi Miyamae

日本日曜学校助成協会

東京都港区芝三田松坂町36

理事長 エドウィン・W. フィッシュ

Japan Union of Christian Endeavor

(Nippon Rengo Kirisutokyo Kyo-reikai)

Niishima Kaikan, Teramachidori, Kamikyo-ku, Kyoto-shi
Tel. 075-23-5403

President: Dr. Yoshimune Abe
日本連合基督教共励会
京都市上京区寺町通丸太町上ル
新島会館
会長 阿部義宗

National Catholic Committee of Japan

(Katorikku Chuo Kyogi Kai)
10, Rokuban-cho, Chiyoda-ku, Tokyo

Tel. 262-3691

Chairman: His Eminence Peter Tatsuo Cardinal Doi
カトリック中央協議会
東京都千代田区六番町10
理事長 土井辰雄枢機卿

National Christian Council of Japan (NCC)

(Nihon Kirisuto-kyo Kyogikai)
Kyobunkwan Building, 2 Ginza, 4-chome, Chuo-ku, Tokyo
Tel. 561-5003/5571

Chairman: Dr. Chitose Kishi
General Sec.: Rev. Chuzo Yamada

日本基督教協議会
東京都中央区銀座4-2
議長 岸千年

National YMCA of Japan

(Nippon Kirisutokyo Seinenkai Domei)

2, 1 - chome, Nishi Kanda, Chiyoda -ku, Tokyo

Tel. 291-5201/4

Chairman: Mr. Tokutaro Kitamura
General Sec.: Mr. Arata Ikeda

日本基督教青年会同盟
東京都千代田区西神田1-2
委員長 北村徳太郎

National YWCA of Japan

(Nippon Kirisutokyo Joshi Seinenkai)

15, 4-chome, Kudan, Chiyoda-ku, Tokyo

Tel. 331-7176

Chairman: Miss Teruko Komyo
General Sec.: Miss Mari Imai

日本キリスト教女子青年会
東京都千代田区九段4-15
会長 光明照子

The Omi Brotherhood

(Omi Kyodaisha)

Omi Hachiman-shi, Shiga-ken
Tel. 3131

Secretary: Mr. Iwajiro Namikawa
近江兄弟社
滋賀県近江八幡市
浪川岩次郎

Pacific Broadcasting Association

(Taiheiyo Hoso Kyokai)

1433, 2-chome, Setagaya, Setagaya-ku, Tokyo

Tel. 420-3166

Chairman: Rev. Akira Hatori

Gen. Manager: Mr. Arthur

Seely

太平洋放送協会

東京都世田谷区世田谷 2-1433

理事長 羽鳥明

The Society of Historical Study of Christianity

(Kirisutokyo Shigaku Kai)

c/o Kanto Gakuin, 4 Miharudai,

Minami-ku, Yokohama-shi

Tel. 045-23-0305

Chairman: Mr. Kaizo Nono-
mura

基督教史学会

横浜市南区三春台 4

関東学院内

会長 野々村戒三

Student Christian Fellowship

(Gakusei Kirisutokyo Yuai Kai)

30 Shinanomachi, Shinjuku-ku,

Tokyo

Tel 351-2432

Chairman: Rev. Isamu Omura

Sec.: Rev. David Swain

学生基督教友愛会

東京都新宿区信濃町30

理事長 大村勇

Tokyo Christian Mission

(Cunningham Mission)

77 Kogai-cho, Azabu, Minato-
ku, Tokyo

Tel. 401-3386)

Chairman: Mr. Toshio Nogu-
chi

Executive Sec.: Mr. Sakae
Hayakawa

東京クリスチャン・ミッション

東京都港区麻布笄町77

理事長 野口敏雄

3. MISSION BOARDS AND SOCIETIES

The figure in brackets is the total number of missionaries assigned to the Japan field; the name in brackets is the church or organization with which it is affiliated in Japan.

(*Indicates no reply was received to a request for information and therefore there is no confirmation of the information given, which is taken from the 1964 Yearbook.)

- AAM** **American Advent Missionary Society** (12)
Superintendent: Rev. N. Braun, 34, 4-chome, Bakurocho, Yonago-shi, Tottori-ken
Home Office: American Advent Mission Society, 1339 St. Julian St., Charlotte, N.C., 28205, U.S.A.
Exec. Sec.: Rev. Joseph A. Baucom
- ABA** **American Baptist Association** (4)
Field Repr.: Rev. Bennie J. McWha, P.O. Box 3, Dazai-fucho, Fukuoka-ken
Home Office: Texarkana, Ark. -Tex., U.S.A.
Secretary: A.L. Patterson
- ABFMS** **American Baptist Foreign Mission Society** (38)
(Nihon Baputesuto Domei)
Field Repr.: Rev. Glenn G. Gano (while Rev. Noah Brannen is on furlough), 2, 1-chome, Misaki-cho, Kanda, Chiyodaku, Tokyo (291-3115, 201-0993)
Home Office: American Baptist Foreign Mission Societies, Valley Forge, Pennsylvania, U.S.A.
General Sec.: Dr. Edward B. Willingham
- ABWE** **Association of Baptists for World Evangelism** (15)
Field Repr.: Rev. Vernon Chandler, C.P.O. Box 393, Kobe or 11, Nakajima-dori, 3-chome, Fukiai-ku, Kobe (078-22-0537)

Home office: Association of Baptists for World Evangelism, 1505 Race Street, Philadelphia 19102, Penna., U.S.A.

ACC The Apostolic Christian Church of America (4)

(Apostolic Christian Church of Japan)

(Nihon Shito Kirisuto Kyokai)

Field Repr.: Mr. Willis R. Ehnle, 1384 Kaneko-machi, Chofu-shi, Tokyo (0424-82-4344)

Home Office: The Apostolic Christian Church of America, 2925 Sunnyside Ave., Burlington, Iowa, U.S.A.

Elder: Mr. Noah Schrock

ACF The Aizu Christian Fellowship (2)

Field Repr.: Miss Kathleen Morris, 33 Daizenbara, Tomioka-machi, Futaba-gun, Fukushima-ken

Home Office: 18 Frensham Road, New Eltham, London, S.E.9, England

Repr.: Miss Hilda Kingsford

ACPC Apostolic Church of Pentecost of Canada (7)

(Nippon Pentecost Fukuin Kyodan)

Field Repr.: D.G. Wallace, Unuma, Kagamihara-shi, Gifu-ken (Inuyama 1186)

Home Office: 1612 Adelaide St. E., Saskatoon, Canada

Repr.: Rev. F.A. Assman

AFSC American Friends Service Committee (4)

(Society of Friends - Quakers -)

Dir.: Mr. Norman Wilson, 95, 1-chome, Shimo-osaki, Shinagawa-ku, Tokyo (441-5903)

Home Office: AFSC Regional Office, 160 North Fifteenth Street, Philadelphia, Pa. 19102

Exec. Sec.: Mr. Dudley Pruitt

AG General Council of the Assemblies of God (33)

(Nippon Assemblies of God Kyodan)

Field Repr.: Rev. Robert A. Hymes, 430-1, 3-chome,

Komagome, Toshima-ku, Tokyo (982-1551)

Home Office: Assemblies of God, 1445 Boonville Avenue, Springfield, Mo. 65802, U.S.A.

Secretary for Japan and the Far East: Rev. Maynard Ketcham

***AGM Amazing Grace Mission (4)**

Field Repr.: Rev. Clyde Pickett, Dogukoji, Takanabe-cho, Miyazaki-ken

Home Office: Amazing Grace Missions, 600 Richmond Ave., San Antonio, Texas 78215, U.S.A.

Director: Rev. R.E. White

ALC The American Lutheran Church -Japan Mission (80)
(Nippon Fukuin Ruteru Kyokai)

Field Repr.: Rev. Leroy Johnstud, 72 Hayashi-cho, Bunkyo-ku, Tokyo (941-0835)

Home Office: Division of World Missions of the American Lutheran Church, 422 South 5th St., Minneapolis 15, Minnesota, U.S.A.

Secretary: Miss Marie Tveit

BBF Baptist Bible Fellowship (21)

(Nihon Seisho Baputesuto Renmei)

Field Repr.: Rev. Lavern F. Rogers, 1-3-11, Matsunami-cho, Chiba-shi (0472-51-2929)

***BDM Baptist Direct Mission (2)**

Field Repr.: John R. Blalock, 55 Mameguchidai, Naka-ku, Yokohama-shi

BGC Baptist General Conference, Japan Mission (19)
(Nippon Kirisuto Baputesuto Rengo Senkyodan)

Field Repr.: Rev. Lucius Butler, 574, Kushimoto-cho, Nishimuro-gun, Wakayama-ken (718)

Home Office: Baptist General Conference, 5750 North Ashland Ave., Chicago, Illinois 60626, U.S.A.

Exec. Sec.: Rev. Franklin O. Nelson

- BIC** **Brethren in Christ Mission** (8)
(Kirisutokyo Kyodai Dan Kyokai)

Field Repr.: Peter A. Willms, 11 Tokaichi Suji, Hijihara,
Hagi-shi, Yamaguchi-ken (444)

Home Office: Box 171, Elizabethtown, Penna., U.S.A.

Secretary: Henry N. Hostetter

- BIM** **Bible Institute Mission of Japan, Inc.** (4)

Field Repr.: Mr. Earl F. Tygert, 2163 Karuizawa,
Kitasaku-gun, Nagano-ken (02674-2302)

Home Office: 5622 Corson Ave. S., Seattle, Washington,
U.S.A.

President: Mr. Axel Fredeen

Secretary: Mr. Warren Dewar

- BMMJ** **Baptist Mid-Missions in Japan** (12)

Field Repr.: Rev. Ray Creer, 21 Bancho, Shiroshi-shi,
Miyagi-ken

Home Office: Baptist Mid-Missions, 1740
East 12th St., Cleveland, Ohio, U.S.A.

President: Dr. Allan Lewis

- BPM** **Bible Protestant Missions** (4)

Field Repr.: Rev. Dale Oxley, 1033 Shiromoto-machi,
Hitoyoshi-shi, Kumamoto-ken (589)

- BPT** **Bethel Pentecostal Temple Inc.** (2)

(Bethel Mission Inc.)

(Mizuho Kirisuto Kyokai)

Field Repr.: Rev. M.E. Askew, Box 1, Mizuho-machi,
Nishitamagun, Tokyo (0424-57-0382)

Home Office: Bethel Pentecostal Temple, 2033 -2nd Ave., Seattle, Wash. 98121
Secretary: Cleo Brown

CBCM **Community Baptist Church Mission** (2)
Field Repr.: Rev. E. Martin, Unoki 3147, Irumagawa, Sayama-shi, Saitama-ken

CBFMS **Conservative Baptist Foreign Mission Society** (44)
 (Japan Conservative Baptist Mission)
 (Tohoku Seisho Baputesuto Kyokai)
Field Repr.: Rev. John McDaniel, 116, Sakana-machi, Sendai-shi (OFFICE); 23-7, Kanomae, Nagamachi, Sendai-shi (0222-48-0432) (HOME)
Home Office: Conservative Baptist Foreign Mission Society, P.O. Box 5, Wheaton, Illinois, U.S.A.
Secretary: Dr. Edwin L. Jacques

CBM **Christ's Bible Mission** (4)
Field Repr.: Rev. John R. Terry, Bible Chapel, 811 Asahi-cho, Sakurai-shi, Nara-ken
Home Office: 6023 Dutton Place, New Fane, New York, U.S.A.
Dir.: Rev. Richard Boytim

CC **Church of Christ** (31)
 (Kirisuto No Kyokai)
Field Repr.: Mr. Elmer Prout, c/o Ibaragi-Christian College, Omika, Hitachi-shi, Ibaragi-ken (2215)

CCC **Christian Catholic Church** (2)
 (Kirisuto Kodo Kyokai)
Field Repr.: Clark B. Offner, 21-2, 2-chome, Tsukigao, Chikusa-ku, Nagoya-shi (052-71-9654)
Home Office: Dowie Memorial Drive, Zion, Illinois, U.S.A.
Secretary: G. William Mason

- CCI** **Child Care, Inc.** (2)
(Japan Gospel Church)
(Nippon Fukuin Kyodan)
Field Repr.: Mr. Paul W. Benedict, 10-37, 2-chome,
Kugenuma Kaigan, Fujisawa-shi, Kanagawa-ken
(0466-2-1507)
Home Office: Child Care, Inc., P. O. Box 1342, Lakeland
Florida, U.S.A.
Secretary: Mr. Bernard Post
- CEF** **Child Evangelism Fellowship of Japan (Inc.)** (7)
(Nihon Jido Dendo Fukuin Kyokai)
Field Repr.: Mr. Kenneth N. Attaway, 1599 Higashi-
kubo-Kamiarai, Tokorozawa-shi, Saitama-ken (0429-
22-4076)
- CG** **Church of God, Missionary Board** (9)
(Kami no Kyokai)
Field Repr.: Mr. Arthur Eikamp, 161-2, Nishi-machi,
Mondo, Nishinomiya-shi, Hyogo-ken
Home Office: Foreign Missionary Board of the Church
of God, 1303 East Fifth St., Anderson, Indiana, U.S.A.
Exec. Sec.: Dr. Lester A. Crose
- CJPM** **Central Japan Pioneer Mission** (5)
(Chuo Nihon Fukuin Senkyodan)
Field Repr.: Miss D.M. McKay, 16-16, Nanatsu Ike-
machi, Koriyama-shi, Fukushima-ken (02492-2-7992)
- CLC** **Christian Literature Crusade** (12)
(Christian Busho Dendo Dan)
Field Repr.: Mr. Robert Gerry, 2, 1-3, Surugadai,
Kanda, Chiyoda-ku, Tokyo (291-1775)
Home Office: CLC., Box 356, Ft. Washington, Penn.,
19034 U.S.A.
Secretary: Mr. Kenneth Adams
- CMA** **The Christian and Missionary Alliance Japan**

Mission (13)

(Japan Alliance Kyodan) (Nippon Araiansu Kyodan)
Field Repr.: Rev. Alvin Van Schooten, 255, Itsukaichimachi, Saeki-gun, Hiroshima-shi (0288-2-0550)
 Naka P. O. Box 70 Hiroshima-shi

CMC **Christian Music Center** (1)

Dir.: Miss Betty Hudson, 2189 Shinohara-cho, Kohoku-ku, Yokohama-shi (045-49-8811)
Home Office: Route 1, Box 349, Croton-on-Hudson, N. Y., U.S.A.

CMS **Church Missionary Society** (10)

(Nippon Sei Ko Kai)
Field Repr.: Rev. David M. Wood-Robinson, Shoin Junior College, Nakajima-dori, 1-chome, Fukiai-ku, Kobe-shi (078-22-5980)
Home Office: 6 Salisbury Square, London, E.C. 4, England
General Sec.: Rev. Canon J.V. Taylor

CMSJ **Covenant Missionary Society of Japan** (22)

(Japan Covenant Church)
 (Nihon Seikei Kirisuto Kyokai)
Field Repr.: Leonard M. Peterson, 990, 3-chome, Nakameguro, Meguro-ku, Tokyo (712-8746/321-1411)
Home Office: Evangelical Covenant Church of America, World Mission Dept., 5101 N. Francisco Ave., Chicago 25, Illinois, U.S.A.
Dir. of East Asia Mission: Rev. Russell A. Cervin

CN **Church of the Nazarene, Japan Mission** (21)

(Nippon Nazarene Kyodan)
Field Repr.: Rev. Bartlett P. McKay, 826 Kaizuka-cho, Chiba-shi (0472-2-1226)
Home Office: International Hq., Church of the Nazarene 6401 The Paseo, Kansas City, Mo., 64131, U.S.A.

Exec. Secy, Department of World Missions: Dr. E.S. Phillips

- CNC** **Christian Churches** (43)
(Kirisuto no Kyokai)
Field Repr.: Rev. Harold R. Sims, 1-52, Arai-machi,
Nakano-ku, Tokyo (386-5171)
- COG** **Church of God (Independent Holiness)** (3)
Field Repr.: Mr. Raymond Shelhorn, 4-21, Naka Sai-
wai-cho, Kawasaki-shi, Kanagawa-ken (044-51-0641/
3-3648)
Home Office: 8373 N. Broadway, St. Louis, Mo., 63147,
U.S.A.
Secretary: Lawrence W. Conway
- CPC** **Cumberland Presbyterian Church** (4)
(Kambarando Choro Kyokai)
Field Repr.: Rev. Tolbert Dill, 3366-3, Minami Rinkan,
Yamato-shi, Kanagawa-ken (0462-61-4371)-(Office
Phone only)
Home Office: The Board of Foreign Missions, Cumber-
land Presbyterian Church, P.O. Box 4746, Memphis,
Tenn. 38104, U.S.A.
Exec. Sec.: Rev. O.T. Arnett
- CRJM** **Christian Reformed Japan Mission** (18)
(Nippon Kirisuto Kaikakuha Kyokai)
(Reformed Church in Japan)
Field Repr.: Rev. Henry Bruinooge, 30-10, 1-chome,
Egota, Nakano-ku, Tokyo (951-6653)—OFFICE—;
2151-161, Motofuruichibabun, Fukuoka-machi, Iru-
ma-gun, Saitama-ken (0492-2-5469)—HOME—
Home Office: Christian Reformed Board of Foreign
Missions, 2850 Kalamazoo Ave., S.E., Grand Rapids,
Michigan 49508, U.S.A. (CH 1-1661)
Exec. Sec.: Rev. Henry J. Evenhouse

- DMS** **Danish Missionary Society** (2)
 (Nihon Fukuin Ruteru Kyokai)
Field Repr.: Rev. Frode Leth-Larsen, No. 1, Seidaiso
 Apt., 2737-1, Shimizu-cho, Choshi-shi, Chiba-ken
Home Office: D.M.S., Strandagervej 24, Hellerup,
 Denmark
President: Rev. C. Rendtorff
- ECC** **The Evangelical Church of Christ** (9)
 (Nippon Kirisuto Sen Kyodan)
 (Free Independant Church)
Field Repr.: Rev. Lars Jansson, 35 Toyoura, Kuroiso-
 machi, Tochigi-ken (609)
Home Office: Swedish Holiness Mission, Stationsgatan
 18, Box 67 Kumla, Sweden
Secretary: Rev. Birger Fintling
- EFCM** **Evangelical Free Church Mission of Japan** (13)
 (Fukuin Jiyu Kyokai)
Field Repr.: Rev. Stanley Conrad, 33-2 Higashi Ono-
 cho, Koyama, Kita-ku, Kyoto-shi (075-45-4961)
Home Office: 1515 E. 66th St., Minneapolis 23, Minn.,
 U.S.A.
Secretary: Rev. Lester P. Westlund
- EUB (IBC)** **The Evangelical United Brethren Church, Division**
of World Mission (18)
 (Nippon Kirisuto Kyodan)
 (Member of the Interboard Committee for Christian
 Work in Japan)
Field Repr.: Mrs. George Theuer, 850-31, Senriyama-
 shi, Osaka-fu (06-381-4297)
Home Office: Room 210, 601 W. Riverview Ave.,
 Dayton, Ohio 45406, U.S.A.
Secretary: Dr. Edwin O. Fisher, Jr.
- FCM** **Free Christian Mission** (20)
 (Jiyu Christian Dendodan)

Field Repr.: Rev. Oddvar Tegnander, 1012 Tawaramachi, Fukui-shi (0776-2-6315)

FEAM **Far East Apostolic Mission, Inc.** (1)
(Nippon Pentecoste Kyokai)
Field Repr.: Rev. Leonard W. Coote, Ikoma, Nara-ken (0437-3821)

FEBC **Far East Broadcasting Company, Inc.** (2)
(Kyokuto Hoso)
Director: Mr. David Wilkinson, C. P. O. Box 1055,
Tokyo (291-0365 -OFFICE, 919-4277 -HOME)
Home Office: Box 1, Whittier, California, U.S.A.
President: Robert Bowman
V.P. Operations: Robert Reynolds (Manila)

FEGC **Far Eastern Gospel Crusade** (66)
(Japan New Testament Church Association)
(Nihon Shin Yaku Kyodan)
Field Repr.: Rev Rollin Reasoner, 111 Hakuraku, Kanagawa-ku, Yokohama-shi (045-49-9017)
Home Office: 14625 Greenfield Rd., Detroit, Michigan 48227, U.S.A.
Exec. Sec.: Rev. Philip E. Armstrong

FFFM **Finnish Free Foreign Mission** (23)
(Kirisuto Fukuin Kyokai Rengo)
Field Repr.: Mr. Jukka Rokka, 91 Higashi Tennocho, Okazaki, Sakyo-ku, Kyoto

FKK **Fukuin Koyu Kai** (8)
(Japan Gospel Fellowship)
Field Repr.: Miss Esther S. Bower, 1-63, Showa-cho, Hamadera, Sakai-shi, Osaka-fu (6-0019)
Home Office: The Pilgrim Fellowship, Inc., 1201 Chestnut St., Phila., Pa. 19107, U.S.A.
Director of the Pilgrim Fellowship: Dr. D. Schuyler English

- *FWBM** **Japan Free Will Baptist Mission** (6)
 (Fukuin Baputesuto Kyodan)
Field Repr: Mr. Wesley Calvery, Mitsuhashi 70,
 Bihoro-cho, Abashiri-gun, Hokkaido (2291)
- GAM** **German Alliance Mission** (18)
 (Domei Fukuin Kirisuto Kyokai)
Field Repr: Mr. Walter Werner, 22, 2-chome, Nishi-
 machi, Kagiya, Gifu-shi
Home Office: Allianz-Mission-Barmen Wuppertal-
 Barmen, Gronau Str. 87, West Germany
Director: Mr. Hans Flick
- GCMM** **General Conference Mennonite Mission** (26)
 (Kyushu Mennonite Christian Church)
 (Kyushu Menonaito Kirisuto Kyokai)
Field Repr.: Rev. Verney Unruh, 5330 Kami Kawa
 Higashi-machi, Mihakonojo-shi, Miyazaki-ken (1188)
Home Office: Board of Missions, The General Con-
 ference Mennonite Church, 722 Main St., Newton,
 Kansas, U.S.A.
Exec. Sec.: Rev Andrew R. Shelly
- GEAM** **German East-Asia Mission** (3)
 (Doitsu Toa Dendokai)
Field Office: 17-41, 2-chome, Koishikawa, Bunkyo-ku,
 Tokyo (811-2921)
- GFA** **Japan Gospel Fellowship Association** (6 on field)
 (Kyurei Dendo Tai) (2 expected in '65)
Field Repr: Mr. Gerald Johnson, 64 Midorigaoka,
 Honmoku, Naka-ku, Yokohama-shi (045-64-8812)
Home Office: Bob Jones University, Greenville, South
 Carolina, U.S.A.
Exec. Sec.: Mr. Kenneth Becker
- GMM** **German Midnight Mission** (5)
 (Nihon Kirisutokyo Kyogikai)
 (National Christian Council of Japan)

Field Repr.: Miss Dora Mundinger (Furlo Apr-Oct 1965), c/o Nozomi no Mon Gakuen, 1436, Futtsu-machi, Kimitsu-gun, Chiba-ken (218)

Branch Office in Tokyo: Ruth Hetcamp, 329-5, Eifukucho, Suginami-ku, Tokyo (321-4794)

Home Office: Mission der Maedchenbibelkreise (MBK)
Bad salzuflen, Lippe, Hermann Loensstrasse 14,
Germany

Acting Chairman: Miss Alexandrine Schmidt

GYF Go-Ye-Fellowship (2)

Field Repr.: None

Home Office: 1554 East Del Mar Blvd., Pasadena,
California, U.S.A.

Manager: W. Rollie Clark

HSEF(Hi-BA) High School Evangelism Fellowship, Inc. (4)

Field Repr.: Mr. Kenneth W. Clark, Shibuya P.O. Box
58, Tokyo (401-5072)

**IBC Interboard Committee for Christian Work in
Japan (364)**

(Nippon Kirisuto Kyodan)

Secretary: Miss Marjorie A. Tunbridge (until Jul. 1,
1965) Rev. Alden E. Matthews (after Jul. 1, 1965)
Protestant Christian Center, 2, Ginza, 4-chome,
Chuo-ku, Tokyo (567-2501/5)

Home Office: Japan Interboard Committee, Room 1845,
The Interchurch Center, 475 Riverside Drive, New
York, N.Y. 10027, U.S.A.

Secretary: Rev. John C. deMaagd

**IBPFM Independent Board for Presbyterian Foreign
Missions (2)**

(Seisho Choro Kyokai)

Field Repr.: Rev. Malcolm Frehn, Kita 18 jo, Higashi
1-chome, Sapporo-shi

Home Office: 246 W. Walnut Lane, Philadelphia, Pa.,

- IFG** **International Church of the Foursquare Gospel** (4)
 (Kokusai Fosukuea Kyodan Oizumi Fukuin Kyokai)
Field Repr.: Rev. David Masui, 806 Higashi Oizumi,
 Nerima-ku, Tokyo (997-4520)
Home Office: International Church of the Foursquare
 Gospel, 1100 Glendale Boulevard, Los Angeles 26,
 Calif., U.S.A.
Director: Dr. Rols K. McPherson
- *IGL** **International Gospel League, Japan Mission** (4)
Field Repr.: Dr. Janet R. Kiel, 93, Uyama, Sumoto-shi,
 Awajishima, Hyogo-ken (1028)
Home Office: Box 519, Pasadena, Calif., U.S.A.
Repr.: Rev. Howard Leurs
- IMM** **International Mission to Miners** (2)
Field Repr.: Mr. Eugen Zollinger, 18 Wakana, Yubari-
 shi, Hokkaido
- IND** **Independent of any Society** (211)
- JCG** **Japan Church of God** (4)
 (Nippon Church of God Kyokai)
Field Repr.: Rev. L.E. Heil, 3412 Shimokawai-machi,
 Hodogaya-ku, Yokohama-shi (KAWAI 205)
Home Office: 1080 Montgomery Ave., Cleveland, Ten-
 nessee, U.S.A.
Exec. Director: V.D. Hargrave
- JEB** **Japan Evangelistic Band** (24)
 (Nihon Dendo Tai)
Field Repr.: Mr. William Bee, 11 of 6, Sumauradori,
 6-chome, Suma-ku, Kobe-shi (078-71-5651)
Home Office: 26 Woodside Park Road, London, N. 12,
 England
Chairman: Mr. B. Godfrey Buxton
- JEM** **Japan Evangelical Mission** (37 & 4 associates)

(Nihon Dendo Mission)

Field Director: Mr. William Friesen, 3, 4-chome, Shimonakajima, Nagaoka-shi, Niigata-ken (02582-2-6329)

Home Office: Box 640, Three Hills, Alberta, Canada

General Sec.: Mr. Murray L. Dawson

JEMS Japanese Evangelical Missionary Society (3)

Field Repr.: Rev. Akira Hatori, 1433, 2-chome, Setagaya, Setagaya-ku, Tokyo (420-3166-8)

Home Office: Japanese Evangelical Missionary Society, 112 N. San Pedro St., Los Angeles, Calif., U.S.A.

Exec. Sec.: Rev. Paul Nagano

JFM Japan Faith Mission (4)

(Kashihara Christian Center)

Dir.: Mrs. Marie Hughes, P.O. Box 9, Kashihara-shi, Nara-ken (07442-3587)

JFMM Japan Free Methodist Mission (10)

(Nihon Jiyu Mesojisuto Kyodan)

Field Repr.: Rev. Norman Overland, 850, 1-chome, Okubo-cho, Hitachi-shi, Ibaragi-ken (0294-3-1507)

Home Office: Winona Lake, Indiana, U.S.A.

Secretary: Rev. Charles Kirkpatrick

JGL Japan Gospel League (2)

Field Repr.: Rev. Edward G. Hanson, 56 Koyama Itakura-cho, Kita-ku, Kyoto-shi

Home Office: c/o International Gospel League, 1130 East Walnut St., Pasadena, Calif., U.S.A. 91106

President: Rev. Howard T. Lewis

JIM Japan Inland Mission (3)

(Nippon Kaitaku Dendo Kyokai)

Field Repr.: Mr. Hugh Kennedy, 3, Higashi-Hon-machi Shimogamo, Sakyo-ku, Kyoto-shi (075-79-0050)

Home Office: 29, Cann Hall Rd., Leytonstone, London

E. 11, England

Mission Sec.: Miss M. Wilson

- JMHE** **Japan Mission for Hospital Evangelism** (3)
Field Repr.: Mr. Neil (C. J.) Verwey, 242-3, Hanyuno,
 Habikino-shi, Osaka-fu (0729-55-1348)
- JMM** **Japan Mennonite Mission** (26)
 (Nippon Mennonite Kyokai)
Field Chairman: Mr. Ralph Buckwalter, Nishi 7-jo,
 Minami 17-chome, Obihiro-shi, Hokkaido (3282)
Field Sec.: Rev. Charles Shenk, Shibecha-cho, Kawa-
 kami-gun, Hokkaido (258)
Home Office: Mennonite Board of Missions and Char-
 ities, 1711 Prairie St., Elkhart, Indiana, 46515, U.S.A.
Secretary: J.D. Graber
- JPM** **Japan Presbyterian Mission** (10)
 (Nippon Choro Dendokai)
Field Repr.: Rev. John Young, 272, Kamihoya, Hoya-
 machi, Kitatama-gun, Tokyo (0424-6-4620)
Home Office: World Presbyterian Missions, 901 Broom
 Street, Wilmington, Delaware, U.S.A.
Secretary: Rev. William A. Mahlow
- JRB** **Japan Regular Baptist Mission** (4)
Field Repr.: Rev. F.L. Pickering (until July, 1965)
 Rev. David G. Slaney (from July, 1965),
 6 Ou-machi, Toyama-shi (0764-3-6829)
Home Office: Japan Regular Baptist Mission, 3358 S.E.
 Marine Drive, Vancouver 16, B.C., Canada
Secretary: Rev. T.L. Wescott
- JRM** **Japan Rural Mission** (3)
 (Nippon Chiho Dendo Dan)
Field Repr.: Rev. J.P. Visser (Furlo. Nov. 1965 -Dec.
 1966). P.O. Box 16, Saiki-shi, Oita-ken (2238)

LB Lutheran Brethren Mission of Japan (14)

(Lutheran Brethren Church)

(Ruteru Doho Kyokai)

Field Repr.: Rev. Morris A. Werdal, 8 Motoshin-machi,
Narayama, Akita-shi (01882-2-4949)

Home Office: Lutheran Brethren Mission, Fergus Falls,
Minn., U.S.A.

Sec.: Rev. Orvin Thompson

LCA Japan Lutheran Missionaries Association of the
Lutheran Church in America (82)

(Evangelical Lutheran Church in Japan)

(Nihon Fukuin Ruteru Kvokai)

President: Rev. Howard A. Alsdorf, 20 of 4, Aza Nagineyama, Oishi, Nada-ku, Kobe-shi (078-86-4927)

Association Office: 29 Mitsuzawa Shino-cho, Kanagawa-ku, Yokohama-shi (045-49-3252)

Home Office: Bd. of World Missions, LCA, 231 Madison Ave., N.Y., N.Y., U.S.A.

Exec. Sec.: Dr. Earl S. Erb

East Asia Sec.: Dr. David L. Vikner

LEAF Lutheran Evangelical Association of Finland
(8 on field)

(Nihon Fukuin Ruteru Kyokai) (10 on furlo.)

Field Repr.: Rev. Pentti Karikoshi, 108 Kobinata
Suido-cho, Bunkyo-ku, Tokyo (941-7659)

Home Office: Lutheran Evangelical Association of
Finland: Suomen Luterilainen Evankelivmiyhdistys
Malminkatu 12, Helsinki, Finland

Sec: Rev. Toivo Rapeli

LFCN Lutheran Free Church of Norway, Japan Mission
(4)

(Kinki Fukuin Ruteru Kyokai)

Field Repr.: Rev. Rolf Godoy, 49-2, Tori-machi,
Tsu-shi, Mie-ken (05928-8-6246)

Home Office: Lutheran Free Church of Norway, China

& Japan Mission, Kristian 4. gt. 15, Oslo Norway
Chairman: Mr. Sigurd Reizer

- LM Liebenzeller Mission** (27)
 (Liebenzeller Nihon Dendo Kai)
Field Repr.: Mr. Ernst Vatter, 1933, Nakanoshima,
 Kawasaki-shi, Kanagawa-ken (044-91-2334)
Home Office: Bad Liebenzell W. Germany
- MAR-LCM Marburger Mission** (7)
 (Liberty Corner Mission)
Field Repr.: Deaconess Karoline Steinhoff, 133-4, Aza
 Nishimatsumoto, Nishi-Hirano, Mikage-cho, Higashi
 Nada-ku, Kobe-shi (078-85-0146)
Headquarters in U.S.A. & Germany: Liberty Corner
 Mission, Box 204, Liberty Corner, New Jersey,
 U.S.A.;
 Marburger Mission, (16) Marburg/Lahn, Stresemannstr,
 25 Postfach 600, Hessen, West Germany
Director: Rev. G. Schmauss
- MBM Mennonite Brethren Mission** (19)
Field Repr.: Rev. Jonathan H. Bartel, 59 Sonpachi-cho,
 Ikeda-shi, Osaka-fu (0727-6-8969)
- MC(IBC) World Division of the Board of Missions of The
 Methodist Church** (131)
 (Nippon Kirisuto Kyodan)
 Member of the Interboard Committee for Christian
 Work in Japan
Field Repr.: Dr. John Skillman, 2 Wakagi-cho, Shibuya-
 ku, Tokyo (408-9204)
Home Office: Room 1521, The Interchurch Center,
 475 Riverside Drive, New York, N.Y. 10027, U.S.A.
Secretary: Dr. Charles H. Germany
- MCCS Mission Covenant Church of Sweden** (22)
 (Nippon SeiyakuKirisuto Kyodan)

Field Repr.: Rev. Anders Soderlund, 360 Aminohama,
Okayama-shi, (0862-72-1829)

Home Office: Tegnergatan 8, Stockholm, Sweden

Mission Sec.: Rev. Arvid Stenstrom

MJO Mission to Japan Inc. Orphanage (2)

Field Repr.: Mr. Willis R. Hoffman, 40, 5-chome,
Tokugawa-cho, Higashi-ku, Nagoya-shi (052-94-
4694)

MM Mino Mission (3)

Superintendent: Miss Elizabeth A. Whewell, c/o Mino
Mission, Tomidahama, Yokkaichi-shi, Mie-ken
(6-0096)

MS Missions to Seamen (4)

Chaplain: Rev. & Mrs. Harold Wilson, P.O. Box 109,
Ito-machi, Ikuta-ku, Kobe-shi (078-3-1696)

Chaplain: Rev. Colin C. Harrison, 194, Yamashita-
cho, Naka-ku, Yokohama-shi, (045-68-4654)

Home Office: 4, Buckingham Palace Gardens, London,
S.W.I. England.

**MSCC Missionary Society of the Anglican Church of
Canada (20)**

(Nippon Seiko Kai)

Field Repr.: Rev. Cyril H. Powles, c/o Seikokai Shin-
gakuin, 8 Tamagawa Naka-machi, Setagaya-ku, Tokyo
(701-0576)

Home Office: 600 Jarvis St., Toronto 5, Canada

General Sec.: Rev. Canon A.H. Davis

**MSL Japan Mission of the Lutheran Church—Mo.
Synod (76)**

(Nihon Ruteru Kyodan)

Field Repr.: Rev. Richard Meyer, c/o Tokyo Lutheran
Center, 16, 1-chome, Fujimi-cho, Chiyoda-ku, Tokyo
(261-5266/7)

Home Office: 210 North Broadway, St. Louis, Missouri, U.S.A. 63102

Exec. Sec.: Dr. H.H. Koppelman

NAB North American Baptist General Mission in Japan (11)

(Zai Nippon Hokubei Baputesuto Sogo Senkyodan)

Field Repr.: Rev. Fred G. Moore, c/o Osaka Seisho Shingakko (Osaka Biblical Seminary) 59 Sompachicho, Ikeda-shi, Osaka-fu (0727-6-1397)

Home Office: 7308 Madison St., Forest Park, Illinois, U.S.A.

General Missionary Sec.: Dr. Richard Schilke

NAV The Navigators (10)

(Kokusai Navigators)

Field Repr.: Rev. Robert T. Boardman, 769-6, Kitahara, Minamizawa, Kurume-machi, Kitatama-gun, Tokyo (982-8649)

Home Office: The Navigators, Colorado Springs, Colorado, U.S.A.

President: Mr. Lorne Sarry

NEOM Norwegian Evangelical Orient Mission (11)

Field Repr.: Rev. Robert W. Gornitzka, 54-2, 2-chome, Higashi, Yotsukura-machi, Iwaki-gun, Fukushima-ken

Home Office: Mollergt. 20, Oslo, Norway

Repr.: Rev. Eirik Flaten

NGM North German Mission (1)

(Norddeutsche Missionsgesellschaft)

Japan Evangelical Lutheran Church

(Nihon Fukuin Lutheran Kyokai)

Field Repr.: Hanna Henschel, 217, Shimorenjaku, Mitaka-shi, Tokyo (0422-3-3714)

Home Office: 28 Bremenb, Vahrer Str. 243, Germany

Missions direktor: Pastor Erich Ramsauer

- NLL** **New Life League** (8)
(Shinsei Undo Kyoryokukai)
Field Repr.: Mr. A. Andaas, 1736 Katayama, Niizama-machi, Kita Adachi-gun, Saitama-ken (0424-71-1625)
- NLM** **Norwegian Lutheran Mission** (23)
(Nishi Nippon Fukuin Ruteru Kyokai)
Field Repr.: Rev. Kaare Boe, 3, 2-chome, Nakajima-dori, Fukiai-ku, Kobe-shi (078-22-6956)
Home Office: Norwegian Lutheran Mission (Norsk Luthersk Misjonssamband) Grensen 19, Oslo, Norway
General Sec.: Mr. Tormod Vaagen
- NMA** **The Norwegian Mission Alliance** (5)
Field Repr.: Mr. Abraham Veraide, 1313, 2-chome, Shinden-cho, Ichikawa-shi, Chiba-ken
Home Office: The Norwegian Mission Alliance, Munchsgt, 9, Oslo, Norway
General Sec.: Paul Walstad
- NMS** **Norwegian Missionary Society** (25)
(Kinki Fukuin Ruteru Kyokai)
(Kinki Evangelical Lutheran Church)
Field Repr.: Rev. Lars Tjelle, 18-2, Kamiike-Kita, Kawamo, Takarazuka-shi, Hyogo-ken (0797-6-2459)
Home Office: Asylgt. 10, Stavanger, Norway
Sec.: Rev. Johannes Skauge
- NTC** **Next Towns Crusade** (6)
Field Repr.: Mr. Archie L. Alderson, 44-3, Kawanishi-cho, Ashiya-shi
Home Office: 3015 Gainesborough, San Antonio, Texas, U.S.A.
- *NTM** **New Tribes Mission** (15)
Field Repr.: Mr. George Bennett, 153 Kitano, Tokorozawa-shi, Saitama-ken
Home Office: Woodworth, Wisconsin, U.S.A.
Chairman: Kenneth J. Johnston

- OBM** **Oriental Boat Mission** (4)
(Oriental Boto Mission)
Field Repr.: Rev. Vincent Gizzi, 281 Yokoyama,
Iwakuni-shi, Yamaguchi-ken
Home Office: Box 428, Chicago 90, Illinois, U.S.A.
Exec. Sec.: Rev. H.A. Hermansen
- OBS** **Open Bible Standard Churches, Inc.** (6)
(Nihon Open Bible Kyodan)
Field Repr.: Rev. Philard L. Rounds, 2711 Kami
Tsuruma, Sagamihara-shi, Kanagawa-ken (0427-22-
6984)
Home Office: 851-19th Street, Des Moines, Iowa,
U.S.A.
Sec.: O. Ralph Isbill
- OBSF** **The Oriental Bible Study Fellowship** (2)
Field Repr.: Mr. Marvin L. Fieldhouse, 3704, Karui-
zawa-machi, Nagano-ken
- OEA** **Oakland Evangelistic Association** (2)
(Hokkaido Fukuin Dendo Kai)
Field Repr.: Rev. R. E. McNaughton, 7-10, Hon-cho,
Hakodate-shi, Hokkaido (0138-2-8883)
- OMF** **Overseas Missionary Fellowship** (71)
(Kokusai Fukuin Senkyodan)
Field Repr.: Mr. David Hayman, 49 Sawada, Tsukuri-
michi, Aomori-shi (01772-4-2745)
Home Office: O.M.F., 2 Cluny Road, Singapore 10
General Director: Mr. J. Oswald Sanders
- OMS** **The Oriental Missionary Society** (20)
(Japan Holiness Church)
(Nihon Horinesu Kyodan)
Field Repr.: Rev. Wesley L. Wildermuth, 1477, 1-
chome, Megurita, Higashi Murayama-shi, Tokyo
(0423-91-3071/2)

Home Office: 850 N. Hobart Blvd., Los Angeles 29,
Calif., U. S. A.

President: Dr. Eugene A. Erny

- OMSS** **The Orebro Missionary Society of Sweden** (19)
Field Repr.: Rev. Helge Jansson, 254, Hiraoka-cho,
Sakai-shi, Osaka-fu (0722-7-0367)
Home Office: Skolgatan 11, Orebro, Sweden
Sec. for Foreign Missions: Rev. Yngve Ydreborg

- *OPC** **Orthodox Presbyterian Church** (4)
(Nippon Kirisuto Kaikakuha Kyokai)
Chairman: Rev. R. Heber McIlwaine, 19 Shinhama-cho,
Fukushima-shi (02452-2-0587)

- PBA** **Pacific Broadcasting Association**
(See List of Headquarters of Other Christian Agencies)

- PCC** **The Presbyterian Church in Canada** (7)
(Zainichi Daikan Kirisuto Kyokai)
Repr.: Rev. John McIntosh, 200, Shinonome-machi,
2-chome, Higashi-ku, Osaka (06-76-0080)
Home Office: The Presbyterian Church in Canada,
General Board of Missions, 63 St. George Street,
Toronto 5, Ontario, Canada
Secretary: Rev. E.H. Johnson

- PCGJ** **Pentecostal Church of God in Japan** (4)
(Japan Pentecostal Church of God)
(Nihon Pentekosute Kami no Kyokai Kyodan)
Field Repr.: Rev. T.V. Dawson, 1580 Ajima Shinyama,
Kusunoki-cho, Kita-ku, Nagoya-shi (052-98-8280)

- PCM** **Philadelphia Church Mission** (8)
(Fuiraderufia Kyokai)
Field Repr.: Rev. Harold N. Hestekind, 205, Ozato-cho,
Honmoku, Yokohama-shi (045-62-0888)
Home Office: Philadelphia Church, 7704-24th Ave.,

N.W. Seattle, 98107, Washington, U.S.A.
Sec.: Rev. Roy Johnson

PCUS**Japan Mission of the Presbyterian Church in the United States** (67)

Associate Member of the Interboard Committee for
 Christian Work in Japan

(Nippon Kirisuto Kyodan & Nihon Kirisuto Kaikakuha
 Kyokai)

Mission Secretary: Mr. John H. Brady, Jr., 41 Kumochi-
 cho, 1-chome, Fukiai-ku, Kobe (078-23-8563)

Field Repr. for IBC: Rev. William P. Boyle, 1478 Shi-
 ronomae, Mikage-cho, Higashi Nada-ku, Kobe (078-
 85-2986)

Home Office: P.O. Box 330, Nashville, Tennessee,
 37202, U.S.A.

Area Sec. for Far East: Dr. James A. Cogswell

PEC**Protestant Episcopal Church in the U.S.A.** (51)

(Sei Ko Kai)

Field Repr.: Rev. Kenneth E. Heim 48, 10-chome,
 Aoyama Minami-cho, Akasaka, Minato-ku, Tokyo
 (408-3435/6—OFFICE, 811-1370—HOME)

Home Office: Episcopal Church Center, 815 Second
 Ave., New York, N.Y. 10017, U.S.A.

Dir.: The Rt. Rev. Stephen F. Bayne, Jr.

PF**The Pilgrim Fellowship** (2)

Field Repr.: Rev. Wilbur Lingle, 112 Aza Obari, Oaza
 Takabari, Itaka-cho, Chikusa-ku, Nagoya-shi (052-
 70-1072)

RCA (IBC)**Board of World Missions of the Reformed Church in America** (34)

(Nippon Kirisuto Kyodan)

Member of the Interboard Committee for Christian
 Work in Japan

Field Repr.: Mr. Ronald G. Korver, 8440 Yaho, Kuni-

tachi-machi, Kitatama-gun, Tokyo (0425-7-6236)

Home Office: Room 1834, The Interchurch Center,
475 Riverside Drive, New York, N.Y. 10027, U.S.A.

Secretary: Dr. J.J. Thomas

RF Revival Fellowship (2)

Field Repr.: Rev. William E. Schubert, 2163 Karuizawa,
Nagano-ken (02764-2302)

Home Office: 942 N. Jackson St., Glendale, Calif.,
91207, U.S.A.

President: Rev. Fred Ross

***RPM The Reformed Presbyterian Mission in Japan (9)**

(Nippon Kaikaku Choro Kyokai)

Chairman: Rev. Donald I. Robb, P.O. Box, 10, Nishi-
Tarumi, Kobe-shi (2155)

**RSF Japan Committee of the Philadelphia Yearly Meet-
ing of the Religious Society of Friends (6)**

(Kirisuto Yukai Nippon Nen kai)

Field Repr.: Miss Fumiye Miho, c/o Friends Center,
14, 1-chome, Mita Daimachi, Minato-ku, Tokyo
(451-0804)

Home Office: 1515 Cherry St., Philadelphia, Pa. 19102

Sec.: Sylvan Wallen

SA The Salvation Army (11)

(Kyusei Gun)

Field Repr.: Lieut.-Commissioner Koshi Hasegawa,
17, 2-chome, Kanda Jimbo-cho, Chiyoda-ku, Tokyo
(261-7311/3)

SAJM Swiss Alliance Japan Mission (6)

Field Repr.: Mr. Paul Schär, Chigusa, Kanai-machi,
Sado-gun, Niigata-ken (2777)

Home Office: Philafrikanische und Allianz-Mission
St. Georgenstrasse 23, Winterhur, Switzerland

Sec.: Mr. Eugen Schmidt

- SAMJ** **Swedish Alliance Mission in Japan** (21)
 (Nippon Domei Kirisuto Kyodan)
Field Repr.: Mr. Filip Malmvall, 257-51, Kamoe-cho,
 Hamamatsu-shi, Shizuoka-ken (0534-3-5051)
Home Office: Swedish Alliance Mission, Box 530,
 Jonkoping 2, Sweden
Sec. for Foreign Mission: Mr. Erik Wiberg
- SB** **Southern Baptist Convention Foreign Mission Board** (140)
 (Nippon Baptist Renmei)
Treasurer: F. Calvin Parker, 350, 2-chome, Nishi
 Okubo, Shinjuku-ku, Tokyo (351-2166)
Home Office: Southern Baptist Convention Foreign
 Mission Board, 3806 Monument Ave., Richmond 30,
 Virginia, U.S.A.
Exec. Sec.: Dr. Baker James Cauthen
- SBM** **Swedish Baptist Mission** (6)
Field Repr.: Rev. Oscar Rinell, 637 Shinzaike, Himeji-
 shi, Hyogo-ken (23-2052)
Home Office: The Baptist Union of Sweden 10, Nor-
 rtullsgatan, Stockholm, Va., Sweden
Sec.: Rev. Sven Ohm
- SCD** **Scandinavian Christian Doyukai** (8)
 (Japan Evangelical Lutheran Church)
 (Nippon Kirisuto Doyukai)
Field Repr.: Rev. Harry Thomsen, Shin Rei San,
 Misawa, Yamazaki, Fukuroi-shi, Shizuoka-ken
 (SHIZUOKA-KEN NO OKAZAKI 100)
Home Office: Elisenbergvein 6, Oslo, Norway
Sec.: Rev. Notto N. Thelle
- SDA** **Seventh-day Adventists** (44)
 (Nippon Rengo Dendo Bukai)
Field Repr.: Mr. W.T. Clark, 11-5, 1-chome, Jingumae,
 Shibuya-ku, Tokyo (401-1171-OFFICE, 401-3594

HOME)

Home Office: Takoma Park, Washington, 12 D.C., U.S.A.

Sec.: N.W. Dunn

- SEMJ** **Swedish Evangelical Mission in Japan** (9)
Field Repr.: Mr. Edvin Bohlin, 273-33, Aza Raiba,
Noboribetsu-cho, Horobetsu-gun, Hokkaido (182)
Home Office: Brunnsgatan 4. 111, Stockholm, Sweden
Sec.: Mr. Paul George Svensson
- SEOM** **Swedish Evangelical Orient Mission** (7)
Field Repr.: Rev. Erik Malm, 1675 Omiya, Fujinomiya-
shi, Shizuoka-ken (05442-4556)
- SFM** **Swedish Free Mission** (22)
Field Repr.: Mr. John Johnson, 122, 2-chome, Iwama-
cho, Hodogaya-ku, Yokohama-shi (045-43-0643)
- SOM** **Slavic and Oriental Mission** (3)
Field Repr.: Mr. Kinichiro James Endo, C.P.O. Box
790, Tokyo (866-6595/7)
Home office: P.O.Box 4363 G. P.O. Sydney, N.S.W.,
Australia
Director: Dr. Len J. Jones
- SPG** **Society for the Propagation of the Gospel** (9)
(Nippon Seikokai)
Field Repr.: Rev. David M. Chamberlain, 541, 3-chome,
Juii-machi, Odawara-shi, Kanagawa-ken (0465-22-
8026)
- SSJE** **Society of St. John the Evangelist** (3)
(Nippon Seikokai)
Field Repr.: Rev. David W.H. Clayton, 331 Koyama,
Kurume-machi, Kitatama-gun. Tokyo (0424-71-0175)
- TBC** **Tokyo Bible Center** (2)
Field Repr.: Rev. T. Pietsch, 9-9, 2-chome, Yakumo-

machi, Meguro-ku, Tokyo (717-0746/5147)

Home Office: 4616-47th St. NW, Washington 16 D.C.,
U.S.A.

Mr. Lloyd Buchanan

TEAM

The Evangelical Alliance Mission (127 on field)
(Nippon Domei Kirisuto Kyodan) (30 on furlough)

Field Repr.: Rev. Verner K. Strom, 15-15, 3-chome,
Daisawa, Setagaya-ku, Tokyo (421-3442)

Home Office: 2845 W. McLean Ave., Chicago, Illinois,
60647 U.S.A.

General Dir.: Dr. Vernon Mortenson

TEC

Tokyo Evangelistic Center (6)
(Tokyo Fukuin Senta)

Field Repr.: Mr. Willis Carrico, 1378 Noguchi, Higashi-
murayama-shi, Tokyo

Home Office: P.O. Box 4, Sierra Madre, Calif., U.S.A.

Treasurer: Mr. Robert Browning

TEL

Training Evangelistic Leadership (2)

Field Repr.: Rev. John H. Rhoads, 769, 3-chome,
Kitahara, Minamizawa, Kurume-machi, Kitatama-
gun, Tokyo (0424-71-1527) (Returning in June 1965)

UCBWM

(IBC)

United Church Board for World Ministries (77)

(United Church of Christ in America)

(Nippon Kirisuto Kyodan)

Member of the Interboard Committee for Christian
Work in Japan

Field Repr.: Rev. Robert Wood, Futatsujime, Nishi-iru,
Karasuma, Imadegawa-agaru, Kamikyo-ku, Kyoto
(075-44-8912)

Home Office: 16th Floor, The Interchurch Center,
475 Riverside Drive, New York, N.Y. 10027, U.S.A.

Sec.: Rev. Paul R. Gregory

UCC(IBC)

Board of World Mission of the United Church of

Canada (39)

(Nippon Kirisuto Kyodan)

Member of the Interboard Committee for Christian
Work in Japan*Field Repr.:* Mrs. W.H.H. Norman, 738 Aza Hara,
Daimon, Shiojiri-shi, Nagano-ken*Home Office:* The United Church House, 85 St. Clair
Ave., East, Toronto 7, Canada*Secretary:* Rev. E.F. Carey**UCMS(IBC) Division of World Mission of the United Christian
Missionary Society** (13)

(Disciples of Christ)

(Nippon Kirisuto Kyodan)

Member of the Interboard Committee for Christian
Work in Japan*Field Repr.:* Miss Daisy Edgerton, 8 of 6, 1-chome,
Oji Hon-cho, Kita-ku, Tokyo (911-5262)*Home Office:* 222 South Downey Ave., Indianapolis,
Indiana, 46207, U.S.A.*Exec. Sec. for the Department of East Asia:* Dr. Joseph
M. Smith**UFM Unevangelized Fields Mission** (2)*Field Repr.:* Mr. Hitoshi Yamada, 597 Karuizawa-
machi, Nagano-ken*Home Office:* P.O. Box 306, Bala-Cynwyd, Pa., U.S.A.**UMI Universal Missions, Inc.** (7)

(Nippon Assemblies of God Kyodan)

Field Repr.: Miss Jewel Price**UPC(IBC) Commission on Ecumenical Mission & Relations
of the United Presbyterian Church in the United
States of America** (52)

(Nippon Kirisuto Kyodan)

Member of the Interboard Committee for Christian
Work in Japan

Field Repr.: Dr. James Phillips, 6 of 13, 4-chome, Kudan, Chiyoda-ku, Tokyo (261-6763)

Home Office: Room 932, The Interchurch Center, 475 Riverside Drive, New York, N.Y. 10027, U.S.A.

Secretary: Rev. L. Newton Thurber

UPCM United Pentecostal Church Missionaries (8)

Field Repr.: Mr. Claude M. Thompson, 163 Yamate-cho, Ashiya-shi, Hyogo-ken (0797-2-6669)

Home Office: St. Louis, Mo.

WEC Worldwide Evangelization Crusade (17)

(Sekai Fukuin Dendo Dan)

Field Repr.: Mr. Geoffrey D. Roberts, 1-57, Maruyama, Kitashirakawa, Sakyo-ku, Kyoto-shi (075-78-6524)

Home Office: Box A, Fort Washington, Pa., U.S.A.

Sec.: Mr. Dave Cornell

WELS Wisconsin Evangelical Lutheran Synod (8)

(Luther Fukuin Kirisuto Kyokai)

Field Repr.: Rev. Richard M. Seeger, No. 1134 Nakamarumae, Minamisawa, Higashi Kurume-machi, Tokyo (Furlo June '65-Sept. '65) (0424-71-1855)

Home Office: 1950 Emerald St., San Diego, Calif., U.S.A.

Exec. Sec.: Rev. Edgar Hoenecke

WFJCM Worldwide Fellowship with Jesus Christ Mission (1)

(Fellowship with Jesus Christ Church)

(Iesu Kirisuto no Majiware Kyokai)

Field Repr.: Miss Susie Thomas, 4399 Noikura, Ariake-cho, Soo-gun, Kagoshima-ken

Home Office: Worldwide Fellowship with Jesus Christ Mission, Brandonville, W. Va., U.S.A.

President: Mr. Park Dennis

WGM World Gospel Mission (4)

Field Repr.: Rev. David A. Kuba, 20 Nakamura-cho,

Itabashi-ku, Tokyo (955-5497)

- WH** **World Harvesters, Inc.** (2)
(Honda Crusade)
Field Repr.: Mr. Paul Kiichi Ariga, 1-14, Kawakami-cho, Suma-ku, Kobe, P.O. Box 1144. Kobe (078-71-8758)
Home Office: P.O. Box 333, Tacoma, Wash., U.S.A.
Dir.: Mr. Eddie Karnes
- WM** **American Wesleyan Mission in Japan** (4)
(Immanuel Sogo Dendo Dan)
Field Repr.: Rev. William Cessna, 11 Nakamaru-cho, Itabashi-ku, Tokyo (955-5401)
- WMC** **World Missions to Children** (7)
(Kirisuto Fukuin Kyokai)
Field Repr.: Mr. Phares Huggins, 850 Tenjin-cho, Sasebo-shi, Nagasaki-ken (09562-2-6909)
- WRBCMS** **Walworth Road Baptist Church Missionary Society**
(1)
Field Repr.: Miss Florence E. Penny, 467 Oaza Ai, Ibaraki-shi, Osaka-fu (0262-3145)
- WRPL** **World Revival Prayer League, Inc.** (3)
(Grace Gospel Church)
(Megumi Fukuin Kyokai)
Director: Rev. Margaret K. Ross, 8, 1-chome, Azumabashi, Sumida-ku, Tokyo (622-5248)
Home Office: 234 Park Entrance Drive, Pittsburgh 28, Pa., U.S.A.
Secretary: Mrs. Effie Street
- WUMS** **Woman's Union Missionary Society** (9)
Field Repr.: Miss Mary Ballantyne, (Furlo June 1965-June 1966) 221 Yamate, Naka-ku, Yokohama-shi (045-64-3993)

(After Miss Ballantyne goes on furlough in June Mr. Keith Lee will be Field Representative. Same address and Telephone number.)

- WV** **World Vision, Inc.** (1)
Field Repr.: Rev. Joe R. Gooden, C.P.O. Box 405,
Tokyo (201-7604/5)
Home Office: World Vision, Inc., P.O. Box 0 or 117
East Colorado Blvd., Pasadena, Calif. 91109, U.S.A.
President: Dr. Bob Pierce
- *WWM** **World Wide Missions** (2)
Field Repr.: Mr. Arthur Asbill, Furlough
- YMCA** **International Committee National Council YMCAs
of USA & Canada** (4)
(Nihon YMCA Domei)
Field Repr.: Mr. A. Delmar Wedel, 7, 2-chome,
Fujimi-cho, Chiyoda-ku, Tokyo (261-4261)

4. LIST OF MISSIONARIES BY PREFECTURES

Figures in parentheses indicate the number of missionaries in the prefecture.

Hokkaido-District (144)

Adams, Rev. & Mrs. Evyn,
(Joy)

Attebury, Rev. & Mrs. Dudley,
(Kathy)

Auw, Rev. & Mrs. Hugh C.,
(Helen)

Bahler, Miss Margrit

Barber, Miss Desley

Barker, Rev. & Mrs. Robert
S., (Kiyoko)

Beavan, Miss Dorothy

Bell, Rev. & Mrs. Otis,
(Earlene)

Bills, Miss Barbara

Blosser, Rev. & Mrs. Eugene,
(Luella)

Bohlin, Mr. & Mrs. Edvin,
(Birgitta)

Bowman, Miss Isabel M.

Bremer, Rev. & Mrs. Joseph,
(Betty)

Brown, Miss Mildred

Brownlee, Rev. & Mrs. Wallace,
(Helen)

Buckwalter, Rev. & Mrs.

Ralph, (Genevieve)

Buell, Mr. & Mrs. Bart,
(Margaret)

Burgett, Rev. & Mrs. Larry,
(Ruthe)

Caldwell, Mr. & Mrs. S.L.
Calvery, Mr. & Mrs. Wesley
Eddy, Rev. & Mrs. William
D., (Elizabeth)

Eriksson, Mr. & Mrs. Paul,
(Maj-Britt)

Faber, Mr. & Mrs. Ernest,
(Neva)

Fisher, Mr. & Mrs. Hubert
E., (Mary)

Fisher, Miss Penelope A.
Foster, Mr. & Mrs. Robert,
(Phyllis)

Frehn, Rev. & Mrs. Malcom,
(June)

Fromm, Rev. & Mrs. Elwood,
(Keiko)

Gamble, Miss Marjorie

Glass, Miss Eva

Goodall, Mr. & Mrs. A.
Richard

Green, Rev. & Mrs. H. E.,

- (Jean)
Hagen, Mr. & Mrs. Larry A.
Hancock, Mr. John W.
Hellberg, Miss Gullbritt
Helling, Mr. & Mrs. Hubert,
(Virginia)
Hibbs, Miss Genevieve
Highwood, Mr. & Mrs.
David C., (Dorothy)
Hilliard, Mr. & Mrs. W.I.,
(Norma)
Howard, Miss Ethel
Howlett, Rev. & Mrs. Floyd
G. (Doreen)
Hufnagel, Mr. & Mrs.
Daniel, (Evelyn)
Jonsson, Miss Sigrid
Kamitsuka, Rev. & Mrs.
Arthur, (Lilly)
Karpenko, Mr. William
Keith, Rev. & Mrs. Billy P.,
(Mona P.)
Knight, Miss Margaret
Kuyten, Rev. & Mrs. Rudolph,
(Trina)
Lammers, Rev. & Mrs.
Richard, (Martha)
Lee, Rev. & Mrs. Keith,
(Shirley)
Magee, Rev. & Mrs. George,
(Joyce)
Martin, Miss Grace
Mattmuller, Miss Lotte
McNaughton, Rev. & Mrs.
R. E., (Lillian)
- Miller, Mr. & Mrs. Marvin,
(Mary Alene)
Mitchell, Mr. & Mrs. Alan
K. (Elaine)
Morris, Mr. & Mrs. Donald,
(Winnifred)
Naylor, Miss B. Chris
Nicoll, Miss Mary L.C.
Patschke, Rev. & Mrs. Arbie,
(Margaret)
Phillips, Miss Noeline
Piirainen, Miss Kaisu
Porteous, Mr. & Mrs. Henry
J.
Quigley, Rev. & Mrs. Darrel
M., (Joanne)
Reeds, Miss Felice G.
Ressler, Miss Ruth
Reynolds, Mr. & Mrs. Arthur
T. F., (Joy)
Richard, Mr. & Mrs. Wesley,
(Sue)
Richards, Rev. & Mrs. Joe,
(Emma)
Richardson, Miss Ann
Kathryn
Schuessler, Rev. & Mrs.
Deane, (Julie)
Selzer, Miss Arletta
Shenk, Rev. & Mrs. Charles,
(Ruth)
Strege, Rev. & Mrs. Paul,
(Vercile)
Taylor, Miss Dorothy,
Taylor, Miss Isabel J.

Thomson, Mr. & Mrs.
 Lionel H., (Eileen)
 Thorsell, Miss Anna-lisa
 Tucker, Rev. & Mrs. Bever-
 ley, (Jean)
 Unzicker, Rev. & Mrs. Wil-
 liam (Sarah)
 Vermuelen, Mrs. Marie
 Walker, Mr. & Mrs. Wesley,
 (Margaret)
 White, Miss E. Ruth
 Willis, Miss Carolyn J.
 Wood, Rev. & Mrs. S. Ken-
 neth, (Audrey R.)
 Yoder, Miss Marjorie
 Yoder, Rev. & Mrs Marvin,
 (Neta Faye)
 Young, Miss Ruth C.
 Zollinger, Mr. & Mrs.
 Eugen, (Lorna)

Tohoku-District (269)

Aomori, Iwate, Akita, Yama-
 gata, Miyagi, Fukushima
 Prefectures

Aomori-Ken (29)

Abrahams, Mr. & Mrs. Doug-
 las J., (Olga)
 Chisholm, Mr. & Mrs. John
 M., (Judy)
 Fearnough, Mr. & Mrs.
 William, (Sheila)
 Flowers, Miss E. Maurine
 Fredlund, Miss Mabel M.

Friesen, Mr. & Mrs. Abra-
 ham F., (Jacqueline)
 Hayman, Mr. & Mrs. David
 E., (Roslyn)
 Heiss, Rev. & Mrs Donald
 R., (Joyce S.)
 Kelly, Miss Daphne I.
 Knight, Mr. & Mrs. Allan
 H., (Shirley)
 Milligan, Miss Rita
 Milner, Miss Mary
 Olson, Miss Esther D.
 Parsons, Miss Maud
 Seely, Rev. Donald
 Solly, Miss Ann
 Stroud, Mr. Joe
 Taylor, Mr. & Mrs. Harvey,
 (Nina)
 Trevor, Mr. & Mrs. Hugh,
 (Margaret)
 Woods, Miss Elaine

Iwate-Ken (12)

Allen, Miss Thomasine
 Corl, Rev. & Mrs. Javan,
 (Neva)
 Holecek, Mr. & Mrs. Frank,
 (Ruth)
 Jansson, Rev. Martin
 Schiefer, Mr. & Mrs. Clif-
 ford, (Marion)
 Schroer, Rev. Gilbert W., Ph.
 D. & Mrs. Cornelia
 Waddington, Rev. & Mrs.

Richard, (Lois)

Akita-Ken (17)

Langager, Rev. & Mrs. Davis,
(Esther)

Mobley, Rev. & Mrs. Marion
A., (Carolyn H.)

Olsen, Mr. & Mrs. Orville,
(Shirley)

Olson, Rev. & Mrs. James,
(Evyln)

Swenson, Mr. & Mrs. Lyn-
don, (Gerry)

Walter, Miss Helen

Weber, Mr. & Mrs. James,
(Dorothy)

Werdal, Rev. & Mrs. Morris,
(Marion)

Werdal, Rev. & Mrs. Philip,
(Esther)

Yamagata-Ken (4)

Benson, Mr. & Mrs. Bennie
(Dottie)

Mullins, Mr. & Mrs. Ansel,
(Sarah)

Miyagi-Ken (174)

Alice, Sister Lorraine

Anthony, Miss Janet

Boatwright, Rev. & Mrs.
Claude S., (Betty Faith)

Bowen, Miss Virginia

Bradburn, Mr. & Mrs. Clyde
L., (Barbara)

Broman, Mr. & Mrs. David
J., (Vernus E.)

Broman, Mr. & Mrs. Paul

Broman, Mr. Philip

Crawford, Mr. & Mrs. Coy

Creer, Rev. & Mrs. Raymond
(Donna)

Cundiff, Mr. William S.

Dornon, Rev. & Mrs. Ivan,
(Eleanor)

Draper, Rev. & Mrs. Wil-
liam F., (Helenora)

Duncan, Mr. & Mrs. Wil-
liam, (Betty)

Dupree, Rev. & Mrs. Charles
J., (JoAnn)

Elda, Sister Magdalene

Fanger, Mr. & Mrs. C. V.

Fanger, Mr. Richard

Flanagan, Mr. & Mrs. Scott
C., (Patricia)

Fleischman, Miss Lorraine

Foreman, Miss Alice

Garner, Miss Margaret

Goto, Mr. John

Harrigan, Mr. & Mrs. Carl

Huttenlock, Rev. & Mrs.
George, (Sue)

Jones, Miss Gladys

Kenny, Miss Pearl

Landis, Miss Janell

Livingston, Rev. & Mrs.

Jerry, (Janice)
 Livingston, Rev. & Mrs.
 Theodore W., (Beth)
 Mariya, Sister Margaret
 McCoy, Miss Beulah M.
 McDaniel, Mr. & Mrs. John
 Murch, Miss Barbara
 Nielsen, Mr. & Mrs. Paul,
 (Marcia)
 Norman, Mr. & Mrs. Richard
 Northup, Rev. Robert, Ph.
 D., & Mrs. Shio
 Schweitzer, Mr. Carl
 Sipple, Mr. & Mrs. Carl,
 (Edna)
 Todd, Mr. & Mrs. Lawrence
 Tomono, Mr. Tom
 Uomoto, Rev. & Mrs. George
 Y.
 Varney, Miss Evelyn
 Waterman, Miss Gertrude
 Williams, Rev. Philip, Ph. D.,
 & Mrs. Mary (Rev.)
 Woollett, Mr. & Mrs. John,
 (Kay)
 Yakel, Miss Ella
 Zinke, Mr. & Mrs. Gilbert,
 (Helen)

Fukushima-Ken (33)

Anderson, Miss Irene
 Beabout, Miss Florence
 Bishop, Rev. & Mrs. Dan M.,
 (Lois)

Brustad, Miss Aslaug
 Carter, Mr. & Mrs. Ted,
 (Joyce)
 Gornitzka, Rev. & Mrs. Ro-
 bert W. (Astri)
 Gravklev, Miss Sylvi
 Horgen, Miss Borghild
 Jones, Miss Glenys
 Jones, Miss Gwyneth B.
 Jorgenrud, Miss Inger-
 Johanne
 Knutsen, Rev. & Mrs. Edvin
 (Gurdrun)
 Kroehler, Rev. & Mrs. Armin
 (Evelyn)
 Lancaster, Rev. & Mrs. Wil-
 liam, (Lillian)
 Lawrence, Mr. Charles. H.
 McIlwaine, Rev. & Mrs. R.
 Heber
 McKay, Miss Doris
 Morey, Rev. & Mrs. Ken,
 (Bep)
 Morris, Miss Kathleen
 Palmer, Miss Elizabeth
 Pease, Miss Harriet
 Regier, Miss Evelyn
 Youmans, Miss Doris
 Zimmerman, Rev. & Mrs.
 Charles, (Eulalie)

Kanto-District (976)

Gunma, Tochigi, Ibaragi,
 Saitama, Tokyo, Chiba,
 Kanagawa Prefectures

Gumma-Ken (15)

Beecken, Rev. & Mrs. Herbert, (Dorothy)
Finch, Rev. & Mrs. Bobby, (Kay)
Jensen, Rev. & Mrs. Louis F., (Iris)
Kristerson, Miss Ruth
Parr, Miss D. A.
Peterson, Rev. & Mrs. Leonard, (Grace)
Schnydrig, Miss Emmi
Turner, Mr. & Mrs. Dennis V.
Westberg, Rev. & Mrs. Harry, (Gladys)

Tochigi-Ken (14)

Allen, Rev. & Mrs. Shelton, (Arline)
Bond, Miss Dorothy
Bouwman, Mr. & Mrs. Hans
Ejderkvist, Mr. & Mrs. John, (Gun)
Jansson, Mr. & Mrs. Lars, (Lizzi)
Kroeker, Miss Anne
Norman, Mr. & Mrs. Bengt, (Ingegerd)
Swensson, Mr. & Mrs. Birger (Irene)

Ibaraki-Ken (41)

Barthold, Mr. & Mrs. Stanley, (Mary)
Betts, Mr. & Mrs. Joe (Ruth)
Brook, Mr. & Mrs. David, (Dorothy)
Gaenzle, Mr. & Mrs. Heinz, (Irmgard)
Gerst, Mr. & Mrs. Wilhelm, (Elfriede)
Giboney, Mr. & Mrs. Terry, (Susan)
Hovey, Miss Marion
Kongstein, Rev. & Mrs. Frank, (Gudrun)
Kunz, Mr. & Mrs. Arthur, (Ruth)
Lyon, Mr. & Mrs. Dewitt, (Elizabeth)
McCaleb, Mrs. Elizabeth
Meyer, Mr. & Mrs. Hans, (Marianne)
Nicholson, Mr. & Mrs. Samuel, (Anna Margaret)
Oetzel, Mr. & Mrs. Willi, (Elfriede)
Overland, Rev. & Mrs. Norman, (Beverlee)
Patterson, Rev. & Mrs. Ronald W.
Poetter, Rev. & Mrs. Richard, Ikuko
Smith, Mr. & Mrs. Billy
Svendsen, Miss Anna

Weindorf, Rev. & Mrs.
Luther, (Valeria)
Weippert, Mr. & Mrs. Horst,
(Annemarie)
Yarbrough, Mr. & Mrs.
Robert, (Dixie)

Saitama-Ken (76)

Andaas, Mr. & Mrs. Arnfinn,
(Hildur)
Anderson, Miss Mildred
Attaway, Mr. & Mrs. Ken-
neth N., (Ruth M.)
Baynes, Rev. Simon H.
Bennett, Mr. & Mrs. George
E.
Bennett, Mr. J. Kenneth
Blocksom, Rev. & Mrs. James
Bruinooge, Rev. & Mrs.
Henry, (Eunice)
Chase, Mr. & Mrs. Manley,
(Doris)
Dillon, Rev. & Mrs. Alan,
(Myrtle)
Ford, Rev. & Mrs. Einar
Fox, Rev. & Mrs. Roger,
(Margaret)
Grigg, Miss Pearl
Grisdale, Mr. & Mrs. John
Halstrom, Mr. & Mrs. Dale
Hersey, Mr. & Mrs. Fred
Horn, Rev. & Mrs. Clifford,
(Bettie)
Jeanes, Miss Dorothy

Kachelmyer, Mr. John
Kamikawa, Rev. & Mrs.
Aigi, (Kiyo)
Kennedy, Miss Helen
Knoll, Miss Carol
Koop, Miss Mary
Kuecklich, Miss Gertrud
La Fleur, Rev. & Mrs. Wil-
liam, (Norma)
Martin, Rev. & Mrs. E.H.,
(Alfreda Marie)
McMahan, Rev. & Mrs. Carl,
(Wilma)
McPhail, Mr. & Mrs. John
Mofford, Mr. Thomas
Morehouse, Miss Mildred
Ninomiyi, Miss Toshiko
Owen, Miss Evelyn
Palmer, Mr. & Mrs. Roy,
(Doris)
Petersen, Rev. & Mrs. Lyle,
(Alice)
Price, Miss Winifred
Prout, Mr. & Mrs. Elmer,
(Geneva)
Pye, Mr. & Mrs. E. Michael
Reimer, Mr. & Mrs. Cliff,
(Eretta)
Russell, Mr. & Mrs. L.
Wayne
Sytsma, Rev. & Mrs. Rich-
ard, (Dorothy)
Tanaka, Mr. Fred
Thorp, Miss Caroline
Timmer, Rev. & Mrs. John,

(Hazel)

Townsend, Rev. Louis

Vander Bilt, Rev. & Mrs.

Maas, (Eloise)

Weitzel, Rev. & Mrs. William H., (Jacqueline)

Wiese, Rev. & Mrs. James, (Rita)

Tokyo-To (624)

Adams, Mr. & Mrs. Willis, (Bernadine)

Ahtonen, Miss Hilda

Allen, Mr. & Mrs. Arthur G.

Allen, Rev. D. E.

Almroth, Mr. & Mrs. Harald, (Astrid)

Anderson, Rev. & Mrs. D. W., (Vera)

Anderson, Miss Yvonne

Askew, Rev. D. Curtis, Th. D., & Mrs. Mary Lee

Askew, Rev. & Mrs. Manfred E., (Hope)

Astalos, Rev. & Mrs. Ronald, (Kimiko)

Ayabe, Rev. & Mrs. Henry, (Lorraine)

Bade, Rev. & Mrs. Alfred T., (Wilda)

Bade, Rev. & Mrs. Clyde E., (Yvonne)

Baker, Mrs. Myrtle

Baker, Miss Ruth

Bale, Mrs. Marie F., Ph. D.
Banks, Captain & Mrs.

William, (Muriel)

Barker, Rev. & Mrs. Richard
Barksdale, Rev. John O., Th. D., & Mrs. Virginia
Bascom, Mr. & Mrs. M. T., (Dorothy)

Baskerville, Rev. & Mrs. David, (Inez)

Beck, Mr. & Mrs. Carl, (Esther)

Beck, Miss Naomi

Belknap, Rev. & Mrs. Herbert, (Mavorn)

Benner, Mr. & Mrs. Patterson, (Gretchen)

Benzinger, Miss Esther

Berg, Miss Ethel

Bickerton, Rev. & Mrs. F. E.

Billings, Rev. & Mrs. Paul, (Ginger)

Bixler, Mr. & Mrs. Dean

Bixler, Mr. & Mrs. O. D., (Delilah)

Blackwood, Miss Janet

Blair, Rev. & Mrs. Howard, (Phebe)

Blough, Mr. & Mrs. Ron, (Marlene)

Boardman, Rev. & Mrs. Robert R., (Jean)

Bonson, Mr. & Mrs. John C.

Bower, Miss Marian B.

Bradford, Mr. & Mrs. Leo

Galen, (Elizabeth Arline)
Branstad, Mr. Karl E.
Bringerud, Rev. & Mrs. Göte,
 (Carol)
Brooks, Mrs. Olive M.
Bruns, Rev. & Mrs. Robert,
 (Shirley)
Brunshweiler, Rev. Walter
Burchard, Mr. & Mrs. R. W.,
 (Ann)
Buss, Mr. & Mrs. Siegfried,
 (Edith)
Buttray, Mr. & Mrs. Stanley
Call, Rev. & Mrs. Edward,
 (Betty)
Carrico, Mr. & Mrs. Willis,
 (Doris)
Carter, Rev. & Mrs. Anthony
 A., (Aiko)
Cederholm, Miss Margit
Cessna, Rev. & Mrs. Wil-
 liam, (Opal)
Chandler, Miss Mary F.
Chandler, Mr. & Mrs. Ray-
 mond, (Mabel)
Chapman, Rev. & Mrs. Gor-
 don K., (Katharine)
Chinnock, Mr. & Mrs. E. R.,
 (Barbara)
Clark, Mr. & Mrs. Kenneth
 W., (Jane)
Clark, Miss Thelma
Clark, Mr. & Mrs. W.T.,
 (Helen)
Clarke, Rev. & Mrs. Coleman

D., (Jennie S.)
Clayton, Rev. David W. H.
Clemens, Rev. & Mrs. A. J.
Clevenger, Miss Janice
Coates, Rev. Thomas, Th.D.
Collins, Mr. & Mrs. Jacob F.,
 (Bertha)
Collins, Mrs. Mary
Colston, Miss Augusta B.
Cook, Mr. & Mrs. Don,
 (Dorothy)
Cornelius, Miss Dorothy C.
Cottrill, Lieut.—Colonel &
 Mrs. W. Stan
Cowdray, Miss Freda L.
Cox, Mr. & Mrs. Ralph,
 (Stella)
Cox, Rev. & Mrs. Samuel,
 (Rima)
Craig, Miss Mildred
Dale, Rev. & Mrs. Kenneth,
 (Eloise)
Dator, Mr. James A., Ph. D.,
 & Mrs. Letitia
Davidson, Rev. & Mrs. Mer-
 wyn, (Betty Lou)
Davis, Rev. & Mrs. Francis
 A. (Martha)
Davis, Rev. & Mrs. H. Glen,
 (Joyce)
Degerman, Miss Bessie
Dickerson, Miss Barbara
Dollinger, Miss Marion
Domingo, Miss Delia
Dressler, Rev. & Mrs. Guen-

- ther
Drury, Mr. & Mrs. Cliff M.,
(Edna)
Dugliss, Mr. Roderick B.,
Ph. D., & Mrs. Lucia
Dunbar, Rev. & Mrs. Virgil,
(Lorraine)
Dyer, Rev. & Mrs. Stanley
R., (Joanna)
Edgerton, Miss Daisy
Ehnle, Mr. & Mrs. Willis R.,
(Lois)
Eitel, Dr. K. F., M. D.
Engeman, Rev. & Mrs. Harry
(Eleanor)
Essenburg, Mr. & Mrs. Mar-
tin, (Barbara)
Ewald, Mr. & Mrs. Peter,
(Nancy)
Fagre, Rev. & Mrs. Ivan,
(Pauline)
Fairfield, Mr. & Mrs. John
F., (Betty)
Farrell, Mr. & Mrs. R. A.,
(Ella)
Fisch, Rev. & Mrs. Edwin
W., (Laura)
Fitzwilliam, Mr. & Mrs. John,
(Alice)
Fleenor, Mr. & Mrs. Julius,
(Virginia)
Fleming, Rev. & Mrs. J.
Emery, (Taka)
Foege, Rev. & Mrs. Richard,
(Mary)
Foster, Miss Mary
Fowler, Miss Mary
Franklin, Rev. & Mrs. Sam,
(Dorothy)
Fultz, Mrs. Exie
Gano, Rev. & Mrs. Glenn G.
(Mary Jean)
Geeslin, Rev. Roger H., Ph.
D., & Mrs. Lois
Gerry, Mr. & Mrs. Robert J.
Gingerich, Rev. John (Th.D.)
& Mrs. Roberta
Glawion, Miss Ruth
Goeres, Rev. & Mrs. Richard,
(Gloria)
Gooden, Rev. & Mrs. Joe R.,
(Freda)
Goss, Mr. & Mrs. Donn,
(Fern)
Graham, Miss Enid
Grant, Mrs. Elizabeth Wain-
right
Grant, Rev. & Mrs. Worth
C., (Kathryn S.)
Graybill, Mr. & Mrs. John
W., (Lucille)
Griffin, Rev. & Mrs. Harry
Dee, (Barbara Jo Terry)
Griffiths, Mr. & Mrs. Mi-
chael C., (Valerie)
Gullatt, Rev. & Mrs. Tom
D., (Mary S.)
Habbestad, Miss June
Halberg, Mr. & Mrs. Roland,
(Margaret)

Haley, Mrs. Virginia B.
Hammond, Mr. & Mrs. Alvin
(Eleanor)
Hannemann, Mr. Carl F., Ph.
D., & Mrs. Donna
Harkness, Mrs. Lucetta
Harris, Mr. & Mrs. Hugh,
(Phyllis)
Harvey, Rev. & Mrs. Pharis,
(Jane)
Hasegawa, Mrs. Roy
Hashman, Rev. & Mrs. Wil-
liam L., (Jeani Margaret)
Hass, Rev. & Mrs. LeRoy,
(Ruth)
Hatori, Rev. & Mrs. Akira,
(Reiko)
Havlick, Miss Dorothy
Hayes, Rev. & Mrs. Charles
K., (June Carolyn)
Hayes, Mr. & Mrs. L.
Hays, Rev. George H., Th.
D., & Mrs. Helen M.
Heim, Rev. Kenneth E.
Henschel, Miss Hanna
Hesselink, Rev. I. John, Jr.,
Th. D., & Mrs. Etta
Hetcamp, Miss Ruth
Hicks, Captain Joyval
Hire, Miss Eleanore
Holland, Miss Barbara
Hollaway, Rev. & Mrs. Er-
nest Lee, Jr., (Ida Nelle D.)
Holritz, Rev. & Mrs. Bernard
(Jeanette)

Holte, Miss Roselyn
Honaman, Mr. & Mrs. Wil-
liam Fredrick, (Eleanor)
Horton, Miss Frances
Hoslett, Mr. Sherman, Ph.
D. & Mrs. Martha
Huddle, Rev. B. Paul, S.T.D.
& Mrs. Martha
Hunter, Mr. & Mrs. Donald
M., (Louise)
Hyland, Rev. & Mrs. Philip,
(Judith)
Hymes, Rev. & Mrs. Robert
A., (Janet)
Hyndman, Miss Mavis J.
Ingulsrud, Rev. Lars
Jackson, Miss Alice M.
Jensen, Mr. & Mrs. E. E.,
(Iona)
Johnsen, Rev. & Mrs. Paul
C., (Joyce)
Johnson, Dr. C. D., M. D.,
& Mrs. Thelma
Johnson, Rev. & Mrs. Harold,
(Edna)
Johnson, Miss Mary
Johnsrud, Rev. & Mrs. Leroy
(Carolyn)
Jones, Rev. & Mrs. M. Joe,
(Doris)
Jones, Miss Martha
Joseph, Rev. & Mrs. Kenny,
(Lila)
Juergensen, Miss Marie
Juten, Miss Shirley

Karikoski, Rev. & Mrs. Pentti
(Pirkko)
Karlson, Miss Florence
Kataja, Miss Vappu
Kellerman, Miss Jean
Kennedy, Mr. Arthur
Kinley, Rev. & Mrs. Philip,
(Phyllis)
Kistler, Rev. & Mrs. Luther
D., (Dorothy)
Kitchen, Rev. & Mrs. Theo-
dore J., (Margaret)
Klaus, Mr. & Mrs. John H.,
(Betty)
Kleinjans, Mr. Everett, Ph.
D., & Mrs. Edith
Kleinschmidt, Rev. & Mrs.
Don, (Marlene)
Knight, Mr. & Mrs. Brantley,
(Helen)
Knutson, Mrs. Helen
Koepke, Rev. & Mrs. Frank,
(Joan)
Korver, Mr. & Mrs. Ronald
G., (Ruby)
Kretlow, Rev. & Mrs. Orlo,
(Carol)
Kreyling, Rev. & Mrs. Paul,
(Carol)
Krick, Dr. Ed., M.D. & Mrs
Kay
Kriska, Mr. & Mrs. Brian
G., (Sally)
Kroehler, Mr. & Mrs. Wil-
liam, (LaVerne)

Krummel, Rev. & Mrs.
John, (Fusako)
Kuba, Rev. & Mrs. David A.
LaFoe, Miss Freda M.
Laitinen, Rev. & Mrs. Marttii,
(Irma)
Landes, Mr. & Mrs. James,
(Haru)
Lane, Miss Dorothea
Lant, Miss Mary Jo
Larson, Rev. & Mrs. Lyle,
(Melba)
Larson, Miss Ruth
Lawson, Miss Dorothy M.
Lehman, Mr. & Mrs. Gene
S., (Joan)
Lester, Miss Mary Ann
Linde, Mr. & Mrs. Richard,
(Janet)
Linden, Miss Gunvor
Lorah, Miss Louneta
Love, Rev. & Mrs. Max
H., (Flora Joan)
Lowman, Miss Alice
Ludwig, Rev. Theodore,
Th. D., & Mrs. Kathy
Lueders, Rev. & Mrs. Carl,
(Dorothy)
Luttio, Rev. & Mrs. Philip,
(Margaret)
MacLeod, Rev. & Mrs. Ian,
(Virginia)
Marsden, Rev. & Mrs. Alvin,
(Clara)
Martin, Rev. & Mrs. David,

(Jacque)
Mason, Mr. & Mrs. Daryl,
(Harriet)
Masui, Rev. & Mrs. David,
(Kazuko)
Matthews, Rev. & Mrs.
Alden, (Derrith)
Mawhorter, Miss Dorothy
Mayo, Miss Louise
McCall, Mr. & Mrs. Loren,
(Janice)
McCartney, Miss Ellen
McClean, Rev. & Mrs.
Donald, (Ruth)
McCracken, Miss Lillian
McCune, Rev. & Mrs. H.C.
McElligott, Mr. Patrick
McQuilkin, Rev. & Mrs. J.
R., (Muriel)
McVety, Rev. & Mrs. Ken-
neth, (Olive)
Meenk, Rev. & Mrs. R.A.
Meier, Rev. & Mrs. Norbert,
(Margaret)
Melton, Mr. & Mrs. Charles,
(Billie Jean)
Mensendiek, Rev. C. Wil-
liam, Ph. D., & Mrs.
Barbara
Merrill, Miss Eloise
Merritt, Rev. Richard A.,
Ed. D.
Messenger, Mrs. Blanche
Meyer, Mr. & Mrs. John F.,
(Betty)

Meyer, Rev. & Mrs. Richard,
(Lois)
Miho, Miss Fumiye
Miller, Miss Marjorie
Miller, Mr. Roy
Moe, Rev. & Mrs. Arthur,
(Beverly)
Montei, Mr. & Mrs. Douglas,
(Dorothy)
Moorhead, Rev. & Mrs.
Marion F., (Thelma C.)
Morris, Miss Geneva
Morris, Captain & Mrs.
Ted
Mueller, Rev. & Mrs. Robert,
(Ruth)
Muller, Miss Emmi
Murata, Rev. & Mrs. Herbert,
(Mildred)
Nado, Mr. Ronald
Nelson, Miss Ada L.
Nelson, Rev. & Mrs. Richard,
(Irene)
Nerness, Dr. J.L., M.D.,
& Mrs. Yvonne
Nettle, Miss Mary Ellen
Neve, Rev. & Mrs. Lloyd,
(Muriel)
Newell, Mr. W.H., Ph. D.,
& Mrs.
Nicholson, Rev. & Mrs.
John, (Marguerite)
Niemi, Miss Tyyne
Norton, Rev. & Mrs. Richard
B., (Mary)

Notehelfer, Rev. & Mrs.
J. K., (Rose)
Nuding, Rev. & Mrs. Norman
H., (Barbara)
Olson, Dr. Calvin A., M.D.,
& Mrs. Alyse
Orth, Rev. & Mrs. Donald B.,
(Celia)
Oystryk, Major & Mrs.
George, (Gertrude)
Pape, Rev. & Mrs. Wm H.,
(Dorothy)
Parkee, Mr. Leslie R.
Parker, Rev. & Mrs. F.
Calvin, (Harriett H.)
Parker, Rev. & Mrs. Joe,
(Francis)
Parrott, Mr. & Mrs. George,
(Ruth)
Patterson, Miss Patricia
Patton, Mr. & Mrs. Andrew,
(Betty)
Pearson, Miss Sonjie
Pendergrass, Mrs. Edna
Petersen, Rev. & Mrs. Harry
J., (Eileen)
Peterson, Mr. & Mrs. LeRoy,
(Caroline)
Phillips, Rev. & Mrs. G.N.,
(Lorraine)
Phillips, Rev. James, Ph. D.,
& Mrs. Ruth
Pietsch, Rev. & Mrs. T.
Placzek, Rev. & Mrs. Frank,
(Esther)

Pontius, Rev. & Mrs. George,
(Marilyn Crandell)
Post, Miss Helen
Powles, Rev. & Mrs. Cyril,
(Marjorie)
Pratt, Mr. & Mrs. Paul,
(Kathleen)
Presson, Mr. & Mrs. C.
Adrian
Price, Rev. & Mrs. Harold
Lee, (Victoria H.)
Raess, Rev. John
Reasoner, Rev. & Mrs. Rol-
lin, (Esther)
Reber, Rev. & Mrs. Don,
(Barbara)
Reedy, Mr. & Mrs. Boyd,
(Jitsuko)
Reid, Rev. & Mrs. J.D.,
(Etsu)
Reinhardt, Mr. & Mrs.
Herbert, (Phyllis)
Rhoads, Rev. & Mrs. H.
John
Rhodes, Rev. Errol F. W.,
Ph. D., & Mrs. Martha
Ribi, Rev. & Mrs. Kurt,
(Evelyn)
Riddles, Miss Kathleen A.
Ridley, Mr. & Mrs. Kenneth
T.
Rigmark, Rev. & Mrs. Wil-
liam, (Virginia)
Ritchie, Mr. & Mrs. David,
(Patsy)

Ross, Rev. & Mrs Malcolm
D., (Margaret)

Rusch, Mr. Paul

Ryan, Mr. Clifford

Sager, Mr. & Mrs. Jack,
(Masu)

Salomonsen, Rev. & Mrs.
Leif, (Mary)

Savage, Rev. & Mrs. Leslie
E., (Margrel)

Scherman, Dr. Fred C.,
D.D.S.

Schmidt, Rev. Alfred, Th.
D., & Mrs. Christel

Schmidt, Miss Dorothy

Schoppa, Rev. & Mrs.
Leonard, (Ruth)

Schriever, Rev. & Mrs.
Henry, (Dorothee)

Schurr, Mr. & Mrs. Henry
M., (Joyce)

Schwab, Mr. & Mrs. John,
(Eldora)

Seeger, Rev. & Mrs. Richard
M., (Shirley)

Seely, Mr. & Mrs. Arthur,
(Florence)

Shaw, Mr. & Mrs. Martin,
(Arlene)

Shelton, Rev. & Mrs. Arthur
T., (Carol)

Shibata, Rev. & Mrs. George,
(Sachie)

Shorrock, Rev. & Mrs.
Hallam, (Helen)

Siebert, Rev. & Mrs. Johnny,
(Anna)

Simons, Miss Marion

Sims, Mr. & Mrs. Harold,
(Lois)

Skillman, Mr. John, Ph. D.,
& Mrs. Verlie Anne

Smit, Rev. Harvey, Ph. D.,
& Mrs. Edna

Smith, Miss Alice E.

Smith, Miss E. Ruth

Smith, Miss Genevieve

Smith, Miss Irene Webster

Smith, Mr. & Mrs. Jack
Arthur, (Velma McLaugh-
lin)

Smith, Rev. & Mrs. Robert
M., (Jeannette)

Soltau, Mr. & Mrs. Addison
P., (Roselyn)

Speechley, Miss G. M.

Stermer, Miss Dorothy

Stott, Rev. & Mrs. Melvin
D. Jr., (Beverly)

Stout, Miss Dorothy

Strom, Rev. & Mrs. Verner,
(Dorothy)

Sugita, Mrs. Grace

Suttie, Miss Gwen

Swain, Rev. & Mrs. D. L.,
(Betty)

Szedlak, Rev. & Mrs. Erino,
(Doreen)

Talbot, Rev. & Mrs. C.
Rodger, (Donna)

Taylor, Rev. & Mrs. Earl,
(Nelda)
Tewes, Mr. & Mrs. Erward
H., (Leona)
Thacher, Miss Juliana
Thompson, Mr. & Mrs. Dar-
rell, (Wendy)
Tokunaga, Miss Mae A.
Topping, Miss Helen
Troyer, Mr. Maurice E., Ph.
D., & Mrs. Billie
Tunbridge, Miss Marjorie
Uhlig, Deaconess Marianne
Van Baak, Rev. & Mrs. Ed-
ward, (Francis)
Vang, Mr. & Mrs. Paul,
(Donna)
Van Wyk, Rev. & Mrs. Gor-
don, (Bertha)
Vehanen, Rev. Eino
Viall, The Rt. Rev. K. A.
Vogt, Miss Verna
Waldin, Miss Margaret
Walfridsson, Mr. Ake
Walters, Mr. & Mrs. Russell,
(Mary)
Waters, Miss June
Wedel, Mr. & Mrs. A. Del-
mar, (Betty)
Wheeler, Mr. & Mrs. Donald,
(Judy)
Whybray, Rev. R. Norman,
Ph. D., & Mrs. Helene
Wigglesworth, Miss Anne
Wildermuth, Rev. & Mrs.

Wesley, (Margaret)
Wilkinson, Mr. & Mrs. Da-
vid, (Georgalyn)
Wilson, Mr. Norman H.,
Ed. D., & Mrs. Claire
Wilson, Mr. & Mrs. Wesley,
(Golda)
Wingfield, Mr. & Mrs. Albert
(Marjorie)
Woodard, Rev. & Mrs. Wil-
liam, (Margaret)
Wooden, Rev. & Mrs. Floyd,
(Laurel)
Woods, Dr. N. C., Jr., M. D.,
& Mrs. Millie
Worth, Mr. Donald C., Ph.
D., & Mrs. Ardyce
Wright, Rev. Morris J. Jr.,
(DRE) & Mrs. Joyce H.
Wyatt, Miss Clare E. M.
Young, Rev. & Mrs. John M.
L., (Jean)
Young, Mr. & Mrs. Neil S.
Zander, Miss Helen
Zeno, Rev. & Mrs. Norman
Zook, Mr. & Mrs. Marlin,
(Ruth)
Zschiegner, Rev. & Mrs.
Max, (Taka)

Chiba-Ken (46)

Araujo, Mr. & Mrs. Frank,
(Joyce)
Archer, Mr. & Mrs. Sam,

(Manda)
Arnold, Rev. & Mrs. Ray D.,
(Betty)
Bennett, Mr. & Mrs. Merril,
(Myrtlebelle)
Cooper, Miss June
Davis, Rev. & Mrs. H.,
(Doris)
De Berdt, Rev. & Mrs. Michiel, (Trudy)
Flynn, Rev. & Mrs. Stanley,
(Helen)
Gulley, Mr. & Mrs. Norman R., (Leona)
Gurganus, Mr. & Mrs. L. T.,
(Joan)
Hartley, Miss Phyllis
Hartwig, Miss Irmgard
Hodges, Rev. & Mrs. Olson S., (Lelia)
Horning, Miss Enid M.
Kirkman, Rev. & Mrs. D. V.,
(Jan Teruko)
Knoll, Mr. & Mrs. James,
(Elizabeth)
Leth-Larsen, Rev. & Mrs. Frode, (Anne Marie)
McKay, Mr. & Mrs. Bartlett P., (Grace)
Melaan, Mr. & Mrs. Erling,
(Synnue)
Munding, Miss Dora
Powders, Rev. & Mrs. James,
(Arada)
Robart, Rev. R. S.

Rodgers, Rev. & Mrs. Lavern
(Evelyn)
Ruhtenberg, Miss Hannelore
Vereide, Mr. & Mrs. Abraham, (Ragna)
Williams, Miss Jean, Ph. D.
Wynkoop, Mr. Ralph & Mrs. Mildred, Ph. D.

Kanagawa-Ken (154)

Andrews, Mrs. Patrice
Arnesen, Rev. & Mrs. Jacob,
(Olaug)
Ballantyne, Miss Mary
Barns, Miss Helen
Benedict, Mr. & Mrs. Paul,
(Sue)
Berget, Rev. & Mrs. Elmer J., (Elvira)
Best, Rev. & Mrs. Sydney,
(Dorothy)
Blalock, Mr. & Mrs. John R.,
(Mary E.)
Bonnema, Miss Beth Joanne,
Bretsch, Mr. & Mrs. V. L.,
(Opal)
Bruce, Rev. & Mrs. R. Carrol,
(Frances K.)
Chamberlain, Rev. & Mrs. David M., (Gladys)
Chrisander, Miss Greta
Christensen, Rev. & Mrs. Ernest, (Laurabelle)
Classen, Misses Ann & Mar-

- tha
Currie, Mr. & Mrs. Jim
Davidsson, Miss Maj
DeFriend, Miss Myra
Degelman, Rev. & Mrs. O.
R., (Helen)
Dill, Rev. & Mrs. Tolbert,
(Jane)
Engelmohr, Mr. Karl
Engholm, Mr. & Mrs. Duane,
(Charlene)
Ettling, Mr. & Mrs. Adal-
bert (Margot)
Exum, Mrs. Essie
Flaherty, Mr. & Mrs. Theo-
dore E. (Mary)
Ford, Mr. & Mrs. Sharrel,
Foster, Mr. Dennis
Frazier, Rev. Leslie, Ph. D.
& Mrs. Bonnie
Friesen, Rev. & Mrs. Roland,
(Jean)
Fujimoto, Miss June
Fulop, Rev. Robert, Ph. D.,
& Mrs. Verne
Grubbs, Rev. & Mrs. Tho-
mas, (Alice)
Hannestad, Mrs. Dr. Bertha
Hardley, Rev. & Mrs. Bob,
(Taiko)
Harland, Mr. & Mrs. Tom
Harrison, Rev. & Mrs. Colin
C., (Christine)
Heil, Rev. & Mrs. L. E.,
(Letha)
Hestekind, Rev. & Mrs. H.
N., (Grace)
Hoffner, Rev. & Mrs. Karl,
(Agda)
Hudson, Miss Betty
Hume, Miss Doris
Jenkins, Miss Jackie
Johnson, Mr. & Mrs. Bo,
(Eivor)
Johnson, Rev. & Mrs. Gerald,
(Miriam)
Johnson, Rev. & Mrs. Gor-
don, (Lucille)
Johnson, Mr. & Mrs. John,
(Greta)
Knabe, Miss Elizabeth
Kurtz, Miss Margaret
Labertew, Miss Dorothy A.
Lam, Mr. & Mrs. Phillip,
(Violet)
Lang, Rev. & Mrs. Ernst,
(Dorothea)
Larson, Rev. & Mrs. James,
(Donna)
Lautzenheiser, Miss Wanda
Lee, Mrs. & Mrs. Keith
Lewis, Rev. & Mrs. John B.
(Kathryn)
MacDonald, Rev. Alice E.
Marsh, Miss Berni,
McKim, Miss Bessie,
Meton, Rev. & Mrs. Pat
Menzel, Mr. & Mrs. Hans,
(Sieglinde)
Metzger, Mr. & Mrs. Hel-

mut, (Thristel)
Miles, Miss Bess
Mitchell, Miss Betty
Nelson, Mr. & Mrs. P. W.,
(Barbara)
Neufeld, Miss Bertha
Niemeyer, Mr. & Mrs. John,
(Ida Mary)
Norden, Rev. & Mrs. Russell
L., (Eleanor)
Olfert, Miss Marie
Ostensoe, Mr. & Mrs. Omer,
(Gayle)
Pollnitz, Deaconess Else
Powell, Miss Catherine
Rechkemmer, Mr. & Mrs.
Albert, (Marianne)
Reed, Rev. & Mrs. Clyde A.,
(Alice)
Reid, Rev. & Mrs. John,
(Mary)
Reinholt, Miss Donna
Roesti, Miss Margdalene
Rounds, Rev. Philard L.
Sanoden, Rev. & Mrs. Rus-
sell, (Alice)
Shelhorn, Mr. & Mrs. Ray-
mond
Springer, Mr. & Mrs. Victor,
(Ann)
Stearns, Miss Jean
Takushi, Mr. & Mrs. Ken-
neth, (Betty)
Tang, Rev. & Mrs. O. Gor-
don, (Cleone)

Thompson, Rev. & Mrs.
Everett, (Zora)
Vatter, Mr. & Mrs. Ernst,
(Silgrid)
Venden, Mr. & Mrs. D.
Louis, (Marjorie)
Waala, Mr. & Mrs. Russell,
(Lois)
Walter, Rev. & Mrs. Donald,
(Eileen)
Warmath, Rev. & Mrs. Wil-
liam C., (Mary C.)
Whaley, Rev. & Mrs. Charles
L., Jr., (Lois L.,)
Wider, Mr. & Mrs. Joseph
Wielenga, Miss Hilda
Winroth, Mr. Alfred Jr.,
Zehnder, Rev. & Mrs. Tom.,
(Jacquelyn)

Chubu-District (290)

Yamanashi, Niigata, Toya-
ma, Nagano, Shizuoka,
Aichi, Gifu Prefectures

Yamanashi-ken (18)

Andersson, Mr. & Mrs.
Evert., (Maria)
Baker, Miss Martha
Bergeld, Miss Sofia
Douglas, Miss Leona
Ibstedt, Mr. & Mrs. Nils,
(Bjorg)
Joerneman, Miss Brita

Lund, Rev. & Mrs. Norman,
(Wenona)

MacPherson, Miss Janet Ann
Reddington, Rev. & Mrs.
Kenneth, (Mae)

Rogers, Miss Daphne

Taylor, Mr. & Mrs. Eugene,
(Lois)

Tazumi, Rev. & Mrs. Tho-
mas, (Mary)

Niigata-Ken (57)

Bauman, Rev. & Mrs. Elmer,
(Carol)

Budd, Rev. & Mrs. John,
(Alvena)

Carlson, Mr. & Mrs. Robert,
(Betty)

Deffner, Mr. & Mrs. Walter,
(Virginia)

Friesen, Rev. & Mrs. Wil-
liam, (Lois)

Going, Rev. & Mrs. Thomas,
(Adrienne)

Grove, Mr. & Mrs. Leslie,
(Carolyn)

Hardy, Rev. & Mrs. Robert
D., (Mavis S.)

Harris, Miss Cora

Hegge, Mr. & Mrs. Myron,
(Irene)

Hereford, Miss Nannie M.

Hinz, Rev. & Mrs. David,
(Jean)

Hunter, Miss Arlie

Ichikawa, Mr. Ben

Jacobsen, Rev. & Mrs. Mor-
ris

Jastram, Rev. & Mrs. Robert,
(Phyllis)

Klassen, Miss Irene

Louis, Miss Suzanne

McDaniel, Rev. & Mrs. Chal-
mers, (Peggy)

McGuire, Rev. & Mrs. Dick,
(Winifred)

Miller, Miss Marilyn

Moss, Rev. & Mrs. John,
(Hatsumi)

Ortman, Miss Dorothy

Reece, Rev. & Mrs. Taylor,
(Lorraine)

Riedel, Miss Siegrid

Schär, Mr. & Mrs. Paul,
(Dürig)

Schmidt, Miss Velma

Singer, Mr. & Mrs. David,
(Wilma)

Spaulding, Rev. & Mrs. L.
R., (Eleanor)

Stutz, Mr. Samuel

Todo, Miss Jane

Uchida, Mr. & Mrs. Akira,
(Hisako)

Uchida, Miss Ikuye

Walcott, Rev. & Mrs. Rodger,
(Shirley)

Zwintscher, Rev. & Mrs.
Victor, (Lucille)

Toyama-Ken (5)

Nordlie-Nakazawa, Mrs. Edel
Pickering, Rev. & Mrs. F. L.,
(Marion G.)

Slaney, Rev. & Mrs. David
G., (Elsie)

Nagano-Ken (51)

Barnes, Mr. W. Glenn
Carroll, Mr. & Mrs. Joseph
Chamberlain, Miss Phyllis
Clench, Miss M.
Cowan, Mr. & Mrs. Ray
Dennis, Mr. & Mrs. Richard
L.

Fadel, Rev. & Mrs. Allen,
(Jane)

Fieldhouse, Mr. & Mrs. Marvin
L., (Iris)

Forster, Mr. & Mrs. Fred,
(June)

Giesbrecht, Miss Margaret
Gudeman, Miss Mary Ellen
Helland, Mr. & Mrs. Bruce,
(Delna)

Junker, Mr. & Mrs. Calvin,
(Patricia)

Knoble, Mr. & Mrs. John,
(Barbara)

Laitinen, Miss Martta
Macdonald, Miss M. Jean
Makkonen, Miss Sarah

Miero, Miss Martta
Moore, Rev. & Mrs. Boude,
(Anna)

Norman, Rev. & Mrs. W.H.
H., (Gwen)

Powell, Miss L. M.

Rawlings, Miss Ruth

Ridley, Rev. & Mrs. Walter,
(Margaret)

Robinson, Miss Clara Mae
Schone, Rev. & Mrs. John
R., (Lucia)

Schubert, Rev. & Mrs. Wil-
liam

Sheppard, Miss Alison

Stoecker, Mr. & Mrs. Chris-
tian, (Anneliese)

Suter, Miss Madeleine

Swift, Miss Mildred

Thornton, Rev. & Mrs. Wil-
liam, (Elsie)

Tygert, Mr. & Mrs. Earl,
(Emogene)

Yamada, Mr. & Mrs. Hitoshi,
(Kathleen)

Shizuoka-Ken (54)

Aamodt, Rev. & Mrs. Con-
rad, (Vavi)

Aasland, Rev. & Mrs. Harold,
(Ruth)

Aspberg, Mrs. Ingrid

Axelsson, Mr. & Mrs. Goe-
sta, (Märta)

Axelsson, Miss Mary
Bandel, Miss Elizabeth
Bergh, Rev. & Mrs. Oliver,
 (Judith)
Bishop, Mr. & Mrs. Harry
Boyum, Miss Bernice C.
Brown, Miss Merrill E.
Brynte, Mr. & Mrs. Torsten,
 (Inglis)
Dever, Miss Susan
Eagle, Mr. & Mrs. Charles,
 (Hazel)
Eimon, Rev. & Mrs. Harold,
 (Dalene)
Ewing, Miss Hettie Lee
Goes, Rev. & Mrs. Gosta
Grosjean, Miss Violet C.
Hewitt, Miss Mary Elizabeth
Homerstad, Rev. & Mrs.
 John, (Frances)
Hoyer, Rev. & Mrs. Virgil,
 (Janice)
Lönander, Mr. & Mrs. Ake,
 (Maj)
Malmvall, Mr. & Mrs. Filip,
 (Mathilda)
Mitchell, Miss Anna Marie
Moller, Mr. & Mrs. Kristian,
 (Thea)
Mork, Rev. Marcus
Peters, Miss Dorothy
Reimer, Rev. & Mrs. Wil-
 lard, (Viola)
Roesgaard, Rev. & Mrs. Olaf,
 (Martha)

Sheldahl, Rev. & Mrs. Lowell
 (Janice)
Thomsen, Rev. & Mrs. Harry
Trueman, Miss Margaret
Tuff, Miss Evelyn
Vist, Miss Ingrid
Westby, Rev. & Mrs. Carl,
 (Elaine)
Wolff, Diakonisse Hanni

Aichi-Ken (81)

Andersson, Miss Thali
Archibald, Miss Margaret
Baldwin, Rev. & Mrs. Walter
 P., (Clare)
Brannen, Mr. & Mrs. T. A.,
 (Phyllis)
Calcote, Rev. & Mrs. Ralph
 V., (Gena W.)
Courtney, Mr. & Mrs. Ri-
 chard, (Yvonne)
Davidson, Rev. & Mrs.
 Lewis, (Ruth)
Dawson, Rev. & Mrs. T. V.
Fast, Rev. & Mrs. Marvin
Frens, Mr. & Mrs. James,
 (Ruthe)
Frett, Rev. & Mrs. Calvin,
 (Dorothy)
Fultz, Miss Catherine
Hagen, Miss Kirsten
Hain, Miss Irene
Hanson, Miss Marion
Hardenberg, Miss Maria

Hathaway, Rev. & Mrs.
 Bill, (Dixie)
 Hinkle, Miss Mary Gertrude
 Hinton, Mr. William C.
 Hoffman, Mr. & Mrs. Wil-
 lis R., (Michiko)
 Hoshizaki, Rev. & Mrs. Reiji,
 (Asano)
 Hottenbacher, Mr. & Mrs.
 Dankmar, (Thristel)
 Kelly, Mr. & Mrs. Merle I.,
 (Arlene)
 Kershaw, Miss Grace
 Knutson, Rev. & Mrs. Alton,
 (Margaretta)
 Linden, Mr. & Mrs. Arne,
 (Emma)
 Lingle, Rev. & Mrs. Wilbur,
 (Jean)
 Lower, Mr. & Mrs. R.W.
 Manierre, Rev. & Mrs. Stan-
 ley L., (Evelyn)
 McAlpine, Rev. & Mrs.
 Donald, (Mary)
 McAlpine, Rev. & Mrs.
 James A., (Pauline)
 McMullen, Mr. & Mrs. John,
 (Bobbie)
 Morriss, Rev. & Mrs. Wood-
 ward D., (Mary Ann)
 Mutch, Rev. & Mrs. Bruce,
 (Ann)
 Offner, Rev. Clark B., Th.
 D. & Mrs. Barbara
 Olson, Rev. & Mrs. Norman,

(Nellie)
 Pedersen, Rev. & Mrs. Eric,
 (Miriam)
 Pedersen, Miss Lois
 Plenio, Mr. & Mrs. Helmut,
 (Otti)
 Palmore, Rev. & Mrs. Peyton
 L., III, (Mary Lou)
 Robinson, Miss H.M.
 Rumme, Rev. & Mrs.
 Delbert, (Sylvia)
 Sager, Mr. Gene
 Simeonsson, Mr. & Mrs.
 Josef, (Olia)
 Simeonsson, Mr. & Mrs.
 Roland, (Sandra)
 Stewart, Miss Mary
 Svensson, Miss Ester
 Tveit, Miss Marie
 Yonteck, Miss Barbara

Gifu-Ken (24)

Bennett, Miss Ethylen
 Borchert, Rev. & Mrs. Harold,
 (Lois)
 Borge, Rev. & Mrs. Peter,
 (Astrid)
 Collins, Miss Grace
 DeCamp, Miss Grace
 Forsberg, Miss Ruth
 Godert, Miss Agnes
 Heller, Miss Henny
 Loudermilk, Miss Betty
 Miller, Miss Erma L.

Miller, Miss Jessie M.
Pfeifer, Mr. & Mrs Samuel,
 (Luise)
Stellwagon, Mr. & Mrs.
 Russell, (Lori)
Stolz, Mr. & Mrs. Siegfried,
 (Erna)
Wallace, Rev. & Mrs. D.G.
Werner, Mr. & Mrs. Walter,
 (Erna)
Willman, Miss Bärbel

Kinki-District (496)

Ishikawa, Fukui, Mie, Shi-
ga, Kyoto, Nara, Waka-
yama, Osaka, Hyogo
Prefectures

Ishikawa-Ken (15)

Beckman, Rev. & Mrs. David
 L.
Deter, Miss Virginia
Dickinson, Rev. & Mrs.
 Richard F., (Mary)
Friesen, Mr. & Mrs. Jacob,
 (Junko)
Jensen, Rev. & Mrs. Roy,
 (Phyllis)
Leiyen, Miss Jennie
Leonard, Rev. & Mrs.
 Clifford
Meyer, Miss Hildegard
Randall, Miss Mary Jo
Stanley, Miss Ethel

Fukui-Ken (14)

Bruun, Miss Anna
Gulbrandsen, Mrs. Dagny
Gundersen, Miss Johanna
Haugen, Miss Aase
Hemmingby, Mr. & Mrs.
 Arne, (Karen)
Mäkinen, Miss Anna Saima
Riis, Miss Helene
Skauge, Miss Olga
Sund-Nielsen, Rev. & Mrs.
 Ib, (Edith)
Tegnander, Rev. & Mrs.
 Oddvar, (Sigrunn)
Winsjansen, Miss Kirsten

Mie-Ken (14)

Fisk, Mr. & Mrs. Gerald H.,
 (Donna)
Godoy, Rev. & Mrs. Rolf,
 (Petra)
Johnson, Rev. Harriet Ann
Kern, Rev. & Mrs. Edwin C.,
 (Meraleen)
Lloyd, Rev. & Mrs. John J.,
 (Elisabeth)
Smith, Miss D. Jane
Swanson, Rev. & Mrs.
 Glen E., (Margaret)
Whewell, Miss Elizabeth A.
Wipf, Miss Lucille

Shiga-Ken (12)

Davis, Miss Carnella A.
Harris, Miss Esma R.
Helimäki Miss Hanna H.
Koikkalainen, Mr. & Mrs.
Pentti O., (Pirkko)
Masson, Mr. John F.
Mead, Miss Sharon
Sulley, Miss Winifred O. C.
Sunde, Mr. & Mrs. A. Kenneth
Syrjä, Mr. & Mrs. Antero,
(Irja)

Kyoto-Fu (85)

Anspach, Rev. & Mrs. P.
Parker, Jr., (Miriam)
Autio, Miss Kerttu
Autio, Mr. & Mrs. Onni
Rikhard, (Saara Mirjami)
Batek, Miss Joyce
Becker, Miss Blanche
Cairns, Mr. Ronald S.
Callaway, Rev. Tucker N.,
(Th. D.) & Mrs. Elizabeth C.
Cary, Mr. Otis & Mrs. Alice,
(M.D.)
Clark, Dr. C.F., Jr., (M.D.)
& Mrs. Pauline W.
Clarke, Miss Eunice G.
Clift, Miss Annie Sue
Conrad, Rev. & Mrs. Stanley
Curtin, Miss Esther
Dessau, Miss Dorothy

Dunkle, Mr. Lee
Fontnote, Dr. Audrey (M.D.)
Goring, Rev. & Mrs. V. I.,
(Kathleen)
Gwinn, Miss Alice E.
Hagood, Dr. Martha (M.D.)
Halliday, Miss Gladys
Hanson, Rev. & Mrs. Edward G., (Pearl W.)
Heimonen Mr. & Mrs. Lauri
Veli, (Anna-Liisa)
Hibbard, Miss Esther L., Ph.
D.
Hoole, Miss Averill M.
Jackson, Mr. & Mrs. Kenneth L., (Jean)
Kennedy, Mr. & Mrs. Hugh,
(Violet W. M.)
Klein, Rev. & Mrs. Norbert
Koch, Rev. & Mrs. Dennis K., (Elizabeth)
Kuhanen, Miss Salli
Leighey, Mrs. Majorie
Lloyd, Rev. Gwilym G.,
Ph. D., & Mrs. Jean
MacDougall, Mr. Terry
Marshall, Miss Bertha Jane
Masaki, Rev. & Mrs. Tomoki
(Betty T.)
Mooney, Mr. Robert N.,
(Ph. D.) & Mrs. Dorothy
Motoyama, Miss Julia
Olstad, Rev. & Mrs. Raymond
Pelttari, Miss Maija

Pölkki, Mr. & Mrs. Eero
 Antero, (Milja Aulikki)
 Rasche, Mr. John M.
 Rightmire, Major & Mrs.
 Robert
 Roberts, Mr. & Mrs. Geoffrey
 D.
 Rokka, Mr. & Mrs. Juho
 Jukka, (Irja Kanerva)
 Romu, Mr. & Mrs. Jaakko
 Antero, (Sirkka-Liisa)
 Ropo, Mr. & Mrs. Antti
 Johannes, (Aliina Mirjam)
 Satterwhite, Dr. James P.
 (M.D.) & Mrs. Altha S.
 Sondeno, Rev. & Mrs.
 Fredolf, (Ardella)
 Steffens, Miss Elizabeth Ann
 Sukut, Rev. & Mrs. Walter,
 (Barbara)
 Sumners, Miss Gertrude
 Taponen, Miss Helve Esteri
 Thoong, Mrs. Thora
 Tower, Miss Jean
 Trotter, Miss Bessie
 Tuominen, Miss Hilikka Mar-
 jatta
 Turnbull, Mr. & Mrs. Ian,
 (JoAnn)
 Winn, Rev. & Mrs. Paul,
 (Anne)
 Wood, Rev. & Mrs. Robert
 W., (Mary)

Nara-Ken (15)

Anderson, Rev. & Mrs. Ken-
 neth F., (Pat)
 Barns, Mr. & Mrs. A. Donald
 Coote, Rev. Leonard W.
 Durfee, Miss Maude
 Eraker, Rev. & Mrs. Anders,
 (Moyfrid)
 Helland-Hansen, Miss Merete
 Hughes, Mrs. Marie
 Terry, Rev. & Mrs. John
 Thörn, Miss Inez
 Troxell, Rev. & Mrs. D. V.,
 (Martha)

Wakayama-Ken (20)

Butler, Rev. & Mrs. Lucius,
 (Dona)
 Eggen, Rev. & Mrs. Egil,
 (Dordi)
 Grier, Rev. & Mrs. Louis,
 (Dorothy)
 Hagstrom, Miss Britta
 Lemmon, Miss Vivian
 Lindberg, Rev. & Mrs. Sten
 F., (Alice)
 Skoglund, Rev. & Mrs. Her-
 bert, (Jean)
 Smith, Miss Maureen R.
 Sorley, Rev. & Mrs. Francis
 B., (Marian)
 Walbert, Rev. & Mrs. Cle-
 ment, (Florence)
 Warner, Miss Eileen M.
 Youngquist, Rev. & Mrs.

Harris, (Judy)

Osaka-Fu (91)

Bailey, Miss Hazel
Bartel, Rev. & Mrs. Jonathan
H. (Alice)
Bower, Miss Esther S.
Brown, Dr. Frank A. (M.D.)
& Mrs. Ann
Budd, Mr. & Mrs. Howard
Clark, Mr. & Mrs. Martin,
(Evelyn)
Craighill, Rev. & Mrs. L. R.,
Jr., (Maryly)
Dixon, Miss Joan
Driskill, Rev. & Mrs. J. Lawrence,
(Lillian)
Dumond, Mr. & Mrs. Wesley
(Elaine)
Edefors, Rev. & Mrs. Börje,
(Inger)
Foss, Miss Eleanor M.,
Gerber, Miss M.
Gilg, Miss Audrey
Gillespie, Rev. & Mrs. A. L.,
(Viola B.)
Grube, Miss Alice
Gunther, Miss Rubena
Hessel, Rev. & Mrs. R. A.
Egon, (Grace)
Ingebretsen, Rev. & Mrs.
Ernst, (Gerda)
Janson, Rev. & Mrs. Helge,
(Gertrude)
Johansson, Miss Inger

Kawashima, Miss Tamie
Klemensson, Miss Gudrun
Krause, Rev. & Mrs. Sam H.,
(Renetta)
Lamb, Miss June
Mattson, Rev. & Mrs. Walter
W., (Katherine)
McDonald, Rev. & Mrs.
John Cameron
McIntosh, Rev. & Mrs. John,
(Beth)
Miller, Miss Florence J.
Mings, Mr. & Mrs. Donnie,
(Charlotte)
Mings, Mr. & Mrs. Lonnie,
(Coral)
Mings, Mr. & Mrs. Ray,
(Mattie)
Moore, Rev. & Mrs. Fred G.
(Patricia)
Moore, Rev. & Mrs. Lardner
C. (Mollie)
Morgan, Miss Mary Neal
Nordbo, Rev. & Mrs. Anund,
(Solveig)
Osborne, Mr. & Mrs. David,
(Alice)
Parsons, Rev. & Mrs. Elmer,
(Marjorie)
Penny, Miss Florence E.
Peters, Miss Pauline
Pfaff, Miss Anne M.
Priddy, Mrs. Ruth
Prins, Mr. & Mrs. Harry
Rahn, Rev. & Mrs. R. W.,

(Janet)
 Reid, Miss Pearl
 Rider, Miss Shirley
 Sandberg, Rev. & Mrs. Erik,
 (Hanna)
 Strohm, Miss Elsbeth
 Stubbs, Rev. & Mrs. Vincent
 G. III, (Jane)
 Sundberg, Rev. & Mrs. Fred,
 (Greta)
 Swensen, Miss Nell,
 Theuer, Rev. & Mrs. George,
 (Clara)
 Verwey, Mr. & Mrs. Neil,
 (C.J.), (Peggy)
 Warriner, Mr. & Mrs. Austin,
 (Dorothy)
 Wiens, Miss Ruth
 Yasuhara, Mr. & Mrs. Ed-
 ward
 Zerbe, Rev. & Mrs. Ben,
 (Esther)

Hyogo-Ken (230)

Alderson, Rev. & Mrs.
 Archie Lee
 Alsdorf, Rev. & Mrs. How-
 ard A., (Henrietta)
 Andersson, Miss Hjördis
 Ariga, Rev. & Mrs. Paul Ki-
 ichi, (Yoshiko)
 Bascom, Mr. & Mrs. Gilbert
 E., (Maxine)
 Beatty, Miss Judy

Beckman, Mr. & Mrs. George,
 (Ethel)
 Bee, Mr. & Mrs. William,
 (Barbara May)
 Boe, Rev. & Mrs. Kaare,
 (Astrid)
 Boganes, Rev. & Mrs. Nils,
 (Sigfrid)
 Bogard, Miss F. Belle
 Boyle, Rev. & Mrs. William
 P., (Ella Banks)
 Brady, Mr. & Mrs. John H.
 Jr., (Annie)
 Bray, Rev. William D., Ph.
 D., & Mrs. Frances
 Brennhagen, Mr. & Mrs.
 Halvor (Oddveig)
 Bryngelson, Miss Berith
 Bush, Dr. Ovid B., Jr.
 (M.D.) & Mrs. Florence
 Byers, Miss Florence
 Cain, Rev. & Mrs. Benson,
 (Coline)
 Carrick, Rev. & Mrs.
 Malcolm, (Jean)
 Carroll, Miss Sallie
 Chandler, Rev. & Mrs.
 Vernon, (Marian)
 Clugston, Rev. & Mrs. D.
 A., (Ruth)
 Cole, Mr. & Mrs. Harold,
 (Leone)
 Compton, Miss Patricia
 Cotton, Miss Kathleen
 Cox, Rev. & Mrs. Theodore

O., (Patricia R.)
Dale, Mr. & Mrs. Daniel,
 (Joan)
Davies, Miss Bernice F.,
 Ph. D.
Dexter, Mr. & Mrs. Albert
Dick, Mr. & Mrs. R.H.
Dodge, Miss Judith
Ebinger, Deaconess Frieda
Edland, Miss Ingjerd
Edwards, Mr. & Mrs. Bruce,
 (Lynette)
Eikamp, Rev. & Mrs. Arthur,
 (Norma)
Enns, Rev. & Mrs. Robert,
 (Ruth)
Everett, Miss Oreta
Faris, Miss Eleanor
Feely, Miss (Rev.) Gertrude,
 Ed.D.
Fish, Mr. & Mrs. Carl,
 (Grace)
Fleischmann, Deaconess Ba-
 bette
Flewelling, Mr. & Mrs. Wil-
 liam, (Esther)
Gamblin, Rev. & Mrs.
 Arthur, (Haruko)
Garrod, Rev. & Mrs. A.J.V.
Glenn, Mr. & Mrs. Don
 Carleton, (Frances)
Gluecks, Deaconess H.
Graham, Mr. Lloyd B., D.
 S.W., & Mrs. Evelyn
Gosden, Rev. & Mrs. Eric

W., (Mary St. John)
Guenther, Rev. & Mrs.
 Heinz, (Anneliese)
Harbin, Rev. & Mrs. A.V.
Harris, Rev. & Mrs. Thomas
 James. Jr., (Barbara)
Hein, Deaconess Hannelore
Heywood, Mr. & Mrs. Ronald
 E., (Anne Patricia)
Hilburn, Rev. Samuel, Ph.D.,
 & Mrs. Blanche
Hillhouse, Miss Helen
Hinchman, Mr. & Mrs. B.
 L., (Nadine)
Howder, Mr. & Mrs. Robert
Jones, Rev. & Mrs. William
 F., (Alison)
Jossang, Rev. & Mrs. Lars,
 (Ingrid)
Kalling, Miss Ruth
Keeler, Miss Dale
Keplinger, Miss Carol
Kiel, Miss Janet R.
King, Rev. & Mrs. George,
 (Ellen)
Kivle, Rev. & Mrs. Per,
 (Torveig)
Knutsen, Miss Inger Johanne
Koop, Rev. & Mrs. Abe, (Kay)
Kuhlman, Rev. & Mrs.
 Frank, (Martha)
Kunz, Mr. Erhard
Kusunoki, Miss Yasuko
Lande, Rev. & Mrs. Asulv,
 (Gunvor)

Langland, Miss Violet
Lanier, Mr. & Mrs. Leland,
 (Joanne)
Larson, Mr. David, S.M.D.,
 & Mrs. Margaret
Lea, Miss Leonora E.
Lester, Miss Elizabeth M.
Likins, Mr. & Mrs. Claude,
 (Evelyn)
Ljokjell, Rev. & Mrs. Arnold,
 (Rigmor)
Luke, Rev. & Mrs. Percy T.,
 (Beatrice Amy)
Magruder, Rev. & Mrs.
 James T., (Francis)
Martin, Miss Marjorie
Mayforth, Rev. & Mrs. C.
 Richard, (Frances)
McAlister, Rev. & Mrs.
 Eugene, (Mary)
McCain, Miss Pearl
McCormick, Miss Jean
McGrath, Miss Violet
McLean, Rev. & Mrs. Don-
 nell, (Venda)
Mihara, Mr. & Mrs. Victor
Moerman, Rev. & Mrs.
 Cornelis, (Geziena)
Molenkamp, Rev. William
Moore, Mr. & Mrs. Dan
 M., (Betsy)
Morrill, Mr. & Mrs. Douglas,
 (Helen)
Mydland, Miss Björg
Nethercut, Miss Carol

Nichols, Mr. & Mrs. Robert
 P., (Jo Ann)
Nordstrom, Miss Elaine
Oglesby, Mrs. Angela M.
O'Reagan, Rev. Daniel Way-
 ne, (Beverly Ann)
Pease, Rev. & Mrs. Richard,
 (Eleanor)
Pedersen, Rev. & Mrs. Harald
 Bernhard, (Vivien)
Pedersen, Miss Ruth E.
Pennington, Rev. & Mrs.
 James, (Gloria)
Perkins, Rev. & Mrs. Rodger,
 (Nadine)
Randulff, Rev. & Mrs. Tho-
 mas Peter, (Zorunn)
Rasmussen, Mr. Eric
Ribble, Rev. & Mrs. Richard
 B., (Jean Vivian)
Richards, Mrs. Exie
Rinell, Rev. & Mrs. Oscar,
 (Hellen)
Robb, Rev. & Mrs. Donald I.,
 (Betty)
Roberts, Mrs. May M.
Robertstad, Miss Ruth
Ross, Rev. & Mrs. Myron,
 (Naomi)
Sackett, Mr. Leslie
Saito, Mr. & Mrs. Morse,
 (Ruth)
Sargeant, Mr. & Mrs. John,
 (Pearl)
Scheie, Miss Anna

Schmid, Deaconess Ruth
 Schneider, Miss Doris
 Shirk, Miss Helen
 Sletholen, Rev. & Mrs.
 Magne, (Lillian)
 Smith, Mr. Roy
 Snelson, Miss Irene
 Spear, Rev. & Mrs. Gene W.,
 (Ruth)
 Sprange, Mr. & Mrs. G.M.
 Stanley, Miss Freda
 Steinhoff, Deaconess Karo-
 line
 Stirewalt, Rev. A.J.,
 Stubbs, Rev. David, Ed. D.,
 & Mrs. Rachel
 Thiessen, Rev. & Mrs. Ber-
 nard, (Ruby)
 Thompson, Rev. & Mrs. C.
 M., (Helen)
 Tjelle, Rev. & Mrs. Lars,
 (Haldis)
 Toner, Mr. Robert J.
 Traviskirk, Mr. William
 Ulmstedt, Miss Gerd
 Waller, Miss Marjorie
 Watters, Rev. & Mrs. James
 L., (Darleene R.)
 Wayne, Rev. & Mrs. Milton,
 (June)
 White, Miss Christina
 Wicklund, Mr. & Mrs. Da-
 vid, (Faith)
 Wiens, Rev. & Mrs. Roland
 M., (Ann)

Wilson, Rev. & Mrs. Harold
 Wilson, Rev. & Mrs. Kenneth
 W., (Eleanor)
 Winther, Rev. J. M. T.
 Wohlgemuth, Rev. & Mrs.
 Ivan, (Jean)
 Wood-Robinson, Rev. & Mrs.
 David M., (Jane Robinett)

Chugoku-Shikoku-District
 Tottori, Okayama, Hiro-
 shima, Shimane, Yamagu-
 chi, Kagawa, Tokushima,
 Kochi, Ehime Prefectures

Tottori-Ken (9)

Braun, Rev. & Mrs. Neil,
 (Mary)
 Drivstune, Miss Dagny
 Elder, Rev. & Mrs. William
 M., (Irene)
 Engver, Miss Maria
 Powers, Mr. & Mrs. Floyd,
 (Musa)
 Whitman, Miss Sylvia

Okayama-Ken (21)

Asserhed, Miss Karin
 Berglund, Rev. & Mrs. Rune,
 (Gudrun)
 Brown, Miss Dulcie E. L.
 Fhager, Miss Gunhild
 Griesy, Rev. Paul
 Gustafsson, Rev. & Mrs.

Arne, (Rigmor)
Imai, Rev. & Mrs. Gordon,
(Joan)
Kristiansson, Rev. & Mrs.
Gunnar, (Marianne)
Nyselius, Miss Marianne
Rojas, Rev. & Mrs. Josef,
(Carin)
Söderlund, Rev. & Mrs. An-
ders, (Inga-Britt)
Sorhus, Rev. & Mrs. Magnus,
(Else)
West, Mr. & Mrs. Robert,
(Audrey)

Hiroshima-Ken (30)

Baldwin, Rev. & Mrs. W.W.,
(Eleanor)
Bradshaw, Rev. & Mrs. Mel-
vin J., (Edith)
Browne, Mr. & Mrs. Mont-
gomery, (Mildred L.)
Davidson, Rev. & Mrs. Jack,
(Evangeline)
Dyck, Miss Susan
Enloe, Rev. & Mrs. W. Win-
ton, Jr., (Mary Katherine)
Ericson, Rev. & Mrs. Wilbert
(Leona)
Hartman, Miss Doris
Hedlund, Miss Sonja
Olson, Rev. & Mrs. George
L., (Miriam)
Pedigo, Rev. & Mrs. Ray,

(Daisy)
Tack, Rev. & Mrs. Marvin
A., (Jean)
Thompson, Mr. & Mrs. Law-
rance, (Catherine)
Thompson, Miss Sondra Kay
Tigelaar, Miss Gae
Van Dyck, Rev. & Mrs.
David, (Alayne)
Van Schooten, Rev. & Mrs.
Alvin, (Janet)
Watson, Miss Marilyn

Shimane-Ken (5)

Emanuel, Rev. & Mrs. Wayne
E., (Mary Lou)
Finnseth, Rev. & Mrs. Per,
(Synnove)
Jaabaek, Miss Petra

Yamaguchi-Ken (26)

Bergh, Rev. & Mrs. Earl,
(Nijiko)
Bergman, Miss Gerda O.
Book, Mr. & Mrs. Doyle C.,
(Thelma)
Cunningham, Rev. & Mrs.
Robert E., (Eleanor)
Elzinga, Miss Alice
Gizzi, Rev. & Mrs. Vincent,
(Virginia)
Hawkinson, Miss Marian
Hoaglund, Rev. & Mrs. Alan,
(Betty)

Karpa, Mr. & Mrs. Karl
Kolbenson, Miss Bertha
McWilliams, Rev. & Mrs. R.
W., (Margery)
Sakwitz, Rev. & Mrs. Wil-
liam, (Dee)
Setterholm, Rev. & Mrs.
Paul, (Lois)
Willms, Mr. & Mrs. Peter A.,
(Mary)
Winemiller, Rev. & Mrs. Paul
L., (Katherine)

Kagawa-Ken (15)

Bridgman, Mr. & Mrs. John
F., (Beverly)
Browning, Mr. & Mrs. Neal,
(Clara Jean)
Dick, Miss Cornelia,
Haraughty, Miss Mary L.
Marcks, Miss Margaret M.
Mercer, Rev. & Mrs. Dewey
E., (Ramona H.)
Mitchell, Mr. & Mrs. Guy S.
(Jane)
Pickel, Rev. & Mrs. D. L.
Taylor, Rev. & Mrs. Arch B.
Jr., (Margaret)

Tokushima-Ken (4)

Dyson, Miss Mary
Hale, Miss Elizabeth
Lancaster, Rev. & Mrs. Lewis

H. Jr. (Virginia)

Kochi-Ken (12)

Buckland, Miss Ruth
Burney, Mr. & Mrs. Don,
(Norma)
Moore, Rev. & Mrs. James
B., (Roberta)
Moore, Rev. & Mrs. Lardner
W., (Grace)
Parsons, Rev. & Mrs. Nor-
man, (Alice)
Peterson, Rev. & Mrs. Lyle
W., (Catherine)
Warne, Miss Eleanor

Ehime-Ken (6)

Auchenbach, Miss Louise
Dievendorf, Mrs. Anne
Francis, Miss Mabel
Reagan, Rev. & Mrs. John
M., (Todd)
Reiff, Miss Mabel

Kyushu-District (176)

Fukuoka, Saga, Nagasaki,
Kumamoto, Oita, Miya-
zaki, Kagoshima Prefectures

Fukuoka-Ken (73)

Antholine, Rev. & Mrs. Au-
gust
Berendt, Mr. Eric A.
Breunsbach, Rev. & Mrs.

Daniel, K., (Alta)
Bruggers, Rev. & Mrs. Glenn,
 (Phyllis)
Campbell, Miss Vera
Cannon, Miss Mary
Clark, Rev. & Mrs. Gene A.,
 (Dorothy L.)
Coleman, Miss Wilma Anita
Culpepper, Rev. Robert H.,
 Th. D., & Mrs. Kathleen
Dozier, Rev. & Mrs. Edwin
 B., (Mary Ellen W.)
Fenner, Mr. Charlie W.
Fielder, Mr. & Mrs. L.
 Gerald, (Jo Beth Mck.)
Frazier, Rev. & Mrs. George,
 (Mary Beth)
Garrott, Rev. W. Maxfield,
 Th. D., & Mrs. Dorothy
 C.
Goldsmith, Miss O. Mabel
Graves, Miss Alma
Harder, Miss Helene
Hausknecht, Rev. & Mrs.
 Phillip A., (Ryoko)
Horton, Rev. & Mrs.
 Frederick M., (Elvee W.)
Howard, Rev. & Mrs. Stanley
 P., Jr., (Patsy McG.)
Howell, Miss Elizabeth
Hudson, Miss Lenora
Jenny, Rev. & Mrs. Rudolph
 G., (Barbara)
Kaylor, Rev. & Mrs. Leo.
Keighley, Rev. & Mrs.

Leonard, (Isobel)
Kim, Rev. & Mrs. Kagsu,
 (Doris)
Limbert, Miss Rosemary
McMillan, Rev. & Mrs.
 Virgil O. Jr., (Donabel P.)
McWha, Rev. & Mrs. Bennie
 J., (Shelby)
Meek, Miss Martha
Millen, Mr. & Mrs. Herbert
Miller, Miss Floryne
Nations, Rev. Archie Lee,
 Ph. D., & Mrs. Elaine S.
Rhoden, Mr. & Mrs. Maurice,
 (Jeanette)
Rusckow, Mr. & Mrs. Johan-
 nes
Sanderson, Miss Rennie
Shepard, Rev. John W., Jr.,
 Th. D., & Mrs. Jean P.
Smith, Rev. & Mrs. Nathan,
 (Ann)
Southerland, Rev. & Mrs.
 Lawrence M. Jr., (Marcel-
 la B.)
Steele, Mr. & Mrs. Harry
Walker, Rev. & Mrs. William
 L., (Mary C.)
Walsh, Miss Ellen Mae
Winters, Rev. & Mrs. G.J.
Zwyghuizen, Rev. & Mrs.
 John, (Helene)

Saga-Ken (5)

Laman, Rev. & Mrs. Gordon,
(Evon)
Smith, Miss Marie B.,
Stewart, Miss Delores
Winther, Miss Maya

Nagasaki-Ken (22)

Bost, Miss Ethel
Bruner, Rev. & Mrs. Glen,
(Edith)
Clarke, Miss Elizabeth
Clyde, Mr. Arthur
Curry, Miss Olive
Farthing, Rev. & Mrs. Earl
D., (Lovie C.)
Grenz, Miss Elsie
Huggins, Mr. & Mrs. Phares,
(Lucile C.)
Hunter, Rev. David
King, Miss Betty
Moore, Miss Helen
Rasmussen, Rev. & Mrs.
Peter R., (Marian)
Shimer, Mr. Eliot R., D.
S.W., & Mrs. Tony
Tennant, Miss Elizabeth
Uralde, Mr. M.
Wilkinson, Mr. & Mrs. Ted.

Kumamoto-Ken (25)

Allum, Miss Iris
Ashbaugh, Miss Lucinda
Barnhart, Miss Esther P.

Brink, Miss Suzanne H.
Crenshaw, Mr. Joseph
Ellis, Rev. & Mrs. Andrew
B., (Masae)
Greyall, Rev. Arthur
Heitkamp, Miss Elizabeth
Hoh, Rev. & Mrs. David J.,
(Adelle)
Kruse, Mr. & Mrs. David R.,
(Edna S.)
Laughlin, Mrs. Zenith
Ledden, Rev. & Mrs. George
Jr., (Lois)
Oxley, Rev. & Mrs. H. Dale,
(Betty)
Salo, Miss Leena
Schulz, Miss Evelyn Ann
Spoor, Miss Eulalia
Tidemann, Mr. John
Torres, Mr. & Mrs. Richard
F., (Wilma)
Worth, Mr. Donald

Oita-Ken (9)

Bennett, Rev. & Mrs. E.
Preston, (Audie E.)
Brandt, Miss A.J.E.
Feil, Rev. & Mrs. Paul H.,
(Dorothy)
Gronlund, Mrs. Mildred
Tarr, Miss Alberta
Visser, Rev. & Mrs. J.P.,
(E.W.)

Miyazaki-Ken (24)

Boschman, Rev. & Mrs.
 Paul W., (Laverne)
 Dueck, Miss Agnes
 Dyck, Miss Anna
 Friesen, Miss Leonore
 Janzen, Rev. & Mrs. George,
 (Martha)
 Johnson, Rev. & Mrs.
 Dwight, (Sylvia)
 Liechty, Mr. & Mrs. Carl,
 (Sandra)
 Patkau, Miss Esther
 Pickett, Rev. & Mrs. Clyde
 Reimer, Rev. & Mrs. Ray-
 mond, (Phyllis)
 Sprunger, Mr. & Mrs. Wal-
 ter F., (Ellen)
 Unruh, Rev. & Mrs. Verney,
 (Belva)
 Voran, Rev. & Mrs. Peter,
 (Lois)
 Watson, Rev. & Mrs. Leslie,
 (Hazel T.)

Kagoshima-Ken (18)

Borgman, Mrs. Ferne
 Dillard, Miss Mary
 Hamilton, Miss Blanche
 Haruyama, Rev. & Mrs.
 Justin, (Sarah)
 Lee, Mr. & Mrs. Ivan,
 (Daphne)
 MacMurphy, Rev. & Mrs.

Charles B., (Phyllis)
 Maxey, Mr. & Mrs. Mark,
 (Pauline)
 Oliver, Rev. & Mrs. Edward
 L., (Susan P.)
 Rogers, Rev. & Mrs. Minor
 L., (Ann)
 Thomas, Miss Susie M.
 Wentz, Rev. & Mrs. Edwin
 C., (Betty)

Ryukyu-District (18)

Bollinger, Rev. & Mrs. E.,
 (Margaret)
 Dudley, Rev. & Mrs. Dwight
 N., (Anne V.)
 Emily, Rev. & Mrs. Donald
 Glock, Rev. & Mrs. Delmar,
 (Jesse Lee)
 Johannes, Dr. & Mrs. J.C.,
 M. D.
 Kuester, Dr. E.E., M.D., &
 Mrs. Ruth
 Spencer, Rev. & Mrs. A.E.,
 Jr., (Doris S.)
 Vaughn, Mr. & Mrs. Gary,
 (Joahn)
 Watts, Mr. & Mrs. Carl B.,
 (Lois May)

Furlough (302)

Allen, Mr. & Mrs. Philip,
 (Jean)
 Althouse, Miss Sue

Alve, Rev. & Mrs. Björn,
(Nora)
Andersson, Miss Martha
Asbill, Mr. & Mrs. Arthur,
Jr.
Axelsson, Miss Alva
Baker, Miss Elsie M.
Beckon, Mr. & Mrs. Gifford
Bell, Rev. & Mrs. M. John
Bettschen, Rev. & Mrs. Wm.
D.
Billow, Rev. & Mrs. William
D., (Doris)
Blackstone, Rev. & Mrs. Ber-
nard
Bostrom, Mr. & Mrs. George
Bowman, Rev. & Mrs. John,
(Vernida)
Boyles, Mr. Dale
Brannen, Rev. & Mrs. Noah
S., (Ann)
Brown, Mr. Robert L. Jr.
Buss, Mr. Bernard
Carlsson, Miss Astrid
Carlsson, Rev. & Mrs. Carl,
(Majlis)
Carrel, Mr. & Mrs. William
L., (Norma)
Childres, Miss Leota
Christopherson, Miss Lois
Clark, Mr. & Mrs. William E.
Cook, Mr. Bill
Corwin, Mr. & Mrs. Charles,
(Elouise)
Crowley, Mr. & Mrs. Dale

Cullen, Mr. & Mrs. K. R.
Davis, Rev. & Mrs. Jim,
(Genevieve)
Dawkins, Rev. & Mrs. Charles
B., (Betty)
Derksen, Rev. & Mrs. Peter,
(Mary)
DeShazer, Rev. & Mrs. Jacob
(Florence)
DeYoung, Rev. & Mrs. John,
(Anna Marie)
Dillon, Miss Florence
Ediger, Rev. & Mrs. Ferd,
(Viola)
Edwards, Miss Lorna B.
Ellefson, Mrs. Esther
Elliott, Rev. & Mrs. Wm. I.,
(Anna)
Elmer, Miss Ruth
Eriksson, Miss Astrid
Eriksson, Miss Linnea
Eskildsen, Rev. & Mrs. Ed-
ward, (Marian)
Fensome, Miss Alice
Foss, Miss Marit
Foster, Miss Elaine
Foxwell, Rev. & Mrs. Philip
R., (Jane)
Francey, Rev. & Mrs. Jack,
(Billy Margaret)
Friesen, Miss Anne
Friesen, Rev. & Mrs. Harry
Frivold, Rev. & Mrs. Robert
W., (Ruth)
Fukada, Rev. & Mrs. Robert

M., (Laura)
Gamlen, Miss Anna
Geedy, Rev. & Mrs. Clifford
Gilbertson, Rev. & Mrs.
Gaylen, (Stella)
Gillham, Rev. & Mrs. M.
Frank, (Wynon)
Grant, Mr. Robert H.
Gronning, Rev. & Mrs. Arne,
(Elsa)
Hamer, Mr. Hejo H.
Hansen, Mr. & Mrs. Sven-
Olof, (Ulla)
Harms, Rev. & Mrs. Walter,
(Ellen)
Harms, Mr. & Mrs. William
Harrefors, Miss Ase
Hash, Rev. & Mrs. Orlando,
(Herdis)
Heck, Mr. & Mrs. John,
(Shirley)
Heimvik, Miss Aud
Henry, Mr. & Mrs. Ken-
neth, (Gladys)
Highfill, Miss Virginia B.
Hindal, Miss Hope
Hoke, Rev. & Mrs. Donald
E., (Martha)
Holmgren, Mr. & Mrs. Carl
A., (Dorothy)
Holthe, Miss Ragna
Hoover, Miss Annie
Huddle, Miss Elizabeth C.
Ikenouye, Rev. & Mrs. Iwao,
(Sachiye)

Irwin, Rev. Allen L., Ph.
D., & Mrs. Marie
James, Mr. & Mrs. Max H.
James, Rev. & Mrs. William
O., (Elsie)
Jarvis, Rev. F. D. (Th. D.)
& Mrs. Clara
Joliff, Mr. Bob
Jones, Rev. & Mrs. Randolph
L., (Jean)
Joyce, Mr. & Mrs. James,
(Jeannette)
Kanagy, Rev. & Mrs. Lee,
(Adella)
Karlsson, Miss Gunborg
Kenney, Mr. & Mrs. Carlton
Kilbourne, Rev. & Mrs. Er-
nest J., (Violet)
Klahr, Rev. & Mrs. Paul F.,
(Jean)
Kluttz, Rev. Robert
Kobabe, Mr. & Mrs. Peter,
(Irngard)
Larsen, Rev. & Mrs. Morris
C.
Lautz, Mr. & Mrs. W. F.,
(Edith)
Lee, Rev. & Mrs. Robert,
(Nancy)
Lind, Mr. & Mrs. Ingemar,
(Elsa)
Lipponen, Miss Sanna
Locker, Mr. & Mrs. Jack
Logan, Mrs. Charles A.,
(Laura)

Long, Miss Beatrice
Loven, Miss Beryle
Lynn, Miss Orlena
Malm, Rev. & Mrs. Erik
Mann, Mr. & Mrs. Helmut,
(Hilde)
Marsh, Mr. & Mrs. Tomas
E., (Patricia)
Martindale, Mr. & Mrs. Geo-
rge, (Helen)
Mayer, Miss Margery
McAlister, Mr. & Mrs. James
McGarvey, Rev. & Mrs. A.
Paul, (Helen)
McMillan, Miss Mary
McNeill, Miss Elizabeth
Medling, Rev. & Mrs. W. R.,
(Louise G.)
Melton, Mr. & Mrs. Charles,
(Anita)
Metcalf, Rev. & Mrs. Mel-
bourne, (June)
Metcalf, Mr. & Mrs. Stephen
A., (Evelyn)
chell, Mr. & Mrs. David,
(Joan)
Mitchell, Mr. & Mrs.
Thomas, (Hildegard)
Mullan, Mr. & Mrs. Leonard
Netland, Mr. & Mrs. Anton,
(Bernice)
Nielsen, Mr. & Mrs. Charles,
(Mary)
Noell, Mr. & Mrs. Frank,
(Betty)

Nordtvedt, Rev. & Mrs.
Thomas
Norton, Mr. & Mrs. James,
(Audrey)
Nukida, Rev. & Mrs. W. J.
Oestreich, Mr. & Mrs.
George W.
Olofsson, Miss Birgit
Olofsson, Miss Eva
Osborne, Mr. & Mrs. Hugh,
(Frances)
Overly, Mr. & Mrs. Norman
V., (Jeanne)
Patterson, Rev. & Mrs. James
A., (Gretchen)
Persson, Mr. & Mrs. Folke
Pettersson, Miss Anna
Pettersson, Miss Naëmi
Phibbs, Rev. Don
Phillips, Rev. & Mrs. Lyle,
(Ruth)
Price, Miss Jewell
Raby, Miss Judy
Ramseyer, Rev. & Mrs. Ro-
bert L., (Alice Ruth)
Rankin, Rev. Z.T.
Remahl, Miss Ragna
Rhodes, Mr. & Mrs. E.A.
Richters, Mr. & Mrs. B.J.
Rohrer, Miss Frieda
Roundhill, Mr. & Mrs.
S. Ken
Rudolph, Mr. & Mrs. [J.
Willy, (Elin)]
Ruetz, Mr. Mrs. Ray

Rydberg, Rev. & Mrs. Arne
Sands, Miss Matilda
Sandvik, Rev. & Mrs.
Trygve, (Hanna)
Sapsford, Rev. & Mrs. Leslie,
(Carolyn)
Savolainen, Rev. & Mrs.
Paavo
Schultz, Rev. & Mrs. Helmut
C., (Norma Jean)
Shaw, Mr. & Mrs. Bernard,
(Daphne)
Sherer, Rev. & Mrs. Robert
C., (Helen M.)
Shook, Mr. & Mrs. Paul,
(Vada)
Shorey, Mr. & Mrs. William,
(Laura)
Sides, Mrs. Norma M.
Simonsson, Rev. & Mrs.
Alf-Erik
Skoog, Miss Maj-Britt
Smeland, Miss Anne
Smith, Mr. & Mrs. Gerald
Smith, Rev. & Mrs. Harry
Snider, Rev. & Mrs. K.
Lavern (Lois)
Sorenson, Rev. & Mrs. Mor-
ris, Jr., (Dorothy)
Starn, Miss Pauline
Stephens, Miss Lu
Swendseid, Rev. & Mrs.

Douglas, (Mavis)
Taylor, Miss Roberta
Tetro, Rev. & Mrs. Frank L.
Thorsen, Rev. & Mrs. Leif-
Audun, (Aagodt)
Tiira, Miss Martta
Town, Rev. & Mrs. Harvey,
(Joyce)
Valtonen, Rev. & Mrs. Tauno
(Eira)
Verme, Rev. & Mrs. Robert,
(Virginia)
Vorland, Rev. & Mrs. Ge-
hard, (Bertha)
Waid, Mr. & Mrs. Herbert
Walker, Mr. & Mrs. William
B.
Wang, Miss Jean
Warkentyne, Mr. & Mrs. H.
J., (Michiko)
Watkins, Miss Elizabeth T.
Weiss, Rev. & Mrs. William
(Georgia)
Weller, Miss Mary E.
Wilhelmsson, Miss Thyra
Windus, Mr. & Mrs. Harold
Wongsted, Miss Vera
Woods, Mr. & Mrs. Wendell,
(Twylla)
Yunker, Rev. & Mrs. Robert,
(Evelyn)
Zastrow, Miss Violet S.

5. LIST OF MISSIONARIES BY SOCIETIES

(*Indicates no reply was received to a request for information and therefore there is no confirmation of the information given, which is taken from the 1964 Yearbook.)

AAM-American Advent Missionary Society

Bailey, Miss Hazel

Braun, Rev. & Mrs. Neil,
(Mary)

Flewelling, Mr. & Mrs. Wil-
liam, (Esther)

Osborne, Mr. & Mrs. David,
(Alice)

Powers, Mr. & Mrs. Floyd,
(Musa)

Warriner, Mr. & Mrs. Austin,
(Dorothy)

Whitman, Miss Sylvia

ABA-American Baptist As- sociation

Kim, Rev. & Mrs. Kagsu,
(Doris)

McWha, Rev. & Mrs. Bennie
J., (Shelby)

ABFMS-American Baptist Foreign Mission Society

Allen, Miss Thomasine

Bollinger, Rev. & Mrs. E.,
(Margaret)

Brannen, Rev. & Mrs. Noah
S. (Ann)

Elliott, Rev. & Mrs. Wm. I.,
(Anna)

Fulop, Rev. Robert, (Ph. D.)
& Mrs. Verne

Gano, Rev. & Mrs. Glenn G.,
(Mary Jean)

Hinchman, Mr. & Mrs. B. L.,
(Nadine)

Holmgren, Mr. & Mrs. Carl
A., (Dorothy)

Kalling, Miss Ruth

Karpa, Mr. & Mrs. Karl

Knabe, Miss Elizabeth

Livingston, Rev. & Mrs.
Theodore W., (Beth)

Manierre, Rev. & Mrs. Stan-
ley L. (Evelyn)

McCoy, Miss Beulah M.,

Nelson, Miss Ada L.

Nicholson, Rev. & Mrs. John,
(Marguerite)

Niemeyer, Mr. & Mrs. John,
(Ida Mary)

Overly, Mr. & Mrs. Norman
V., (Jeanne)

Vaughn, Mr. & Mrs. Gary,
(Joahn)

Waddington, Rev. & Mrs.
Richard, (Lois)

Waterman, Miss Gertrude

Wheeler, Mr. & Mrs. Donald,
(Judy)

ABWE-Association of Baptists for World Evangelism

Chandler, Rev. & Mrs. Vernon,
(Marian)

Hamilton, Miss Blanche

Howder, Mr. & Mrs. Robert

Lanier, Mr. & Mrs. Leland,
(Joanne)

Lee, Mr. & Mrs. Ivan,
(Daphne)

Sargeant, Mr. & Mrs. John,
(Pearl)

Shook, Mr. & Mrs. Paul,
(Vada)

Winters, Rev. & Mrs. G.J.

ACC-The Apostolic Christian Church of America

Ehnle, Mr. & Mrs. Willis R.
(Lois)

Klaus, Mr. & Mrs. John H.
(Betty)

ACF-The Aizu Christian Fellowship

Morris, Miss Kathleen

Palmer, Miss Elizabeth

ACPC-Apostolic Church of Pentecost of Canada

Bettschen, Rev. & Mrs. Wm.
D.

Fast, Rev. & Mrs. Marvin
Kershaw, Miss Grace

Wallace, Rev. & Mrs. D.G.
(Grace)

AFSC-American Friends Service Committee

Ewald, Mr. & Mrs. Peter,
(Nancy)

Wilson, Mr. Norman H., Ed.
D. & Mrs. Claire

AG-General Council of the Assemblies of God

Bradburn, Mr. & Mrs. Clyde
L., (Barbara)

Byers, Miss Florence

Crenshaw, Mr. Joseph, AG-
(Associate)

Davis, Rev. & Mrs. Jim,
(Genevieve)

Frivold, Rev. & Mrs. Robert
W., (Ruth)

Greyall, Rev. Arthur, AG-
(Associate)

Hymes, Rev. & Mrs. Robert
A., (Janet)

Juergensen, Miss Marie

Klahr, Rev. & Mrs. Paul F.,
(Jean)

McLean, Rev. & Mrs. Donnell, (Venda)

Perkins, Rev. & Mrs. Rodger, (Nadine)

Petersen, Rev. & Mrs. Harry J., (Eileen)

Phillips, Rev. & Mrs. Lyle, (Ruth)

Price, Miss Jewell, AG-(Associate)

Sakwitz, Rev. & Mrs. William, (Dee)

Savage, Rev. & Mrs. Leslie E., (Margrel)

Sides, Mrs. Norma M., AG-(Associate)

Smith, Miss Marie B., AG-(Associate)

Sondeno, Rev. & Mrs. Fredolf, (Ardella)

Taylor, Rev. & Mrs. Earl, (Nelda)

***AGM-Amazing Grace Mission**

Pickel, Rev. & Mrs. D.L.

Pickett, Rev. & Mrs. Clyde

ALC-The American Lutheran Church—Japan Mission

Aamodt, Rev. & Mrs. Conrad (Vavi)

Aasland, Rev. & Mrs. Harold, (Ruth)

Bergh, Rev. & Mrs. Oliver, (Judith)

Bowman, Rev. & Mrs. John, (Vernida)

Boyum, Miss Bernice C.

Davidson, Rev. & Mrs. Lewis (Ruth)

DeYoung, Rev. & Mrs. John, (Anna Marie)

Eimon, Rev. & Mrs. Harold, (Dalene)

Ellefson, Mrs. Esther

Eskildsen, Rev. & Mrs. Edward, (Marian)

Fagre, Rev. & Mrs. Ivan, (Pauline)

Foege, Rev. & Mrs. Richard, (Mary)

Gibertson, Rev. & Mrs. Gaylen, (Stella)

Hanson, Miss Marion

Hash, Rev. & Mrs. Orlando, (Herdis)

Holte, Miss Roselyn

Homerstad, Rev. & Mrs. John, (Frances)

Hoslett, Mr. Sherman, Ph. D., & Mrs. Martha

Hoyer, Rev. & Mrs. Virgil, (Janice)

Hyland, Rev. & Mrs. Philip, (Judith)

Ingulsrud, Rev. Lars

Johnsen, Rev. & Mrs. Paul C., (Joyce)

Johnsrud, Rev. & Mrs.
Leroy, (Carolyn)
Knutson, Rev. & Mrs. Alton,
(Margaretta)
Larson, Rev. & Mrs. Lyle,
(Melba)
Luttio, Rev. & Mrs. Philip,
(Margaret)
Mitchell, Miss Anna Marie
Mork, Rev. Marcus
Nelson, Rev. & Mrs. Richard,
(Irene)
Neve, Rev. & Mrs. Lloyd,
(Muriel)
Olson, Rev. & Mrs. Norman,
(Nellie)
Pedersen, Rev. & Mrs. Eric,
(Miriam)
Pedersen, Miss Lois
Rumme, Rev. & Mrs. Debert,
(Sylvia)
Sanoden, Rev. & Mrs. Russell,
(Alice)
Sheldahl, Rev. & Mrs. Lowell,
(Janice)
Sorenson, Rev. & Mrs.
Morris, Jr. (Dorothy)
Swendseid, Rev. & Mrs.
Douglas, (Mavis)
Tang, Rev. & Mrs. O.
Gordon, (Cleone)
Tuff, Miss Evelyn
Tveit, Miss Marie
Vang, Mr. & Mrs. Paul,
(Donna)

Vorland, Rev. & Mrs.
Gehard, (Bertha)
Wang, Miss Jean
Westby, Rev. & Mrs. Carl,
(Elaine)
Winther, Rev. J.M.T.

BBF-Japan Baptist Bible Fellowship

Arnold, Rev. & Mrs. Ray D.,
(Betty)
Burgett, Rev. & Mrs. Larry,
(Ruthe)
Finch, Rev. & Mrs. Bobby,
(Kay)
Flynn, Rev. & Mrs. Stanley,
(Helen)
Hathaway, Rev. & Mrs. Bill,
(Dixie)
Hodges, Rev. & Mrs. Olson
S., (Lelia)
King, Rev. & Mrs. George,
(Ellen)
Marsden, Rev. & Mrs. Alvin,
(Clara)
Mayo, Miss Louise
Powders, Rev. & Mrs. James,
(Arada)
Rodgers, Rev. & Mrs.
Lavern (Evelyn)

***BDM—Baptist, Direct Mission**

Blalock, Mr. & Mrs. John
R., (Mary E.)

BGC-Baptist General Conference, Japan Mission

Butler, Rev. & Mrs. Lucius,
(Dona)

Fisk, Mr. & Mrs. Gerald H.,
(Donna)

Lindberg, Rev. & Mrs. Sten
F., (Alice)

Nordstrom, Miss Elaine
Patterson, Rev. & Mrs. James
A., (Gretchen)

Skoglund, Rev. & Mrs.
Herbert, (Jean)

Sorley, Rev. & Mrs. Francis
B., (Marian)

Swanson, Rev. & Mrs. Glen
E., (Margaret)

Walbert, Rev. & Mrs. Cle-
ment, (Florence)

Youngquist, Rev. & Mrs.
Harris, (Judy)

BIC-Brethren in Christ Mission

Book, Mr. & Mrs. Doyle C.,
(Thelma)

Graybill, Mr. & Mrs. John
W., (Lucille)

Willms, Mr. & Peter A.,
Mary)

Zook, Mr. & Mrs. Marlin,
(Ruth)

BIM-Bible Institute Mission of Japan, Inc.

Dennis, Mr. & Mrs. Richard
L.

Tygert, Mr. & Mrs. Earl,
(Emogene)

***BMA-Baptist Missionary Association of Japan**

Rankin, Rev. Z. T.

BMMJ-Baptist Mid-Missions in Japan

Bishop, Rev. & Mrs. M.,
(Lois)

Creer, Rev. & Mrs. Raymond,
(Donna)

Lancaster, Rev. & Mrs. Wil-
liam, (Lillian)

Regier, Miss Evelyn

Wooden, Rev. & Mrs. Floyd,
(Laurel)

Youmans Miss Doris,

Zimmerman, Rev. & Mrs.
Charles, (Eulalie)

BPM-Bible Protestant Missions

Ledden, Rev. & Mrs. George
Jr., (Lois)

Oxley, Rev. & Mrs. H. Dale
(Betty)

BPT-Bethel Pentecostal Temple Inc.

Askew, Rev. & Mrs. Man-
fred E. (Hope)

CBCM-Community Baptist Church Mission

Martin, Rev. & Mrs. E. H.,
(Alfreda Marie)

CBFMS-Conservative Baptist Foreign Mission Society

Beabout, Miss Florence
Benson, Mr. & Mrs. Bennie,
(Dottie)

Bowen, Miss Virginia
Carter, Mr. & Mrs. Ted,
(Joyce)

Duncan, Mr. & Mrs. William, (Betty)

Fleischman, Miss Lorraine
Foreman, Miss Alice

Halberg, Mr. & Mrs. Roland, (Margaret) (PBA)

Holecek, Mr. & Mrs. Frank,
(Ruth)

Huttenlock, Rev. & Mrs.
George, (Sue)

Jones, Miss Gladys
Martindale, Mr. & Mrs.
George, (Helen)

Mawhorter, Miss Dorothy
McDaniel, Mr. & Mrs. John
(Adelaide)

Merrill, Miss Eloise
Mullins, Mr. & Mrs. Ansel,
(Sarah)

Noell, Mr. & Mrs. Frank,
(Betty)

Pease, Miss Harriet
Reinhardt, Mr. & Mrs. Herbert, (Phyllis)

Schiefer, Mr. & Mrs. Clifford
(Marion)

Shaw, Mr. & Mrs. Martin,
(Arlene)

Swenson, Mr. & Mrs.
Lyndon, (Gerry)

Varney, Miss Evelyn

Walter, Miss Helen

Weber, Mr. & Mrs. James,
(Dorothy)

Woollett, Mr. & Mrs.
John, (Kay)

Zinke, Mr. & Mrs.
Gilbert, (Helen)

CBM-Christ's Bible Mission

Terry, Rev. & Mrs. John
Turnbull, Mr. & Mrs. Ian

CC-Church of Christ

Betts, Mr. & Mrs. Joe D.,
(Ruth)

Bixler, Mr. & Mrs. O. D.,
(Delilah)

Bixler, Mr. & Mrs. Dean,
Carrel, Mr. & Mrs. William
L., (Norma)

Ewing, Miss Hettie Lee
Giboney, Mr. & Mrs. Terry,
(Susan)

Gurganus, Mr. & Mrs. L. T.,
(Joan)

Hinton, Mr. William C.

Joliff, Mr. Bob

Marsh, Mr. & Mrs. Tomas
E., (Patricia)

McCaleb, Mrs. Elizabeth

Melton, Mr. & Mrs. Charles,
(Anita)

Nichols, Mr. & Mrs. Robert
P., (Jo Ann)

Pendergrass, Mrs. Edna

Prout, Mr. & Mrs. Elmer,
(Geneva)

Rhodes, Mr. & Mrs. E. A.

Smith, Mr. & Mrs. Billy
(Margaret)

Walker, Mr. & Mrs. William
B.

Yarbrough, Mr. & Mrs. Ro-
bert, (Dixie)

CCC-Christian Catholic Church

Offner, Rev. Clark B., Th.
D., & Mrs. Barbara

CCI-Child Care, Inc.

Benedict, Mr. & Mrs. Paul
W., (Sue)

CEF-Child Evangelism Fel- lowship of Japan (Inc.)

Attaway, Mr. & Mrs. Ken-
neth N., (Ruth M.)

Blackwood, Miss Janet

Lowman, Miss Alice

Russell, Mr. & Mrs. L.
Wayne

Tanaka, Mr. Fred

CG-Church of God, Mis- sionary Board

Eikamp, Rev. & Mrs. Arthur,
(Norma)

Kinley, Rev. & Mrs. Philip,
(Phyllis)

Kretlow, Rev. & Mrs. Orlo,
(Carol)

LaFoe, Miss Freda, M.

Smith, Rev. & Mrs. Nathan,
(Ann)

CJPM-Central Japan Pio- neer Mission

Jones, Miss Glenys

Jones, Miss Gwyneth B.

McKay, Miss Doris

Morey, Rev. & Mrs. Ken,
(Bep)

CLC- Christian Literature Crusade

Cullen, Mr. & Mrs. K.R.

Gerry, Mr. & Mrs. Robert J.

Hayes, Mr. & Mrs. L.

McElligott, Mr. Patrick

Parkee, Mr. Leslie R.

Porteous, Mr. & Mrs. Henry
J.

Ridley, Mr. & Mrs. Kenneth T.

**CMA-The Christian and
Missionary Alliance Japan
Mission**

Davidson, Rev. & Mrs.

Jack, (Evangeline)

Dievendorf, Mrs. Anne

Dyck, Miss Susan

Francis, Miss Mabel

McGarvey, Rev. & Mrs. A.

Paul, (Helen)

Pease, Rev. & Mrs. Richard,
(Eleanor)

Town, Rev. & Mrs. Harvey,
(Joyce)

Van Schooten, Rev. & Mrs.
Alvin, (Janet)

**CMC-Christian Music
Center**

Hudson, Miss Betty

**CMS-Church Missionary
Society**

Baker, Miss Elsie M.

Baynes, Rev. Simon H.

Cowdray, Miss Freda L.

Dixon, Miss Joan

Foss, Miss Eleanor M.

Goldsmith, Miss O. Mabel

Hale, Miss Elizabeth, M.

Thorp, Miss Caroline

Wood-Robinson, Rev. &
Mrs. David M. (Jane
Robinett)

**CMSJ-Covenant Mission-
ary Society of Japan**

Christensen, Rev. & Mrs.
Ernest, (Laurabelle)

Engeman, Rev. & Mrs. Har-
ry, (Eleanor)

Jensen, Rev. & Mrs. Louis
F., (Iris)

Johnson, Rev. & Mrs. Gor-
don (Lucille)

Kristerson, Miss Ruth

Metcalf, Rev. & Mrs. Mel-
bourne, (June)

Sugita, Mrs. Grace

Peterson, Rev. & Mrs.
Leonard, (Grace)

Peterson, Mr. & Mrs. LeRoy,
(Caroline)

Rigmark, Rev. & Mrs. Wil-
liam, (Virginia)

Verme, Rev. & Mrs. Robert,
(Virginia)

Westberg, Rev. & Mrs. Harry
(Gladys)

**CN-Church of the Naza-
rene, Japan Mission**

Bennett, Mr. & Mrs. Merrill,
(Myrtlebellev)

Davis, Rev. & Mrs. H.,
(Doris)

Forster, Mr. & Mrs. Fred,
(June)

Hartley, Miss Phyllis

Helling, Mr. & Mrs. Hubert,

(Virginia)

McKay, Mr. & Mrs. Bartlett

P., (Grace)

Melton, Mr. & Mrs. Charles,

(Billie Jean)

Rawlings, Miss Ruth

Rhoden, Mr. & Mrs. Maurice,

(Jeanette)

Williams, Miss Jean, Ph. D.

Woods, Mr. & Mrs. Wendell,

(Twylla)

Wynkoop, Mr. Ralph & Mrs.

Mildred, Ph. D.

CnC-Christian Churches

Beckman, Mr. & Mrs.

George, (Ethel)

Burney, Mr. & Mrs. Don,

(Norma)

Buttray, Mr. & Mrs. Stanley

Clark, Mr. & Mrs. Martin,

(Evelyn)

Cole, Mr. & Mrs. Harold,

(Leone)

Faber, Mr. & Mrs. Ernest,

(Neva)

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(Grace)

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Kachelmyer, Mr. John

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(Charlotte)

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(Mattie)

Nielsen, Mr. & Mrs. Paul,
(Marcia)

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(Betty)

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(Kathleen)

Sims, Mr. & Mrs. Harold,
(Lois)

Walker, Mr. & Mrs. Wesley,
(Margaret)

West, Mr. & Mrs. Robert,
(Audrey)

CoG-Church of God (Independent Holiness)

Labertew, Miss Dorothy A.
Shelhorn, Mr. & Mrs. Raymond

CPC-Cumberland Presbyterian Church

Dill, Rev. & Mrs. Tolbert,
(Jane)

Stott, Rev. & Mrs. Melvin D.
Jr., (Beverly)

CRJM-Christian Reformed Japan Mission

Bruinooge, Rev. & Mrs.

Henry, (Eunice)

De Berdt, Rev. & Mrs. Michiel, (Trudy)

La Fleur, Rev. & Mrs. William, (Norma)

Essenburg, Mr. & Mrs. Martin, (Barbara)

Smit, Rev. Harvey (Ph.D.) & Mrs. Edna

Sytsma, Rev. & Mrs. Richard, (Dorothy)

Timmer, Rev. & Mrs. John, (Hazel)

Van Baak, Rev. & Mrs. Edward, (Francis)

Vander Bilt, Rev. & Mrs. Mass, (Eloise)

DMS-Danish Missionary Society

Leth-Larsen, Rev. & Mrs. Frode, (Anne Marie)

ECC-The Evangelical Church of Christ

Andersson, Miss Martha

Ejderkvist, Mr. & Mrs. John, (Gun)

Jansson, Mr. & Mrs. Lars, (Lizzi)

Norman, Mr. & Mrs. Bengt, (Ingegerd)

Swensson, Mr. & Mrs. Birger, (Irene)

EFCM-Evangelical Free Church Mission of Japan

Becker, Miss Blanche

Blocksom, Rev. & Mrs. James

Conrad, Rev. & Mrs. Stanley

Ford, Rev. & Mrs. Einar

Halstrom, Mr. & Mrs. Dale

Olstad, Rev. & Mrs. Raymond

Prins, Mr. & Mrs. Harry

EUB-The Evangelical United Brethren Church, Division of World Mission see IBC

FCM-Free Christian Mission

Bruun, Miss Anna

Gulbrandsen, Mrs. Dagny

Gundersen, Miss Johanna

Hagen, Miss Kirsten

Haugen, Miss Aase

Hemmingby, Mr. & Mrs. Arne, (Karen)

Nordlie-Nakazawa, Mrs. Edel

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Magne, (Lillian)
Sund-Nielsen, Rev. & Mrs.
Ib, (Edith)
Tegnander, Rev. & Mrs.
Oddvar. (Sigrunn)
Winsjansen, Miss Kirsten

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Mission, Inc.**

Coote, Rev. Leonard W.

**FEBC-Far East Broadcast-
ing Company, Inc.**

Wilkinson, Mr. & Mrs.
David M. (Georgalyn)

**FEGC-Far Eastern Gospel
Crusade**

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Allen, Rev. & Mrs. Shelton,
(Arline)
Best, Rev. & Mrs. Sydney,
(Dorothy)
Blair, Rev. & Mrs. Howard,
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Martha
DeFriend, Miss Myra
Dillon, Rev. & Mrs. Alan,
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Fitzwillam, Mr. & Mrs.

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Friesen, Rev. & Mrs. Roland,
(Jean)
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Graham, Miss Enid
Hume, Miss Doris
Jeanes, Miss Dorothy
Jenkins, Miss Jackie
Knoll, Miss Carol
Lam, Mr. & Mrs. Phillip,
(Violet)
Lautzenheiser, Miss Wan-
da
McMahan, Rev. & Mrs.
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Mitchell, Miss Betty
Moe, Rev. & Mrs. Arthur,
(Beverly) (PBA)
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Murata, Rev. & Mrs. Her-
bert, (Mildred)
Neufeld, Miss Bertha
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(Esther)
Price, Miss Winifred
Reasoner, Rev. & Mrs. Rol-
lin, (Esther)
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(Viola)
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 (Patsy)
 Shaw, Mr. & Mrs. Bernard,
 (Daphne)
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 (Anna)
 Takushi, Mr. & Mrs. Kenneth,
 (Betty)
 Taylor, Mr. & Mrs. Eugene,
 (Lois)
 Tazumi, Rev. & Mrs. Thomas,
 (Mary)
 Waala, Mr. & Mrs. Russell,
 (Lois)

FFFM-Finnish Free Foreign Mission

Autio, Mr. & Mrs. Onni
 Rikhard (Saara Mirjami)
 Autio, Miss Kerttu
 Heimonen, Mr. & Mrs. Lauri
 Veli, (Anna-Liisa)
 Helimaki, Miss Hanna H.
 Koikkalainen, Mr. & Mrs.
 Pentti O. (Pirkko)
 Kuhanen, Miss Salli
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 Pelttari, Miss Maija
 Polkki, Mr. & Mrs. Eero
 Antero, (Milja Aulikki)
 Rokka, Mr. & Mrs. Juho
 Jukka, (Irja Kanerva)
 Romu, Mr. & Mrs. Jaakko
 Antero, (Sirkka-Liisa)

Ropo, Mr. & Mrs. Antti Johannes,
 (Aliina Mirjam)
 Syrjä, Mr. & Mrs. Antero,
 (Irja)
 Taponen, Miss Helvi Esteri
 Tuominen, Miss Hilikka Mar-
 Jatta

FKK-Fukuin Koyu Kai

Bower, Miss Esther S.
 Bower, Miss Marian B.
 Kawashima, Miss Tamie
 Motoyama, Miss Julia
 Pfaff, Miss Anne M.
 Snelson, Miss Irene
 Yasuhara, Mr. & Mrs.
 Edward

***FWBM-Japan Free Will Baptist Mission**

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 Hersey, Mr. & Mrs. Fred
 Waid, Mr. & Mrs. Herbert

GAM- German Alliance Mission

Hain, Miss Irene
 Hardenberg, Miss Maria
 Heller, Miss Henny
 Hottenbacher, Mr. & Mrs.
 Dankmar, (Thristel)
 Kobabe, Mr. & Mrs. Peter,
 (Irngard)
 Kunz, Mr. Erhard

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Müller, Miss Emmi

Plenio, Mr. & Mrs. Helmut, (Otti)

Stolz, Mr. & Mrs. Siegfried, (Erna)

Werner, Mr. & Mrs. Walter, (Erna)

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GCMM-General Conference Mennonite Mission

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Derksen, Rev. & Mrs. Peter, (Mary)

Dueck, Miss Agnes,

Dyck, Miss Anna

Ediger, Rev. & Mrs. Ferd (Viola)

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Patkau, Miss Esther

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Reimer, Rev. & Mrs. Raymond (Phyllis)

Sprunger, Mr. & Mrs. Walter F. (Ellen)

Thiessen, Rev. & Mrs. Bernard (Ruby)

Unruh, Rev. & Mrs. Verney (Belva)

Voran, Rev. & Mrs. Peter (Lois)

GEAM-German East-Asia Mission

Dressler, Rev. & Mrs. Guenther

Hamer, Mr. Hejo H.

Klein, Rev. & Mrs. Norbert

GFA-Japan Gospel Fellowship Association

Bennett, Miss Ethylen

Frazier, Rev. Leslie, Ph.D. & Mrs. Bonnie

Johnson, Rev. & Mrs. Gerald, (Miriam)

Loudermilk, Miss Betty

Melton, Rev. & Mrs. Pat

GMM- German Midnight Mission

Hartwig, Miss Irmgard

Hetcamp, Miss Ruth

Mundinger, Miss Dora

Ruhtenberg, Miss Hannelore

Strohm, Miss Elsbeth

GYF-Go-Ye-Fellowship

Borgman, Mrs. Ferne

Gronlund, Mrs. Mildred

HSEF-High School Evan-

gelism Fellowship, Inc.

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W., (Jane)

Meyer, Mr. & Mrs. John F.,
(Betty)

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for Christian Work in
Japan****IBC-(EUB)-Division of
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thren Church**

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lace, (Helen)

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(Shirley)

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wyn, (Betty Lou)

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Lang, Rev. & Mrs. Ernst,
(Dorthea)

Schneider, Miss Doris

Theuer, Rev. & Mrs. George,
(Clara)

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of the Board of Missions
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man, (Alice)
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ryn

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tired)

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Stubbs, Rev. David, Ed. D.,
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Everett, (Zora)Thompson, Mr. & Mrs. Law-
rance, (Catherine)

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mes T., (Frances)Mooney, Mr. Robert N., Ph.
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Missions of The Reformed
Church in America**

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Brink, Miss Suzanne

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Contract)Flaherty, Mr. & Mrs. Theo-
dore E., (Mary)

Harris, Rev. & Mrs. Thomas

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 D. Theol., & Mrs. Etta
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 dolph, (Trina)
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 (Evon)
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 (Joyce)
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 (Anna) (RCA-Retired)
 Norden, Rev. & Mrs. Rus-
 sell L., (Eleanor)
 Tigelaar, Miss Gae
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 liam, (Sarah)
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 don, (Bertha)
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**IBC-(UCBWM)-The United
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 of Christ)**

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 (Joan)
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 nard, (Isobel)
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 nelius, (Geziena)
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World Mission of The
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Fleming, Rev. & Mrs. J.
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Franklin, Rev. & Mrs. Sam.,
(Dorothy)

Grier, Rev. & Mrs. Louis,
(Dorothy)

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mas, (Alice)

Grube, Miss Alice

Havlick, Miss Dorothy

Hereford, Miss Nannie M.

Johnson, Rev. Harriet Ann

Jones, Rev. & Mrs. Henry,
(Maurine)

Kamitsuka, Rev. & Mrs.
Arthur, (Lilly)

Kirkman, Rev. & Mrs. D. V.,
(Jan Teruko)

Lawson, Miss Dorothy M.

Lloyd, Rev. Gwilym G., Ph.
D., & Mrs. Jean

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Northup, Rev. Robert, Ph.
D., & Mrs. Shio

Norton, Rev. & Mrs. Richard

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& Mrs. Ruth

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Schmidt, Miss Dorothy

Taylor, Miss Dorothy

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Ph. D., & Mrs. Billie

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David, (Alayne)

Weiss, Rev. & Mrs. William,
(Georgia)

Winn, Rev. & Mrs. Paul,
(Anne)

Worth, Mr. Donald C., Ph.
D., & Mrs. Ardyce

**IBPFM-Independent Board
for Presbyterian Foreign
Missions**

Frehn, Rev. & Mrs. Malcolm,
(June)

**IFG-International Church
of the Foursquare Gospel**
Francey, Rev. & Mrs. Jack
Masui, Rev. & Mrs. David,
(Kazuko)

***IGL-International Gospel
League, Japan Mission**
Garrod, Rev. & Mrs. A.J.V.
Kiel, Miss Janet R.

IMM-International Mis-

sion to Miners

Zollinger, Mr. & Mrs. Eugen,
(Lorna)

**IND-Independent of any
Society**

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G.

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August

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Dillon, Miss Florence
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- *Exum, Mrs. Essie
- *Fanger, Mr. & Mrs. C. V.
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(Ella)
- *Ford, Mr. & Mrs. Sharrel
- *Foster, Mr. Dennis
- *Foster, Miss Elaine
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- *Geedy, Rev. & Mrs. Clifford
Giesbrecht, Miss Margaret
Gingerich, Rev. John (Th. D.) & Mrs. Roberta
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Grigg, Miss Pearl
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- *Hagen, Mr. & Mrs. Larry A.
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- *Harms, Mr. & Mrs. William
- *Harrigan, Mr. & Mrs. Carl
- *Hasegawa, Mrs. Roy
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& Mrs.
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(Marilyn Crandell)
- *Presson, Mr. & Mrs. C.
Adrian
- Pye, Mr. & Mrs. E. Michael
- Raby, Miss Judy (PBA)
- Ribi, Rev. & Mrs. Kurt,
(Evelyn)
- *Richters, Mr. & Mrs. B. J.
- Riddles, Miss Kathleen A.
- Robart, Rev. R. S.
- *Ruetz, Mr. & Mrs. Ray
- *Rusckow, Mr. & Mrs. Johannes
- Ryan, Mr. Clifford
- Scherman, Dr. Fred C., D.
D.S.
- Schmidt, Rev. Alfred (Th.
D.) & Mrs. Chirstel
- Schnydrig, Miss Emmi
- Shorrock, Rev. & Mrs. Hal-
lam (Helen)
- Smith, Mr. & Mrs. Gerald
- *Smith, Rev. & Mrs. Harry
Speechley, Miss G.M.
- *Spoor, Miss Eulalia
- Steele, Mr. & Mrs. Harry
- Stoecker, Mr. & Mrs. Chris-
tian, (Anneliese)
- *Taylor, Miss Roberta
- *Tetro, Rev. & Mrs. Frank L.
- *Todd, Mr. & Mrs. Lawrence
Tomono, Mr. Tom
- Topping, Miss Helen
- Torres, Mr. & Mrs. Richard
F. (Wilma)
- Traviskirk, Mr. William
- *Trotter, Miss Bessie
- *Turner, Mr. & Mrs. Dennis
V.
- *Uralde, Mr. M.
- Wielenga, Miss Hilda
- Wider, Mr. & Mrs. Joseph
- Windus, Mr. & Mrs. Harold

Winroth, Mr. Alfred Jr.

Wolff, Diakonisse Hanni

*Wongsted, Miss Vera

Yakel, Miss Ella

*Young, Mr. & Mrs. Neil S.

JCG-Japan Church of God

Call, Rev. & Mrs. Edward,
(Betty)

Heil, Rev. & Mrs. L. E.
(Letha)

JEB-Japan Evangelistic Band

Bee, Mr. & Mrs. William,
(Barbara May)

Clarke, Miss Eunice G.

Cotton, Miss Kathleen

Dyson, Miss Mary

Edwards, Mr. & Mrs. Bruce,
(Lynette)

Gosden, Rev. & Mrs. Eric
W., (Mary St. John)

Heywood, Mr. & Mrs. Ronald E., (Anne Patricia)

Luke, Rev & Mrs. Percy T.,
(Beatrice Amy)

Marcks, Miss Margaret M.

McCormick, Miss Jean

McGrath, Miss Violet

Sands, Miss Matilda

Smith, Miss Alice E.

Smith, Miss Irene Webster

Smith, Miss Maureen R.

Stanley, Miss Freda

Toner, Mr. Robert J.

Waller, Miss Marjorie

Warner, Miss Eileen M.

JEM-Japan Evangelical Mission

Anderson, Miss Mildred

Bauman, Rev. & Mrs. Elmer,
(Carol)

Budd, Rev. & Mrs. John,
(Alvena)

Carlson, Mr. & Mrs. Robert,
(Betty)

Christopherson, Miss Lois

Friesen, Rev. & Mrs. William, (Lois)

Grove, Mr. & Mrs. Leslie,
(Carolyn)

Harris, Miss Cora

Hunter, Miss Arlie

Ichikawa, Mr Ben

kenouye, Rev. & Mrs.

Iwao, (Sachiye)

Jacobsen, Rev. & Mrs. Morris

Kennedy, Miss Helen

Klassen, Miss Irene

McGuire, Rev. & Mrs.

Dick (Winifred)

Miller, Miss Marilyn

Ortman, Miss Dorothy
(Associate)

Parker, Rev. & Mrs. Joe,
(Francis) (PBA)

Riedel, Miss Siegrid (Associate)

Schmidt, Miss Velma
 Singer, Mr. & Mrs. David,
 (Wilma)
 Spaulding, Rev. & Mrs. L.
 R., (Eleanor)
 Taylor, Mr. & Mrs. Harvey,
 (Nina) (Associates)
 Todo, Miss Jane
 Uchida, Mr. & Mrs. Akira,
 (Hisako)
 Uchida, Miss Ikuye
 Walcott, Rev. & Mrs. Rodger,
 (Shirley)

JEMS-Japanese Evangelical Missionary Society

Hatori, Rev. & Mrs. Akira
 (Reiko)
 Tokunaga, Miss Mae A.

JFM-Japan Faith Mission

Anderson, Rev. & Mrs.
 Kenneth F., (Pat)
 Durfee, Miss Maude
 Hughes, Mrs. Marie

JFMM-Japan Free Methodist Mission

DeShazer, Rev. & Mrs. Ja-
 cob, (Florence)
 Fensome, Miss Alice
 Overland, Rev. & Mrs. Nor-
 man, (Beverlee)
 Parsons, Rev. & Mrs. Elmer,
 (Marjorie)

Reid, Miss Pearl
 Snider, Rev. & Mrs. K.
 Lavern (Lois)

JGL-Japan Gospel League

Hanson, Rev. & Mrs. Edward
 G. (Pearl W.)

JIM-Japan Inland Mission

Halliday, Miss Gladys
 Kennedy, Mr. & Mrs. Hugh,
 (Violet W.M.)

JMHE-Japan Mission for Hospital Evangelism

Gerber, Miss M.
 Verwey, Mr. & Mrs. Neil
 (C.J.) (Peggy)

JMM-Japan Mennonite Mission

Beck, Mr. & Mrs. Carl,
 (Esther)
 Blosser, Rev. & Mrs. Eugene,
 (Luella)
 Buckwalter, Rev. & Mrs.
 Ralph, (Genevieve)
 Kanagy, Rev. & Mrs. Lee
 (Adella)
 Lee, Rev. & Mrs. Robert
 (Nancy)
 Martin, Miss Grace
 Miller, Mr. & Mrs. Marvin,
 (Mary Alene)
 Reber, Rev. & Mrs. Don,

(Barbara)

Ressler, Miss Ruth

Richard, Mr. & Mrs. Wesley,
(Sue)

Richards, Rev. & Mrs. Joe,
(Emma)

Selzer, Miss Arletta

Shenk, Rev. & Mrs. Charles,
(Ruth)

Yoder, Rev. & Mrs. Marvin,
(Neta Faye)

Yoder, Miss Marjorie

JPM-Japan Presbyterian Mission

Foxwell, Rev. & Mrs. Philip
R., (Jane)

Frett, Rev. & Mrs. Calvin,
(Dorothy)

Johnson, Miss Mary

Soltau, Mr. & Mrs. Addison
P., (Roselyn)

Wigglesworth, Miss Anne

Young, Rev. & Mrs. John
M. L., (Jean)

JRB-Japan Regular Baptist Mission

Pickering, Rev. & Mrs. F. L.,
(Marion G.)

Slaney, Rev. & Mrs. David
G., (Elsie)

JRM-Japan Rural Mission

Brandt, Miss A.J.E.

Visser, Rev. & Mrs. J. P.,
(E. W.)

LB-Lutheran Brethren

Mission of Japan

Langager, Rev. & Mrs. Davis,
(Esther)

Larsen, Rev. & Mrs. Morris
C.

Nordtvedt, Rev. & Mrs.
Thomas

Olsen, Mr. & Mrs. Oriville
(Shirley)

Olson, Rev. & Mrs. James
(Evyln)

Werdal, Rev. & Mrs. Morris
(Marion)

Werdal, Rev. & Mrs. Philip
(Esther)

LCA-Japan Lutheran Missionaries Association of the Lutheran Church in America

Alsdorf, Rev. & Mrs. Howard
A., (Henrietta)

Anspach, Rev. & Mrs. P.
Parker, Jr., (Miriam)

Ashbaugh, Miss Lucinda

Barnhart, Miss Esther P.

Baskerville, Rev. & Mrs.
David, (Inez)

Berendt, Mr. Erich A., (Jen-
ny)

Bergh, Rev. & Mrs. Earl

- (Nijiko)
 Billow, Rev. & Mrs. William
 D. (Doris)
 Breunsbach, Rev. & Mrs.
 Daniel K., (Alta)
 Clyde, Mr. Arthur
 Cunningham, Rev. & Mrs.
 Robert E., (Eleanor)
 Dale, Rev. & Mrs. Kenneth
 (Eloise)
 Dawkins, Rev. & Mrs. Char-
 les B., (Betty)
 Ellis, Rev. & Mrs. Andrew B.
 (Masae)
 Ericson, Rev. & Mrs. Wil-
 bert (Leona)
 Feil, Rev. & Mrs.
 Paul H., (Dorothy)
 Harder, Miss Helene
 Hausknecht, Rev. & Mrs.
 Phillip A., (Ryoko)
 Hawkinson, Miss Marian
 Heitkamp, Miss Elizabeth
 Hoaglund, Rev. & Mrs. Alan,
 (Betty)
 Hoh, Rev. & Mrs. David J.,
 (Adelle)
 Huddle, Rev. B. Paul, S. T.
 D., & Mrs. Martha
 Huddle, Miss Elizabeth C.
 Jenny, Rev. & Mrs. Rudolph
 G., (Barbara)
 Johnson, Rev. & Mrs. Dwight
 (Sylvia)
 Kistler, Rev. & Mrs. Luther
 D., (Dorothy)
 Koch, Rev. & Mrs. Dennis
 K., (Elizabeth)
 Livingston, Rev. & Mrs.
 Jerry, (Janice)
 Lund, Rev. & Mrs. Norman,
 (Wenona)
 MacMurphy, Rev. & Mrs.
 Charles B., (Phyllis)
 Makkonen, Miss Sarah
 Mattson, Rev. & Mrs. Walter
 W., (Katherine)
 Miller, Miss Marjorie
 Nuding, Rev. & Mrs. Nor-
 man (Barbara)
 Olson, Rev. & Mrs. George
 L., (Miriam)
 Ostensoe, Mr. & Mrs. Omer,
 (Gayle)
 Rasmussen, Rev. & Mrs.
 Peter R., (Marian)
 Schulz, Miss Evelyn Ann
 Setterholm, Rev. & Mrs. Paul
 (Lois)
 Shirk, Miss Helen
 Stirewalt, Rev. A.J., (Retired)
 Tack, Rev. & Mrs. Marvin
 A., (Jean)
 Tidemann, Mr. John
 Vehanen, Rev. Eino
 Wentz, Rev. & Mrs. Edwin
 C., (Betty)
 Wicklund, Mr. & Mrs. David
 (Faith)
 Winemiller, Rev. & Mrs.

Paul L. (Katherine)
 Winther, Miss Maya
 Worth, Mr. Donald

LEAF-Lutheran Evangelical Association of Finland

Ahtonen, Miss Hilda
 Karikoski, Rev. & Mrs. Eentti, (Pirkko)
 Kataja, Miss Vappu
 Laitinen, Rev. & Mrs. Martti, (Irma)
 Laitinen, Miss Martta
 Lipponen, Miss Sanna
 Meiro, Miss Martta
 Niemi, Miss Tyyne
 Piirainen, Miss Kaisu
 Remahl, Miss Ragna
 Salo, Miss Leena
 Savolainen, Rev. & Mrs. Paavo, (Helvi)
 Tiira, Miss Martta
 Valtonen, Rev. & Mrs. Tauno (Eira)

LFCN-Lutheran Free Church of Norway, Japan Mission

Godoy, Rev. & Mrs. Rolf, (Petra)
 Kivle, Rev. & Mrs. Per, (Torveig)

LM-Liebenzeller Mission
 Benzinger, Miss Esther

Eitel, Dr. K. F., M.D.
 Engelmohr, Mr. Karl
 Ettling, Mr. & Mrs. Adalbert, (Margot)
 Gaenzle, Mr. & Mrs. Heinz, (Irmgard)
 Gerst, Mr. & Mrs. Wilhelm, (Elfriede)
 Glawion, Miss Ruth
 Kunz, Mr. & Mrs. Arthur, (Ruth)
 Mann, Mr. & Mrs. Helmut, (Hilde)
 Menzel, Mr. & Mrs. Hans, (Sieglinde)
 Meyer, Mr. & Mrs. Hans, (Marianne)
 Oetzel, Mr. & Mrs. Willi, (Elfriede)
 Rechkemmer, Mr. & Mrs. Albert, (Marianne)
 Roesti, Miss Magdalene
 Vatter, Mr. & Mrs. Ernst, (Siegrid)
 Weippert, Mr. & Mrs. Horst (Annemarie)

MAR-LCM-Marburger Mission

Ebinger, Deaconess Frieda
 Fleischmann, Deaconess Babette
 Gluecks, Deaconess H.
 Hein, Deaconess Hannelore
 Schmid, Deaconess Ruth

Steinhoff, Deaconess Karoline
Uhlig, Deaconess Marianne

**MBM-Mennonite Brethren
Mission**

Bartel, Rev. & Mrs. Jonathan H. (Alice)

Enns, Rev. & Mrs. Robert,
(Ruth)

Friesen, Rev. & Mrs. Harry
Gunther, Miss Rubena

Koop, Rev. & Mrs. Abe,
(Kay)

Krause, Rev. & Mrs. Sam H.,
(Renetta)

Peters, Miss Pauline

Wiens, Rev. & Mrs. Roland
M., (Ann)

Wiens, Miss Ruth

Wohlgemuth, Rev. & Mrs.
Ivan, (Jean)

Zerbe, Rev. & Mrs. Ben,
(Esther)

**MC-World Division of the
Board of Missions of The
Methodist Church**

see IBC

**MCCS-Mission Covenant
Church of Sweden**

Asserhed, Miss Karin

Berglund, Rev. & Mrs. Rune,
(Gudrun)

Bringerud, Rev. & Mrs. Göte,

(Carol)

Bryngelson, Miss Berith

Carlsson, Miss Astrid

Fhager, Miss Gunhild

Gustafsson, Rev. & Mrs.
Arne, (Rigmori)

Kristiansson, Rev & Mrs.
Gunnar, (Marianne)

Nyselius, Miss Marianne

Petersson, Miss Naëmi

Rojas, Rev. & Mrs. Josef,
(Carin)

Rydberg, Rev. & Mrs. Arne

Simonsson, Rev. & Mrs. Alf-
Erik

Söderlund, Rev. & Mrs.
Andres, (Inga-Britt)

**MJO-Mission to Japan Inc.
Orphanage**

Hoffman, Mr. & Mrs. Wil-
lis R., (Michiko)

MM-Mino Mission

Miller, Miss Erma L.

Smith, Miss D. Jane

Whewell, Miss Elizabeth A.

MS-Mission to Seamen

Harrison, Rev. & Mrs. Colin
C., (Christine)

Wilson, Rev. & Mrs. Harold

**MSCC-Missionary Society
of the Anglican Church of**

Canada

Anderson, Rev. & Mrs. D.
 W. (Vera)
 Baldwin, Rev. & Mrs. W.W.
 (Eleanor)
 Clench, Miss M.
 Clugston, Rev. & Mrs. D.A.
 (Ruth)
 Fisher, Miss Penelope A.
 Goring, Rev. & Mrs. V.I.
 (Kathleen)
 Green, Rev. & Mrs. H.E.
 (Jean)
 Miller, Miss Jessie M.
 Mutch, Rev. & Mrs. Bruce,
 (Ann)
 Powell, Miss L.M.
 Powles, Rev. & Mrs. Cyril,
 (Marjorie)
 Robinson, Miss H.M.
 Sheppard, Miss Alison

**MSL-Japan Mission of the
 Lutheran Church - Mo.
 Synod**

Astalos, Rev. & Mrs. Ronald,
 (Kimiko)
 Auw, Rev. & Mrs. Hugh C.,
 (Helen)
 Bergt, Rev. & Mrs. Elmer J.,
 (Elvira)
 Coates, Dr. Thomas, Th. D.
 Deffner, Mr. & Mrs. Walter,
 (Virginia)
 Emily, Rev. Donald

Fromm, Rev. & Mrs. Elwood,
 (Keiko)
 Glock, Rev. & Mrs. Delmar,
 (JesseLee)
 Goeres, Rev. & Mrs. Richard,
 (Gloria)
 Going, Rev. & Mrs. Thomas,
 (Adrienne)
 Hannemann, Mr. Carl F.,
 Ph. D., & Mrs. Donna
 Harms, Rev. & Mrs. Walter,
 (Ellen)
 Hass, Rev. & Mrs. Leroy,
 (Ruth)
 Hinz, Rev. & Mrs. David,
 (Jean)
 Horn, Rev. & Mrs. Clifford,
 . . (Bettie)
 Jastram, Rev. & Mrs. Robert,
 (Phyllis)
 Karpenko, Mr. William
 Kleinschmidt, Rev. & Mrs.
 Don, (Marlene)
 Koepke, Rev. & Mrs. Frank,
 (Joan)
 Kreyling, Rev & Mrs. Paul,
 (Carol)
 Lee, Rev. & Mrs. Keith,
 (Shirley)
 Ludwing, Rev. Theodore,
 Th. D., & Mrs. Kathy
 Luders, Rev. & Mrs. Carl,
 (Dorothy)
 McClean, Rev. & Mrs.
 Donald, (Ruth)

Meyer, Rev. & Mrs. Richard,
(Lois)

Patschke, Rev. & Mrs. Arbie,
(Margaret)

Quigley, Rev. & Mrs. Darrel
M., (Joanne)

Raess, Rev. John

Schoppa, Rev. & Mrs. Leona-
rd, (Ruth)

Schriever, Rev. & Mrs.
Henry, (Dorothee)

Schuessler, Rev. & Mrs.
Deane, (Julie)

Shibata, Rev. & Mrs. George,
(Sachie)

Strege, Rev. & Mrs. Paul,
(Vercile)

Szedlak, Rev. & Mrs. Erno,
(Doreen)

Tewes, Mr. & Mrs. Erward
H., (Leona)

Wiese, Rev. & Mrs. James,
(Rita)

Wingfield, Mr. & Mrs. Albert,
(Marjorie)

Zehnder, Rev. & Mrs. Tom,
(Jacquelyn)

Zschiegner, Rev. & Mrs.
Max, (Taka)

Zwintscher, Rev. & Mrs.
Victor, (Lucille)

**NAB-North American Bap-
tist General Mission in
Japan**

Batek, Miss Joyce

Kern, Rev. & Mrs. Edwin C.
(Meraleen)

Mayforth, Rev. & Mrs. C.
Richard, (Frances)

Miller, Miss Florence J.

Moore, Rev. & Mrs. Fred G.
(Patricia)

Sukut, Rev. & Mrs. Walter,
(Barbara)

Wipf, Miss Lucille

NAV-The Navigators

Anderson, Miss Yvonne

Boardman, Rev. & Mrs.
Robert R., (Jean)

Harris, Mr. & Mrs. Hugh,
(Phyllis)

Mason, Mr. & Mrs. Daryl,
(Harriet)

Stephens, Miss Lu

Thompson, Mr. & Mrs.
Darrell, (Wendy)

NEOM-Norwegian Evan- gelical Orient Mission

Brustad, Miss Aslaug

Gornitzka, Rev. & Mrs.
Robert W. (Astri)

Gravklev, Miss Sylvi

Horgen, Miss Borghild

Jorgenrud, Miss Inger-
Johanne

Knutsen, Rev. & Mrs. Edvin,
(Gudrun)

Kongstein, Rev. & Mrs.
Frank, (Gudrun)
Svendsen, Miss Anna

NGM-North German Mission

Henschel, Miss Hanna

NLL-New Life League

Andaas, Mr. & Mrs. Arnfinn,
(Hildur)

Jarvis, Rev. F.D. (Th. D.) &
Mrs. Clara

Palmer, Mr. & Mrs. Roy,
(Doris)

Reimer, Mr. & Mrs. Cliff,
(Eretta)

NLM-Norwegian Lutheran Mission

Boe, Rev. & Mrs. Kaare
(Astrid)

Boganes, Rev. & Mrs. Nils
(Sigfrid)

Drivstuen, Miss Dagny

Edland, Miss Ingjerd

Finnseth, Rev. & Mrs. Per
(Synnove)

Foss, Miss Marit

Gamlén, Miss Anna

Gronning, Rev. & Mrs. Arne
(Elsa)

Jaabaek, Miss Petra

Jossang, Rev. & Mrs. Lars
(Ingrid)

Ljokjell, Rev. & Mrs. Arnold
(Rigmor)

Robertstad, Miss Ruth

Scheie, Miss Anna

Sorhus, Rev. & Mrs. Magnus
(Else)

Thorsen, Rev. & Mrs. Leif-
Audun (Aagodt)

NMA-The Norwegian Mission Alliance

Hannestad, Mrs. (Dr.) Bertha, M. D.

Melaaen, Mr. & Mrs. Erling,
(Synnue)

Vereide, Mr. & Mrs. Abraham,
(Ragna)

NMS-Norwegian Missionary Society

Alve, Rev. & Mrs. Björn,
(Nora)

Eggen, Rev. & Mrs. Egil
(Dordi)

Eraker, Rev. & Mrs. Andres,
(Mörfrid)

Heimvik, Miss Aud

Helland-Hansen, Miss Merete

Holthe, Miss Ragna

Ingebretsen, Rev. & Mrs.
Ernst, (Gerda)

Knutsen, Miss Inger Johanne

Mydland, Miss Björg

Nordbo, Rev. & Mrs. Anund,

(Solveig)

Pedersen, Rev. & Mrs. Harald
Bernhard, (Vivien)

Randulff, Rev. & Mrs. Tho-
mas Peter, (Zorunn)

Salomonsen, Rev. & Mrs.
Leif, (Mary)

Sandvik, Rev. & Mrs. Trygve
(Hanna)

Tjelle, Rev. & Mrs. Lars,
(Haldis)

NTC-Next Towns Crusade

Alderson, Rev. & Mrs. Archie
Lee

Bell, Rev. & Mrs. M. John
Clemens, Rev. & Mrs. A. J.

***NTM-New Tribes Mis- sion**

Beckman, Rev. & Mrs. David
L.

Bennett, Mr. J. Kenneth

Bennett, Mr. & Mrs. George
E.

Koop, Miss Mary

Leiyen, Miss Jennie

Leonard, Rev. & Mrs. Clif-
ford

McPhail, Mr. & Mrs. John

Meyer, Miss Hildegard

Phibbs, Rev. Don

Stanley, Miss Ethel

Townsend, Rev. Louis

OBM-Oriental Boat Mission

Dillard, Miss Mary

Gizzi, Rev. & Mrs. Vincent
(Virginia)

Kolbenson, Miss Bertha

OBS-Open Bible Standard Churches, Inc.

Collins, Mr. & Mrs. Jacob F.
(Bertha)

Heck, Mr. & Mrs. John (Shir-
ley)

Rounds, Rev. Philard L.

OBSF-The Oriental Bible Study Fellowship

Fieldhouse, Mr. & Mrs. Mar-
vin L., (Iris)

OEA-Oakland Evangelistic Association

McNaughton, Rev. & Mrs.
R. E., (Lillian J.)

OMF-Overseas Missionary Fellowship

Abrahams, Mr. & Mrs. Dou-
glas J., (Olga)

Bahler, Miss Margrit

Barber, Miss Desley

Beavan, Miss Dorothy

Bills, Miss Barbara

Bowman, Miss Isabel M.

Buell, Mr. & Mrs. Bart,

Chisholm, Mr. & Mrs. John
M., (Judy)
Cook, Mr. & Mrs. Don,
(Dorothy)
Cornelius, Miss Dorothy C.
Edwards, Miss Lorna B.
Fearnehough, Mr. & Mrs.
William, (Sheila)
Fisher, Mr. & Mrs. Hubert
E., (Mary)
Flowers, Miss E. Maurine
Fredlund, Miss Mable M.
Friesen, Mr. & Mrs. Abra-
ham F., (Jacqueline)
Friesen, Miss Anne
Gamble, Miss Marjorie
Glass, Miss Eva
Griffiths, Mr. & Mrs. Mi-
chael C. (Valerie)
Hancock, Mr. John W.
Hayman, Mr. & Mrs. David
E., (Roslyn)
Hibbs, Miss Genevieve
Highwood, Mr. & Mrs. David
C., (Dorothy)
Howard, Miss Ethel
Hufnagel, Mr. & Mrs. Daniel
(Evelyn)
Kelly, Miss Daphne I.
Kennedy, Mr. Arthur
Knight, Mr. & Mrs. Allan H.
(Shirley)
Knight, Miss Margaret
Mattmuller, Miss Lotte
Metcalf, Mr. & Mrs. Stephen

A., (Evelyn)
Michell, Mr. & Mrs. David,
(Joan)
Milligan, Miss Rita
Milner, Miss Mary
Mitchell, Mr. & Mrs. Alan
K., (Elaine)
Morris, Mr. & Mrs. Donald,
(Winnifred)
Naylor, Miss B. Chris
Nicoll, Miss Mary L. C.
Olson, Miss Esther D.
Phillips, Miss Noeline
Reeds, Miss Felice G.
Reynolds, Mr. & Mrs. Arthur
T. F. (Joy)
Solly, Miss Ann
Taylor, Miss Isabel J.
Thomson, Mr. & Mrs. Lionel
H., (Eileen)
Trevor, Mr. & Mrs. Hugh,
(Margaret)
Weller, Miss Mary E.
White, Miss E. Ruth
Willis, Miss Carolyn J.
Woods, Miss Elaine
Young, Miss Ruth C.

**OMS-The Oriental Mis-
sionary Society**

Davis, Rev. & Mrs. Francis
A., (Martha)
Dunbar, Rev. & Mrs. Virgil,
(Lorraine)
Dupree, Rev. & Mrs. Charles

J., (JoAnn)
 (Margaret)
 Dyer, Rev. & Mrs. Stanley
 R., (Joanna)
 Jones, Rev. & Mrs. M. Joe,
 (Doris)
 Kilbourne, Rev. & Mrs. Ernest J. (Violet)
 Montei, Mr. & Mrs. Douglas,
 (Dorothy)
 Schultz, Rev. & Mrs. Helmut
 C., (Norma Jean)
 Shelton, Rev. & Mrs. Arthur
 T., (Carol)
 Wildermuth, Rev. & Mrs.
 Wesley, (Margaret)

OMSS-The Orebro Missionary Society of Sweden

Carlsson, Rev. & Mrs. Carl,
 (Majlis)
 Edefors, Rev. & Mrs. Börje,
 (Inger)
 Eriksson, Miss Linnea
 Hagstrom, Miss Britta
 Hoffner, Rev. & Mrs. Karl,
 (Agda)
 Jansson, Rev. & Mrs. Helge,
 (Gertrude)
 Johansson, Miss Inger
 Klemensson, Miss Gudrun
 Pettersson, Miss Anna
 Sandberg, Rev. & Mrs. Erik,
 (Hanna)
 Skoog, Miss Maj-Britt

Sundberg, Rev. & Mrs. Fred,
 (Greta)

Thörn, Miss Inez

***OPC-Orthodox Presbyterian Church**

McIlwaine, Rev. & Mrs. R.
 Heber

Uomoto, Rev. & Mrs. George Y.

PCC-The Presbyterian Church in Canada

Davis, Rev. & Mrs. H. Glen,
 (Joyce)

Hyndman, Miss Mavis J.

McIntosh, Rev. & Mrs. John,
 (Beth)

Talbot, Rev. & Mrs. C. Rodger,
 (Donna)

PCGJ-Pentecostal Church of God in Japan

Dawson, Rev. & Mrs. T.V.

Meenk, Rev. & Mrs. R.A.

PCM-Philadelphia Church Mission

Arnesen, Rev. & Mrs. Jacob,
 (Olaug),

Borge, Rev. & Mrs. Peter,
 (Astrid),

Hestekind, Rev. & Mrs. H.
 N., (Grace)

Larson, Rev. & Mrs. James,
 (Donna)

PCUS-Japan Mission Presbyterian Church in the United States

Archibald, Miss Margaret
(IBC)

Baldwin, Rev. & Mrs.
Walter P., (Clare) (IBC)

Barksdale, Rev. John O., Th.
D., & Mrs. Virginia (IBC)

Borchert, Rev. & Mrs. Harold
(Lois)

Boyle, Rev. & Mrs. William
P., (Ella Banks) (IBC)

Brady, Mr. & Mrs. John H.,
(Annie)

Bridgman, Mr. & Mrs. John
F., (Beverly)

Brown, Dr. Frank A. M.D.,
& Mrs. Ann

Buckland, Miss Ruth

Bush, Dr. Ovid B., Jr., M.D.
& Mrs. Florence

Cain, Rev. & Mrs. Benson,
(Coline)

Colston, Miss Augusta B.
Dick, Miss Cornelia

Enloe, Rev. & Mrs. W. Win-
ton, Jr., (Mary Katherine)

Fultz, Miss Catherine

Godert, Miss Agnes

Haraughty, Miss Mary

Hinkle, Miss Mary Gertrude

Kelly, Mr. & Mrs. Merle
I., (Arlene) (IBC)

Lamb, Miss June

Lancaster, Rev. & Mrs.
Lewis H. Jr., (Virginia)
(IBC)

Logan, Mrs. Charles A.,
(Laura) (IBC)

McAlpine, Rev. & Mrs.
James A., (Pauline)

McNeill, Miss Elizabeth

Magruder, Rev. & Mrs.
James T., (Francis) (IBC)

Mitchell, Mr. & Mrs. Guy S.,
(Jane)

Mooney, Mr. Robert N.,
Ph. D., & Mrs. Dorothy
(IBC)

Moore, Mr. & Mrs. Dan M.,
(Betsy)

Moore, Rev. & Mrs. James
B., (Roberta)

Moore, Rev. & Mrs. Lar-
dner C., (Mollie)

Moore, Rev. & Mrs. Lardner
W., (Grace)

Morriss, Rev. & Mrs.
Woodward D., (Mary
Ann) (IBC)

Peterson, Rev. & Mrs. Lyle
W., (Catherine)

Reagan, Rev. & Mrs. John
M., (Todd) (IBC)

Ribble, Rev. & Mrs. Rich-
ard B., (Jean Vivian)

Stubbs, Rev. & Mrs. Vincent
G. III, (Jane)

Swensen, Miss Nell

Taylor, Rev. & Mrs. Arch B.
Jr., (Margaret)
Wilson, Rev. & Mrs. Kenneth
W., (Eleanor)
Yonteck, Miss Barbara

**PEC-Protestant Episcopal
Church in the U.S.A.**

Alice, Sister Lorraine, IND
(PEC)
Branstad, Mr. Karl E.
Compton, Miss Patricia
Craighill, Rev. & Mrs. L.
R., Jr., (Maryly)
Dator, Mr. James A., Ph.
D., & Mrs. Letitia
Dessau, Miss Dorothy
Draper, Rev. & Mrs. Wil-
liam F., (Helenora)
Dugliss, Mr. Roderick B.,
Ph. D., & Mrs. Lucia
Eddy, Rev. & Mrs. William
D., (Elizabeth)
Elda, Sister Magdalene, IND
(PEC)
Haley, Mrs. Virginia B., IND
(PEC)
Heim, Rev. Kenneth E.
Honaman, Mr. & Mrs. Wil-
liam Fredrick, (Eleanor)
Jones, Rev. & Mrs. William
F., (Alison)
Lehman, Mr. & Mrs. Gene
S., (Joan)
Leighey, Mrs. Majorie

Lewis, Rev. & Mrs. John B.,
(Kathryn)
Lloyd, Rev. & Mrs. John J.,
(Elizabeth)
Mariya, Sister Margaret,
IND (PEC)
McKim, Miss Bessie, (Re-
tired)
Merritt, Rev. Richard A.,
Ed. D.
Miller, Mr. Roy, IND (PEC)
Oglesby, Mrs. Angela M.
Rhodes, Rev. Errol F.W.,
Ph. D., & Mrs. Martha
Rogers, Rev. & Mrs. Minor
L., (Ann)
Ross, Miss Reta, J-2
Rusch, Mr. Paul, IND (PEC)
Smith, Rev. & Mrs. Robert
M., (Jeannette)
Stearns, Miss Jean, J-2
Stout, Miss Dorothy
Sumners, Miss Gertrude
Tower, Miss Jean, J-2
Tucker, Rev. & Mrs. Beverl-
ey, (Jean)
Weitzel, Rev. & Mrs. Wil-
liam H., (Jacqueline)
Whybray, Rev. R. Norman,
Ph. D., & Mrs. Helene

PF- The Pilgrim Fellowship

Lingle, Rev. & Mrs. Wilbur,
(Jean)

RCA -Board of World Missions of the Reformed Church in America

see IBC

RF- Revival Fellowship

Schubert, Rev. & Mrs.
William E.

***RPM-The Reformed Presbyterian Mission in Japan**

Everett, Miss Oreta
Faris, Miss Eleanor
Lynn, Miss Orlena
Pennington, Rev. & Mrs.
James (Gloria)
Robb, Rev. & Mrs. Donald
I. (Betty)
Spear, Rev. & Mrs. Gene
W. (Ruth)

RSF-Japan Committee of the Philadelphia Yearly Meeting of the Religious Society of Friends

Clevenger, Miss Janice
Domingo, Miss Delia
Lester, Miss Mary Ann
Miho, Miss Fumiye
Nicholson, Mr. & Mrs.
Samuel, (Anna Margaret)

SA-The Salvation Army

Banks, Captain & Mrs. Wil-

liam (Muriel)

Cottrill, Lieut.- Colonel and

Mrs. W. Stan

Hicks, Captain Joyval

Morris, Captain & Mrs.

Ted

Oystryk, Major & Mrs.

George, (Gertrude)

Rightmire, Major and Mrs.

Robert

SAJM Swiss Alliance Japan Mission

Louis, Miss Suzanne
Rohrer, Miss Frieda
Schar, Mr. & Mrs. Paul,
(Durig)
Stutz, Mr. Samuel
Suter, Miss Madeleine

SAMJ-Swedish Alliance Mission in Japan

Andresson, Miss Thali
Axelsson, Miss Mary
Brynte, Mr. & Mrs. Torsten,
(Inglis)
Davidsson, Miss Maj
Hansen, Mr. & Mrs. Sven-
Olof, (Ulla)
Linden, Mr. & Mrs. Arne,
(Emma)
Linden, Miss Gunvor
Lönander, Mr. & Mrs. Ake,
(Maj)
Malmvall, Mr. & Mrs. Filip,

(Mathilda)
 Simeonsson, Mr. & Mrs.
 Josef, (Olia)
 Simeonsson, Mr. & Mrs.
 Roland, (Sandra)
 Svensson, Miss Ester
 Vist, Miss Ingrid
 Walfridsson, Mr. Ake

**SB-Southern Baptist Con-
 vention Foreign Mission
 Board**

Askew, Rev. D. Curtis, Th.
 D., & Mrs. Mary Lee
 Bennett, Rev. & Mrs. E.
 Preston, (Audie E.)
 Boatwright, Rev. & Mrs.
 Claude S., (Betty Faith)
 Bradford, Mr. & Mrs. Leo
 Galen, (Elizabeth Arline)
 Bradshaw, Rev. & Mrs. Mel-
 vin J., (Edith)
 Bruce, Rev. & Mrs. R. Carrol,
 (Frances K.)
 Calcote, Rev. & Mrs. Ralph
 V., (Gena W.)
 Callaway, Rev. Tucker N.
 (Th. D.) & Mrs. Elizabeth
 C.
 Campbell, Miss Vera
 Cannon, Miss Mary
 Clark, Dr. C.F.Jr. (M.D) &
 Mrs. Pauline W.
 Clark, Rev. & Mrs. Gene A.,
 (Dorothy L.)

Clarke, Rev. & Mrs. Coleman
 D., (Jennie S.)
 Clift, Miss Annie Sue
 Coleman, Miss Wilma Anita
 Cooper, Miss June
 Cox, Rev. & Mrs. Theodore
 O., (Patricia R.)
 Culpepper, Rev. Robert H.
 (Th. D.) & Mrs. Kathleen
 Dozier, Rev. & Mrs. Edwin
 B., (Mary Ellen W.)
 Dudley, Rev. & Mrs. Dwight
 N., (Anne V.)
 Emanuel, Rev. & Mrs. Wayne
 E., (Mary Lou)
 Farthing, Rev. & Mrs. Earl
 D., (Lovie C.)
 Fenner, Mr. Charlie W.
 Fielder, Mr. & Mrs. L.
 Gerald, (Jo Beth Mck.)
 Fontnote, Dr. Audrey (M.D.)
 Garrott, Rev. W. Maxfield
 (Th. D.) & Mrs. Dorothy
 C.
 Gillespie, Rev. & Mrs. A.L.,
 (Viola B.)
 Gillham, Rev. & Mrs. M.
 Frank, (Wynon)
 Grant, Rev. & Mrs. Worth
 C., (Kathryn S.)
 Graves, Miss Alma
 Griffin, Rev. & Mrs. Harry
 Dee, (Barbara Jo Terry)
 Gullatt, Rev. & Mrs. Tom
 D., (Mary S.)

Hagood, Dr. Martha (M.D.)
Hardy, Rev. & Mrs. Robert D., (Mavis S.)
Hashman, Rev. & Mrs. William L., (Jeani Margaret)
Hayes, Rev. & Mrs. Charles K., (June Carolyn)
Hays, Rev. George H. (Th. D.) & Mrs. Helen M.
Heiss, Rev. & Mrs. Donald R., (Joyce S.)
Highfill, Miss Virginia B.
Hollaway, Rev. & Mrs. Ernest Lee, Jr., (Ida Nelle D.)
Hoover, Miss Annie
Horton, Miss Frances
Horton, Rev. & Mrs. Frederick M., (Elvee W.)
Hoshizaki, Rev. & Mrs. Reiji, (Asano)
Howard, Rev. & Mrs. Stanley P., Jr., (Ptsy McG.)
Hudson, Miss Lenora
Keith, Rev. & Mrs. Billy P., (Mona P.)
Lane, Miss Dorothea
Limbert, Miss Rosemary
Love, Rev. & Mrs. Max H., (Flora Joan)
Marshall, Miss Bertha Jane
Masaki, Rev. & Mrs. Tomoki, (Betty T.)
McMillan, Rev. & Mrs. Virgil O, Jr., (Donabel P.)

Medling, Rev. & Mrs. W. R., (Louise G.)
Mercer, Rev. & Mrs. Dewey E., (Ramona H.)
Miller, Miss Floryne
Mobley, Rev. & Mrs. Marion A., (Carolyn H.)
Moorhead, Rev. & Mrs. Marion F., (Thelma C.)
Morgan, Miss Mary Neal
Nations, Rev. Archie Lee (Ph. D.) & Mrs. Elaine S.
Oliver, Rev. & Mrs. Edward L., (Susan P.)
O'Reagan, Rev. & Mrs. Daniel Wayne, (Beverly Ann)
Owen, Miss Evelyn
Parker, Rev. & Mrs. F. Calvin, (Harriett H.)
Price, Rev. & Mrs. Harold Lee, (Victoria H.)
Randall, Miss Mary Jo
Sanderson, Miss Rennie
Satterwhite, Dr. James P. (M.D.) & Mrs. Altha S.
Shepard, Rev. John W., Jr. (Th. D.) & Mrs. Jean P.
Sherer, Rev. & Mrs. Robert C., (Helen M.)
Smith, Mr. & Mrs. Jack Arthur, (Velma McLaughlin)
Southerland, Rev. & Mrs. Lawrence M., Jr., (Marcel-

la B.)

Spencer, Rev. & Mrs. A.E.,
Jr., (Doris S.)

Walker, Rev. & Mrs. Wil-
liam L., (Mary C.)

Warmath, Rev. & Mrs. Wil-
liam C., (Mary C.)

Watkins, Miss Elizabeth T.

Watson, Rev. & Mrs. Leslie,
(Hazel T.)

Watters, Rev. & Mrs. James
L., (Darleene R.)

Whaley, Rev. & Mrs. Charles
L., Jr., (Lois L.)

Wood, Rev. & Mrs. S.
Kenneth, (Audrey R.)

Wright, Rev. Morris J., Jr.,
(DRE) & Mrs. Joyce H.

SBM-Swedish Baptist Mis- sion

Andersson, Miss Hjördis

Jansson, Rev. Martin (Reti-
ring May, 1965)

Rinell, Rev. & Mrs. Oscar,
(Hellen)

Thoong, Mrs. Thora

Ulmstedt, Miss Gerd

SCD-Scandinavian Christ- ian Doyukai

Lande, Rev. & Mrs. Asulv,
(Gunvor)

Moller, Mr. & Mrs. Kristian
(Thea)

Roesgaard, Rev. & Mrs.

Olaf (Martha)

Thomsen, Rev. & Mrs. Harry

SDA-Seventh-day Adven- tists

Araujo, Mr. & Mrs. Frank,
(Joyce)

Bascom, Mr. & Mrs. M.T.,
(Dorothy)

Bretsch, Mr. & Mrs. V.L.,
(Opal)

Burchard, Mr. & Mrs. R.W.,
(Ann)

Chinnock, Mr. & Mrs. E.
R., (Barbara)

Clark, Mr. & Mrs. W.T.,
(Helen)

Gulley, Mr. & Mrs. Norman
R., (Leona)

Hilliard, Mr. & Mrs. W.I.,
(Norma)

Holland, Miss Barbara

Jensen, Mr. & Mrs. E.E.,
(Iona)

Johannes, Dr. & Mrs. J.C.

Johnson, Dr. C.D., M.D., &
Mrs. Thelma

Jones, Miss Martha

Krick, Dr. Ed., M.D., & Mrs.
Kay

Knutson, Mrs. Helen

Kuester, Dr. E.E., M.D., &
Mrs. Ruth

McCartney, Miss Ellen

Nelson, Mr. & Mrs. P. W.,
 (Barbara)
 Nerness, Dr. J.L., M.D., &
 Mrs. Yvonne
 Olson, Dr. Calvin A., M.D.,
 & Mrs. Alyse
 Sager, Mr. & Mrs. Jack,
 (Masu)
 Venden, Mr. & Mrs. D.
 Louis, (Marjorie)
 Watts, Mr. & Mrs. Carl B.,
 Lois May)
 Woods, Dr. N.C., Jr., M.D.,
 & Mrs. Millie

SEMJ-Swedish Evangelical Mission in Japan

Bohlin, Mr. & Mrs. Edvin
 (Birgitta)
 Eriksson, Mr. & Mrs. Paul
 (Maj-Britt)
 Hellberg, Miss Gullbritt
 Jonsson, Miss Sigrid
 Persson, Mr. & Mrs. Folke
 Thorsell, Miss Anna-Lisa

SEOM-Swedish Evangelical Orient Mission

Aspberg, Mrs. Ingrid
 Goes, Rev. & Mrs. Gosta
 Harrefors, Miss Ase
 Karlsson, Miss Gunborg
 Malm, Rev. & Mrs. Erik

SFM-Swedish Free Mission

Almroth, Mr. & Mrs. Harald,
 (Astrid)
 Andersson, Mr. & Mrs.
 Evert, (Maria)
 Axeleson, Miss Alva
 Axelsson, Mr. & Mrs.
 Goesta, (Märta)
 Bergeld, Miss Sofia
 Chrisander, Miss Greta
 Eriksso, Miss Astrid
 Ibstedt, Mr. & Mrs. Nils,
 (Bjorg)
 Joerneman, Miss Brita
 Johnson, Mr. & Mrs. Bo,
 (Eivor)
 Johnson, Mr. & Mrs. John,
 (Greta)
 Lind, Mr. & Mrs. Ingemar,
 (Elsa)
 Olofsson, Miss Birgit
 Olofsson, Miss Eva
 Wilhelmsson, Miss Thyra

SOM-Slavic and Oriental Mission

Molenkamp, Rev. William
 Sprange, Mr. & Mrs. G.M.

SP-Society for the Propagation of the Gospel

Brown, Miss Dulcie E.L.
 Chamberlain, Rev. & Mrs.
 David M., (Gladys)
 Chandler, Miss Mary F.
 Grosjean, Miss Violet C.

Harrison, Rev. & Mrs. Colin
C., (Christine) MS (SPG)
Lea, Miss Leonora E.
Waters, Miss June
White, Miss Christina
Wyatt, Miss Clare E.M.

SSJE-Society of St. John the Evangelist

Allen, Rev. D.E.
Clayton, Rev. David W.H.
Viall, The Rt. Rev. K.A.

TBC-Tokyo Bible Center

Pietsch, Rev. & Mrs. T.

TEAM-The Evangelical Alliance Mission

Allen, Mr. & Mrs. Philip,
(Jean)
Adams, Mr. & Mrs. Willis,
(Bernadine)
Archer, Mr. & Mrs. Sam,
(Manda)
Barthold, Mr. & Mrs. Stanley,
(Mary)
Berg, Miss Ethel
Boyles, Mr. Dale
Brannen, Mr. & Mrs. T.A.,
(Phyllis)
Brook, Mr. & Mrs. David,
(Dorothy)
Browning, Mr. & Mrs. Neal,
(Clara Jean)
Buss, Mr. Bernard

Buss, Mr. & Mrs. Siegfried,
(Edith)
Cederholm, Miss Margit
Chamberlain, Miss Phyllis
Chandler, Mr. & Mrs. Raymond,
(Mabel)
Chase, Mr. & Mrs. Manley,
(Doris)
Clark, Miss Thelma
Courtney, Mr. & Mrs.
Richard, (Yvonne)
Cox, Mr. & Mrs. Ralph,
(Stella)
Dale, Mr. & Mrs. Daniel,
(Joan)
DeCamp, Miss Grace
Degelman, Rev. & Mrs. O.
R., (Helen)
Degerman, Miss Bessie
Dumond, Mr. & Mrs.
Wesley, (Elaine)
Eagle, Mr. & Mrs. Charles,
(Hazel)
Fadel, Rev. & Mrs. Allen,
(Jane)
Fisch, Rev. & Mrs. Edwin
W., (Laura)
Forsberg, Miss Ruth
Frens, Mr. & Mrs. James,
(Ruthe)
Friesen, Mr. & Mrs. Jacob,
(Junko)
Goss, Mr. & Mrs. Donn,
(Fern)
Gudeman, Miss Mary Ellen

Habbestad, Miss June
Hegge, Mr. & Mrs. Myron,
(Irene)
Helland, Mr. & Mrs. Bruce,
(Delna)
Henry, Mr. & Mrs. Kenneth,
(Gladys)
Hindal, Miss Hope
Hoke, Dr. & Mrs. Donald E.,
(Martha)
Holritz, Rev. & Mrs. Bern-
ard, (Jeanette) (PBA)
Hovey, Miss Marion
James, Rev. & Mrs. William
O., (Elsie)
Jensen, Rev. & Mrs. Roy,
(Phyllis)
Joseph, Rev. & Mrs. Kenny,
(Lila)
Junker, Mr. & Mrs. Calvin,
(Patricia)
Karlson, Miss Florence
Knight, Mr. & Mrs. Brantley,
(Helen)
Knoble, Mr. & Mrs. John,
(Barbara)
Knoll, Mr. & Mrs. James,
(Elizabeth)
Lant, Miss Mary Jo,
Lautz, Mr. & Mrs. W.F.,
(Edith)
Long, Miss Beatrice
Lyon, Mr. & Mrs. Dewitt,
(Elizabeth)
Martin, Rev. & Mrs. David,

(Jacque)
McAlpine, Rev. & Mrs. Do-
nald, (Mary)
McCall, Mr. & Mrs. Loren,
(Janice) (PBA)
McDaniel, Rev. & Mrs. Chal-
mers, (Peggy)
McQuilkin, Rev. & Mrs. J.
R., (Muriel)
McVety, Rev. & Mrs. Ken-
neth, (Olive)
Messenger, Mrs. Blanche
Mitchell, Mrs. & Mrs. Tho-
mas, (Hildegarde)
Mueller, Rev. & Mrs. Robert,
(Ruth) (PBA)
Netland, Mr. & Mrs. Anton,
(Bernice)
Nielsen, Mr. & Mrs. Charles,
(Mary)
Norton, Mr. & Mrs. James,
(Audrey)
Notehelfer, Rev. & Mrs. J.K.,
(Rose)
Osborne, Mr. & Mrs. Hugh,
(Frances)
Pape, Rev. & Mrs. Wm. H.,
(Dorothy)
Petersen, Rev. & Mrs. Lyle,
(Alice)
Phillips, Rev. & Mrs. G. N.,
(Lorraine)
Reece, Rev. & Mrs. Taylor,
(Lorraine)
Reid, Rev. & Mrs. John,

(Mary)

Robinson, Miss Clara Mae
Sapsford, Rev. & Mrs. Leslie,
(Carolyn)

Schone, Rev. & Mrs. John R.,
(Lucia)

Schwab, Mr. & Mrs. John,
(Eldora)

Seely, Mr. & Mrs. Arthur,
(Florence) (PBA)

Shorey, Mr. & Mrs. Wil-
liam, (Laura)

Smith, Miss E. Ruth

Smith, Miss Genevieve

Springer, Mr. & Mrs. Victor,
(Ann)

Stellwagon, Mr. & Mrs. Rus-
sell, (Lori)

Stermer, Miss Dorothy

Stewart, Miss Mary

Strom Rev. & Mrs. Verner,
(Dorothy)

Swift, Miss Mildred

Thornton, Rev. & Mrs. Wil-
liam, (Elsie)

Vogt, Miss Verna

Waldin, Miss Margaret

Walter, Rev. & Mrs. Donald,
(Eileen)

Walters, Mr. & Mrs. Russell,
(Mary)

Wilson, Mr. & Mrs. Wesley,
(Golda)

Yunker, Rev. & Mrs. Robert,
(Evelyn)

TEC-Tokyo Evangelistic Center

Carrico, Mr. & Mrs. Wills,
(Doris)

Corwin, Mr. & Mrs. Charles,
(Elouise)

Wayne, Rev. & Mrs. Milton,
(June)

TEL-Training Evangelistic Leadership

Rhoads, Rev. & Mrs. H. John

UCBWM-United Church Board for World Ministries

(United Church of Christ in
America)

see IBC

UCC-Board of World Mission of the United Church of Canada

see IBC

UCMS-Division of World Mission of the United Christian Missionary Society see IBC

UFM-Unevangelized Fields Mission

Yamada, Mr. & Mrs. Hitoshi,
(Kathleen)

UMI-Universal Missions, Inc.

Blackstone, Rev. & Mrs. Bernard

Childres, Miss Leota

Hardley, Rev. & Mrs. Bob
(Taiko)

Price, Miss Jewel (AG Associate)

Richards, Mrs. Exie

UPC-Commission on Ecumenical Mission & Relations of the United Presbyterian Church in the United States of America

see IBC

UPCM-United Pentecostal Church Missionaries

Nukida, Rev. & Mrs. W. J.

Reed, Rev. & Mrs. Clyde A.
(Alice)

Thompson, Rev. & Mrs. C. M. (Helen)

Zeno, Rev. & Mrs. Norman

WEC-Worldwide Evangelization Crusade

Barns, Mr. & Mrs. A. Donald

Davis, Miss Carnella

Harris, Miss Esma R.

Hoole, Miss Averill M.

James, Mr. & Mrs. Max H.

Masson, Mr. John F.

Mead, Miss Sharon

Roberts, Mr. & Mrs. Geoffrey
D.

Roundhill, Mr. & Mrs. Ken
S.

Sulley, Miss Winifred O.C.

Sunde, Mr. & Mrs. A. Kenneth

Zastrow, Miss Violet S.

WELS-Wisconsin Evangelical Lutheran Synod

Meier, Rev. & Mrs. Norbert,
(Margaret)

Poetter, Rev. & Mrs. Richard,
(Ikuko)

Seeger, Rev. & Mrs. Richard
M., (Shirley)

Weindorf, Rev. & Mrs. Luther,
(Valeria)

WFJCM-Worldwide Fellowship with Jesus Christ Mission

Thomas, Miss Susie M.

WGM-World Gospel Mission

Barker, Rev. & Mrs. Richard

Kuba, Rev. & Mrs. David A.

WH-World Harvesters, Inc

Ariga, Rev. & Mrs. Paul

Kiichi, (Yoshiko)

**WM-American Wesleyan
Mission in Japan**

Cessna, Rev. & Mrs. William,
(Opal)

Johnson, Rev. & Mrs. Harold
I. (Edna)

**WMC-World Missions to
Children**

Grenz, Miss Elsie

Huggins, Mr. & Mrs. Phares
(Lucile C.)

King, Miss Betty

Stewart, Miss Delores

Wilkinson, Mr. & Mrs. Ted

**WRBCMS-Walworth Road
Baptist Church Missionary
Society**

Penny, Miss Florence E.

**WRPL-World Revival Pra-
yer League, Inc.**

Ross, Rev. and Mrs. Malcolm
D. (Margaret)

Baker, Mrs. Myrtle

**WUMS-Woman's Union
Missionary Society**

Andrews, Mrs. Patrice

Ballantyne, Miss Mary

Craig, Miss Mildred

King, Mrs. Peggy

Kurtz, Miss Margaret

Lee, Mr. & Mrs. Keith

Marsh, Miss Berni

Powell, Miss Catherine

Reinholt, Miss Donna

***WWM-World Wide Mis-
sions**

Asbill, Mr. & Mrs. Arthur,
Jr.

**YMCA-International Com-
mittee National Council
YMCAs of USA & Canada**

Drury, Mr. & Mrs. Cliff M.,
(Edna)

Wedel, Mr. & Mrs. A. Del-
mar, (Betty)

6. LIST OF MISSIONARIES

*Indicates no reply was received to a request for information and therefore there is no confirmation of the information given, which is taken from the 1964 Yearbook.

A

Aamodt, Rev. & Mrs. Conrad,
(Vavi), ALC-356, Nagori-cho,
Hamamatsu-shi, Shizuoka-
ken (0534-71-1098)

静岡県浜松市名残町356

アーモット

Aasland, Rev. & Mrs. Harold,
(Ruth), ALC-222, Otowa-cho,
Shizuoka-shi (0542-52-9078)

静岡市音羽町222

アースランド

Abrahams, Mr. & Mrs. Douglas
J., (Olga), OMF-25-14, 4-
chome, Shiroshita, Hachinohe-
shi, Aomori-ken

青森県八戸市城下4丁目25-14

アブラハム

Adams, Rev. & Mrs. Evyn,
(Joy), IBC (MC) — 8-chome,
Nishi 1-jo, Tsukisappu,
Sapporo (0122-86-4578) (Fur-
lough Summer 1965 to Summer
1966)

札幌市月寒西1条8丁目

アダムス

Adams, Mr. & Mrs. Willis,

(Bernadine), TEAM-4-18 5-
chome, Sakuradai, Nerima-ku,
Tokyo (991-2448)

東京都練馬区桜台5丁目18-4

アダムス

Ahtonen, Miss Hilda, LEAF-
108, Kobinata Suido-cho,
Bunkyo-ku, Tokyo (941-7659)

東京都文京区小日向水道町108

アハトネン

Alderson, Rev. & Mrs. Archie
Lee, NTC-44-3, Kawanishi-
cho, Ashiya-shi

芦屋市川西町44の3

アルダーソン

Alice, Sister Lorraine, IND-
PEC-Community of the Trans-
figuration, 95 Tamade Shi-
mizu, Odawara, Sendai-shi
(0222-34-6866)

仙台市小田原玉出泉水95

アリス

***Allen**, Mr. & Mrs. Arthur G.,
IND-Furlough

Allen, Rev. D.E., SSJE-331,
Koyama, Kurume-machi, Kita-
tama-gun, Tokyo (0424-71-
0175)

東京都北多摩郡久留米町小山331

アレン

Allen, Mr & Mrs. Philip,
(Jean), TEAM—Furlough

Allen, Rev. & Mrs. Shelton,
(Arlene), FEGC—710, Ima-
izumi-cho, 7-chome, Utsuno-
miya-shi, Tochigi-ken
(Furlough until Summer 1965)
栃木県宇都宮市今泉町7の710

アレン

Allen, Miss Thomasine, ABFMS
—Kuji Christian Center, Kuji-
shi, Iwate-ken (25)

岩手県久慈市クリスチャン・セ
ンター

アレン

Allum, Miss Iris, IBC (MC)—
75, Okada-machi, Kumamoto-
shi (0963-64-4685)

熊本市岡田町75

アラム

Almroth, Mr & Mrs. Harald,
(Astrid), SFM—1280, 1-chome,
Morino, Machida-shi, Tokyo
(0427-22-4317)

東京都町田市森野1丁目1280

アームロース

Alsdorf, Rev. & Mrs. Howard
A., (Henrietta), LCA—20 of
4, Nagamineyama, Oishi, Nada-
ku, Kobe (078-86-4927)

神戸市灘区大石長峰山4の20

アルスドルフ

Althouse, Miss Sue, IBC(UPC)
—(Furlough until Summer
1965)

Alve, Rev. & Mrs. Björn, (Nora),
NMS—Furlough

Andaas, Mr. & Mrs. Arnfinn,
(Hildur), NLL—1736, Kata-
yama, Niiza-machi, Kita Ada-
chi-gun, Saitama-ken (0424-
71-1625)

埼玉県北足立郡新座町片山1736

アンドース

Anderson, Rev. & Mrs. D.W.,
(Vera), MSCC—c/o Seikokai
Shingakuin, 8, 2-chome, Tama-
gawa Nakamachi, Setagaya-ku,
Tokyo (701-0575/6)

(Furlough until Summer 1965)

東京都世田谷区玉川中町2丁目8
聖公会神学院内

アンダーソン

Anderson, Miss Irene, IBC
(EUB)—56-3, Kawatani,
Nishigo-mura, Nishishirakawa-
gun, Fukushima-ken

福島県西白河郡西郷村川谷56-3

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アンダーソン

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—645-1, Tsuruma, Fujimi-
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埼玉県入間郡富士見村鶴間645-1

アンダーソン

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769-6, Kitahara, Minamizawa
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東京都北多摩郡久留米町南沢北
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take-cho, Kofu-shi, Yamana-
shi-ken (0552-3-6335)
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アンダーソン

Andersson, Miss Hjördis, SBM
—31-2-chome, Shinohara Hon-
machi, Nada-ku, Kobe-shi
神戸市灘区篠原本町2丁目31

アンダーソン

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—Furlough

Andersson, Miss Thali, SAMJ—
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愛知県豊橋市東田町80

アンダーソン

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京都市左京区修学院登内町27

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千葉県君津郡袖ヶ浦町 日本三育
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アラウジ

Archer, Mr. & Mrs. Sam,
(Manda), TEAM—106, 2-
chome, Nakai-cho, Matsudo-
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kami-cho, Suma-ku, Kobe-shi,
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神戸市須磨区川上町 1 の 14

アリガ

Arnesen, Rev. & Mrs. Jacob,
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-41-1006)

千葉市登戸町 3-328

アーノルド

***Asbill, Mr. & Mrs. Arthur, Jr.,**
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zono, Shimizu-machi, Kuma-
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Ajino, Kojima-shi, Okayama-
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アスタラス

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N., (Ruth M.), CEF—1599,
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Okaido-machi, Matsuyama-
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(Saara Mirjami), FFFM—Ide-
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Auw, Rev. & Mrs. Hugh C.,
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オウ

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Axelsson, Mr & Mrs. Goesta,
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machi, Numazu-shi Shizuoka-
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lough until Sept. 1965)
東京都北多摩郡保谷町下保谷265

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東京都港区麻布東鳥居坂町2
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Yokohama-shi (045-64-3993)
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1966)

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Oyama-cho, Sunto-gun, Shizu-
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静岡県駿東郡小山町藤曲341-3

バンデル

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バンクス

Barber, Miss Desley, OMF—
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1965)

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バーカー

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東京都三鷹市大沢1500 I.C.U.内

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5562, Ohinata, Naka-karuizawa
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長野県中軽井沢大日向5562

バーンズ

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Kumamoto-shi (0963-4-1981)
(Furlough until Sept. 1965)

熊本市神水町320 慈愛園

バンハート

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WEC—Seiyoshino Kirisuto
Kyokai, Tsutta, Oyodo-cho,
Yoshino-gun, Nara-ken

奈良県吉野郡大淀町土田 聖吉野
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バーテル

Barthold, Mr. & Mrs. Stanley, (Mary), TEAM—3203, Amimachi, Inashiki-gun, Ibaraki-ken (225)

茨城県稲敷郡阿見町3203

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バスコム

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バスコム

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新潟県長岡市中下島4丁目3

ボーマン

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埼玉県北足立郡新座町野火止

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ベインズ

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福島県双葉郡富岡町夜の森北2丁目

ビーボート

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ro-shi, Hokkaido

札幌市美園町7条5丁目

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インターボードハウス

ベック

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京都市左京区松ヶ崎三反長町34

ベッカー

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Noto-machi, Fugeshi-gun,
Ishikawa-ken

石川県鳳至郡能都町字出津

ベックマン

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cho, Koyoen, Nishinomiya-
shi, Hyogo-ken (Furlough

June 1965 to Aug. 1966)

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Beecken, Rev. & Mrs. Herbert,
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ベネット

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ベネット

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 NTM—153 Kitano, Tokoro-
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 埼玉県所沢市北野153

ベネット

***Bennett, Mr. J. Kenneth, NTM**
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Saitama-ken

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Bennett, Mr. & Mrs. Merril,
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 Japan, Aug. 1965)

千葉県印旛郡四街道郵便局私書
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ベネット

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 ken (3334)

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ベンソン

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ベルグ

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ベルゲルド

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バーグ

Bergh, Rev. & Mrs. Oliver, (Judith), ALC—432, Furusho, Shizuoka-shi, (0542-52-5566)
静岡市古庄432

バーグ

Berglund, Rev. & Mrs. Rune, (Gudrun), MCCS—360 Aminohama, Okayama-shi (0862-72-1829) (Arriving in Sept. '65)
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ベルグーランド

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Shinmachi, Setagaya-ku,
Tokyo

東京都世田谷区新町2丁目347
山田方

ブラックウッド

Blair, Rev. & Mrs. Howard,
(Phebe), FEGC—556-1, Mina-
misawa, Kurume-machi, Kita-
tama-gun, Tokyo (0424-71-
7258)
東京都北多摩郡久留米町南沢
556-1

ブレイヤー

***Blalock, Mr. & Mrs. John R.,**
(Mary E.) BDM—55 Mame-
guchidai, Naka-ku, Yokohama
-shi
横浜市中区豆口台55

ブラロック

Blocksom, Rev. & Mrs. James,
EFCM—1936, 3-chome, Nishi
Bessho, Urawa-shi, Saitama-
ken (0488-2-3601) (Furlough
1965-1966)

埼玉県浦和市西別3所丁目1936

ブロックソン

Blosser, Rev. & Mrs. Eugene,
(Luella), JMM—23-45, Fuku-
zumi-cho, Sapporo-shi, Hok-
kaido (0122-86-1933)

北海道札幌市福住町45-23

ブロッサー

Blough, Mr. & Mr. Ron,

(Marlene), IND—724 Kawa-
saki, Hamura-machi, Nishi-
tama-gun, Tokyo

東京都西多摩郡羽村町川崎724

ブロー

Boardman, Rev. & Mrs. Robert
R., (Jean), NAV—769-6, Kita-
hara, Minamizawa, Kurume-
machi, Kitatama-gun, Tokyo
(1982-8649)

東京都北多摩郡久留米町南沢北
原769-6

ボードマン

Boatwright, Rev. & Mrs. Claude
S., (Betty Faith), SB—11-98,
Tsutsumi-dori, Sendai-shi
(0222-34-0039)

仙台市堤通98-11

ボートライト

Boe, Rev. & Mrs. Kaare, (Astrid),
NLM—3, Nakajima-dori, 2-
chome, Fukiai-ku, Kobe-shi
(078-22-6956)

神戸市葺合区中島通2丁目3

ボー

Boganes, Rev. & Mrs. Nils,
(Sigfrid), NLM—8, Nakajima
Dori, 2-chome, Fukiai-ku,
Kobe-shi (078-22-3601)
(Furlough from Jan. 1966)

神戸市葺合区中島通2丁目8

ボガネス

Bogard, Miss F. Belle, IBC

(RCA)—Kobe Jogakuin, Oka-
dayama, Nishinomiya-shi,
Hyogo-ken (5-1020) (Furlough
Fall 1965 to Fall 1966)

兵庫県西宮市岡田山 神戸女学院
ボガード

Bohlin, Mr. & Mrs. Edvin,
(Birgitta), SEMI—273-33, Aza
Raiba, Noboribetsu-cho, Horo-
betsu-gun, Hokkaido (182)
北海道幌別郡登別町字来馬273-
33

ボーリン

Bollinger, Rev. & Mrs. E.,
(Margaret), ABFMS—1266
Oyama, Ginowan-son, Okinawa
(099-2312)

沖縄宜野湾村大山1266

ボリンジャー

Bond, Miss Dorothy, FEGC—
1938 Kami-cho, Oyama-shi,
Tochigi-ken (Furlough June
1965 to June 1966)

栃木県小山市上町1938

ボンド

Bonnema, Miss Beth Joanne,
IBC (RCA)—37 Yamate-cho,
Naka-ku, Yokohama-shi,
(045-64-1183)

横浜市中区山手町37

ボンネマ

***Bonson**, Mr. & Mrs. John C.,
IND—11-Nakamura-cho, Ita-

bashi-ku, Tokyo (955-5401)

東京都板橋区中村町11

ボンソン

Book, Mr. & Mrs. Doyle C.,
(Thelma), BIC—1179 Higashi-
fukagawa, Nagato-shi, Yama-
guchi-ken (6577)

山口県長門市東深川1179

ブック

Borchert, Rev. & Mrs. Harold.,
(Lois), PCUS—6, 1-chome,
Kokonoe-cho, Gifu-shi (0582-
2-4701)

岐阜市九重町1丁目6

ボーチャート

Borge, Rev. & Mrs. Peter,
(Astrid), PCM—Nishino-machi
Naka-cho, Kagamigahara-shi,
Gifu-ken (82-2314)

岐阜県各務ヶ原市中町西野町

ボーゲ

Borgman, Mrs. Ferne, GYF—
Miyanoura, Kami Yaku-cho,
Kumage-gun, Kagoshima-ken
鹿児島県熊毛郡上屋久町宮之浦

ボーグマン

Boschman, Rev. & Mrs. Paul
W., (Laverne), GCMM—448-
3, Hosono, Kobayashi-shi,
Miyazaki-ken (658)

宮崎県小林市細野3-448

ボッシュマン

Bost, Miss Ethel, IBC(MC)—

Kwassui Junior College, 16

Higashi Yamate-machi,

Nagasaki-shi (09582-2-6955)

長崎市東山手町16 活水短大

ボスト

Bostrom, Mr. & Mrs. George,
IND—(Furlough)

Bouwman, Mr. & Mrs. Hans,
IND—4373 Hiraide-machi,

Utsunomiya-shi, Tochigi-ken

栃木県宇都宮市平出町4373

パウマン

Bowen, Miss Virginia, CBFMS
—20, Hiyori-cho, Ishinomaki
-shi, Miyagi-ken (2-5288)

宮城県石巻市日和町20

ボーウェン

Bower, Miss Esther S., FKK—
63-1, Showa-cho, Hamadera,
Sakai-shi, Osaka-fu (6-0019)
大阪府堺市浜寺昭和町1-63

バーワ

Bower, Miss Marian B., FKK—
30 Ochiai, Kurume-machi,
Kitatama-gun, Tokyo (0424-
71-0022)

東京都北多摩郡久留米町落合30

バーワ

Bowman, Miss Isabel M., OMF
—7-jo, 5-chome, Misono, Sapporo-shi, Hokkaido (Furlough)

April 1965 to Jan., 1966)

札幌市美園7条5丁目

ボーマン

Bowman, Rev. & Mrs. John,
(Vernida), ALC—(Furlough
until Summer 1966)

Boyle, Rev. & Mrs. William P.,
(Ella Banks), IBC(PCUS)—
1478 Shironomae, Mikage-cho,
Higashi-Nada-ku, Kobe-shi
(078-85-2986)

神戸市灘区御影町城の前1478

ボイル

Boyles, Mr. Dale, TEAM—
(Furlough until Summer 1965)

Boyum, Miss Bernice C., ALC—
3-chome, Nakagawa-cho,
Shimada-shi, Shizuoka-ken
(2680)

静岡県島田市中川町3丁目

ボイヤム

Bradburn, Mr. & Mrs. Clyde L.,
(Barbara), AG—711, Kitashi-
chiban-cho, Sendai-shi (0222-
34-6582)

仙台市北七番丁711

ブラッドボーン

Bradford, Mr. & Mrs. Leo Galen,
(Elizabeth Arline), SB—643,
Aza, Sakashita, Osawa, Mitaka
-shi, Tokyo (0422-3-2232)

東京都三鷹市大沢字坂下643

ブラッドフォールド

Bradshaw, Rev. & Mrs. Melvin
J., (Edith), SB—938, Waseda
ku, Ushita-machi, Hiroshima
-shi (21-6898)

広島市牛田町早稲田区938

ブラッドショー

Brady, Mr & Mrs. John H., Jr.,
(Annie), PCUS—41 Kumachi-
cho, 1-chome, Fukiai-ku, Kobe
-shi (078-22-1656)

神戸市葺合区熊内町1丁目41

ブレーディ

Brandt, Miss A.J.E., JRM—726,
Yamate-ku, Saiki-shi, Oita-ken
大分県佐伯市山手区726

ブランド

Brannen, Rev. & Mrs. Noah S.,
(Ann), ABFMS—(Furlough)

Brannen, Mr. & Mrs. T. A.,
(Phyllis), TEAM—68, Shofu
-en, Hiroji-cho Showa-ku,
Nagoya-shi

名古屋市昭和区広路町松風園68

ブランネン

Branstad, Mr. Karl E., PEC—
Rikkyo Daigaku, 3-chome,
Ikebukuro, Toshima-ku,
Tokyo (983-0111)

東京都豊島区池袋三丁目

立教大学

ブランスタット

Braun, Rev. & Mrs. Neil, (Mary),
AAM—34, 4-chome, Bakuro-
cho, Yonago-shi, Tottori-ken
(Furlough June 1965 to May
1966)

鳥取県米子市博労町4丁目34

ブラウン

Bray, Rev. William D., Ph. D.,
& Mrs. Frances, IBC(MC)—9
Kansei Gakuin, Nishinomiya-
shi, Hyogo-ken (5-0476)

西宮市上ヶ原 関西学院9号館

ブレイ

Bremer, Rev. & Mrs. Joseph,
(Betty), IBC (UCMS)—343
Nishi 22-chome, Minami 6-jo,
Sapporo (0122-3-2801) (Furl-
ough Summer 1965 to Summer
1966)

札幌市南六条西22丁目343

ブレーマー

Brennhagen, Mr. & Mrs. Halv-
or, (Oddveig), IND—49 Taki-
gatani, Shioya-cho, Tarumi-
ku, Kobe-shi (078-77-3743)

神戸市垂水区塩屋町滝ヶ谷49

ペレンハイゲン

Bretsch, Mr. & Mrs. V.L., (Opal),
SDA—1966, Kamikawai-ma-
chi, Hodogaya-ku, Yokohama
(045-92-5349)

横浜市保土ヶ谷区上川井町1966

ブレッチ

Breunsbach, Rev. & Mrs. Daniel
K., (Alta) LCA—9-15, Imaga-
wa-machi, 1-chome, Fukuoka
-shi, (74-0497) (Furlough until
Sept. 1965)

福岡市今川町1丁目15-9

ブロインスパッハ

Bridgman, Mr. & Mrs. John F.,
(Beverly), PCUS—1927 Ikuno
machi, Zentsuji-shi, Kagawa-
ken (Furlough from July
1965)

香川県善通寺市生野町1927

ブリッジマン

Bringerud, Rev. & Mrs. Mrs.
Göte, (Carol), MCCS—c/o
Christian Academy, 30 Ochiai
Kurume-cho, Kitatama-gun,
Tokyo

東京都北多摩郡久留米町落合30

クリスチャンアカデミー

ブリングルト

Brink, Miss Suzanne H., IBC
(RCA)—890-1, Aza Kami-
nohara, Toroku, Oe-machi,
Kumamoto-shi (0963-64-1995)

熊本市大江町渡鹿字上の原890-1

ブリンク

Broman, Mr & Mrs. David J.,
(Vernus E.), IND—16, Hachi-
yaura, Yamoto-cho, Monoo
-gun, Miyagi-ken

宮城県桃生郡矢本町峰谷浦16

ブローマン

***Broman, Mr & Mrs. Paul, IND**
—16, Hachiyaura, Yamoto-
cho, Monoo-gun, Miyagi-ken
宮城県桃生郡矢本町蜂谷浦16

ブローマン

Broman, Mr. Philip, IND—16,
Hachiyaura, Yamoto-cho, Mo-
noo-gun, Miyagi-ken
宮城県桃生郡矢本町蜂谷浦16

ブローマン

Brook, Mr. & Mrs. David,
(Dorothy), TEAM—3-7,
2-chome, Motomiya-cho,
Hitachi-shi, Ibaraki-ken
茨城県日立市本宮町2丁目7-3

ブルック

Brooks, Mrs. Olive M., IBC(MC)
—11 Konno-cho, Shibuya-ku,
Tokyo (408-1915)
東京都渋谷区金王町11

ブルックス

Brown, Miss Dulcie E. L., SPG
—827 Kadotabunka-cho,
Okayama-shi
岡山市門田文化町827

ブラウン

Brown, Dr. Frank A. (M.D.) &
Mrs. Ann, PCUS—21/1696
Tarumi, Suita-shi Osaka-fu,
(06-381-0963)

大阪府吹田市垂水1696の21

ブラウン

Brown, Miss Merrill E., IBC
(UCC)—Mutsumi So, 17, Mi-
yashita-cho, Oiwa, Shizuoka
-shi (0542-53-0988)

静岡市大岩宮下町17 むつみ荘

ブラウン

Brown, Miss Mildred, IBC
(UPC)—Hokusei Gakuin, Ni-
shi 17-chome, Minami 5-jo,
Sapporo-shi (0122-22-4276)

札幌市南5条西17丁目 北星学院

ブラウン

Brown, Mr. Robert L. Jr., IND
Furlough

Browne, Mr. & Mrs. Montgomery,
(Mildred L.), IND—
826, Inokuchi-cho, Hiroshima-
shi

広島市井の口町826

ブラウン

Browning, Mr. & Mrs. Neal,
(Clara Jean,) TEAM—2147-1,
Konohana-cho, Sakaide-shi,
Kagawa-ken (5207)

香川県坂出市比花町2147-1

ブラウニング

Brownlee, Rev. & Mrs. Wallace,
(Helen), IBC (EUB)—160-40,
Fukuzumi, Sapporo-shi

札幌市福住160-40

ブラウンリー

Bruce, Rev. & Mrs. R. Carrol,

(Frances K.), SB—60, Nakao-dai, Naka-ku, Yokohama-shi, (045-64-6331)

横浜市中区仲尾台60

ブルース

Bruggers, Rev. & Mrs. Glenn, (Phyllis), IBC(RCA)—11-9, Ohori, 2-chome, Fukuoka-shi, (092-74-0017)

福岡市大濠町2丁目9の11

ブラガース

Bruinooge, Rev. & Mrs. Henry, (Eunice), CRJM—2151-161, Moto-Furuichibabun, Fukuoka-machi, Iruma-gun, Saitama-ken (0492-2-5469)

(Furlough Jan. 1966 to Aug. 1966)

埼玉県入間郡福岡町元古市場分
2151-161

ブルノギー

Bruner, Rev. & Mrs. Glen, (Edith), IBC (MC)—ABCC, 164, Sakurababa-machi, Nagasaki-shi, (Home-09582-2-5051) (Office-09582-3-1121)

長崎市桜馬場町164 A B C C内

ブルーナー

Bruns, Rev. & Mrs. Robert, (Shirley), IBC(EUB)—956, Osawa, Mitaka-shi, Tokyo (0422-3-4424)

東京都三鷹市大沢956

Brunshweiler, Rev. Walter, IND—18, 3-chome, Shinmachi, Fuchu-shi, Tokyo

東京都府中市新町3丁目18

ブルンシュワイラー

Brustad, Miss Aslaug, NEOM—41, Sekifune, Joban-shi, Fukushima-ken

福島県常磐市関船41

ブルスタッド

Bruun, Miss Anna, FCM (Associate)—Azuma-ku, Sakai-gun, Kanazu-machi, Fukui-ken (6358)

福井県坂井郡金津町東区

ブルン

Bryngelson, Miss Berith, MCCS—Izumiso, 18, 2-chome, Shinohara Naka-machi, Nada-ku, Kobe-shi (078-86-3422)

神戸市灘区篠原中町2丁目18

グリーンゲソン

Brynte, Mr. & Mrs. Torsten, (Inglis), SAMJ—23-19796, Shijimizuka-cho, Hamamatsu-shi, Shizuoka-ken

静岡県浜松市蛸塚町19796の23

ブライント

Buckland, Miss Ruth, PCUS—116, Hongu-cho, Kochi-shi, (0888-2-5784)

(Furlough until Sept. 1965)

高知市本宮町116

バックランド

Buckwalter, Rev. & Mrs. Ralph,
(Genevieve), JMM—Nishi-7-
jo, Minami-17-chome,
Obihiro-shi, Hokkaido (3282)
北海道帯広市西7条南17丁目

バックワルター

***Budd, Mr. & Mrs. Howard,**
IND—1565, Sumiyoshi-cho,
Abeno-ku, Osaka-shi (691-
2231)
大阪市阿倍野区住吉町1565

バッド

Budd, Rev. & Mrs. John, (Alvena)
JEM—3, 4-chome, Shimona-
kajima, Nagaoka-shi, Niigata-
ken (02582-2-6329)
新潟県長岡市下中島4丁目3

バッド

Buell, Mr. & Mrs. Bart, (Margaret)
OMF—1-chome, Izumi-cho,
Akabira-shi, Hokkaido
北海道赤平市泉町1丁目

ブール

Burchard, Mr. & Mrs. R.W.,
(Ann), SDA—17-3, Amanuma
3-chome, Suginami-ku, Tokyo
東京都杉並区天沼3丁目17-3

バーチャード

Burgett, Rev. & Mrs. Larry,
(Ruthe), BBF—160-40, Fuku-
zumi-cho, Sapporo-shi,

北海道札幌市福住町160-40

バーゲット

Burney, Mr. & Mrs. Don,
(Norma), CnC—21, Nakano,
Otani, Noichi-cho, Kami-gun,
Kochi-ken

高知県香美郡野市町大谷中野21

ブルニー

Bush, Dr. Ovid B., Jr. (M.D.)
& Mrs. Florence, PCUS—981-
39, Ojinoyama, Shinohara,
Nada-ku, Kobe-shi (078-86-
0295)

神戸市灘区篠原伯父野山981の39

ブッシュ

Buss, Mr. Bernard, TEAM—
(Furlough)

Buss, Mr. & Mrs. Siegfried,
(Edith), TEAM—5248, Higashi-
ku, Kunitachi-machi, Kita-
tama-gun, Tokyo

東京都北多摩郡国立町東区5248

ブス

Butler, Rev. & Mrs. Lucius,
(Dona) BGC—475, Kushimoto-
cho, Nishimuro-gun, Waka-
yama-ken (718)

和歌山県西牟婁郡串本町475

バトラー

Buttray, Mr. & Mrs. Stanley,
CnC—575 Kamiochiai 2-chome
Shinjuku-ku, Tokyo (361-6056)

東京都新宿区上落合 2丁目575

バットレイ

Byers, Miss Florence, AG—1—
1743, Aza Tesaki, Sumiyoshi-
cho, Higashinada-ku, Kobe
(078-85-3803)

神戸市東灘区住吉町字手崎1743
-1

バイヤーズ

C

Cain, Rev. & Mrs. Benson,
(Coline), PCUS—
(Returning September 1966)

Cairns, Mr. Ronald S., IND—
c/o Torao Okimi, 3 Kasuga-
cho, Katsura, Ukyo-ku, Kyoto-
shi

京都市右京区柱春日町 3
沖見寅雄方

ケアンズ

Calcote, Rev. & Mrs. Ralph V.,
(Gena W.), SB—27, 3-chome,
Otana-cho, Chikusa-ku,
Nagoya-shi (052-75-4140)

名古屋市千種区御棚町 3丁目27

カルコート

Caldwell, Mr. & Mrs. S.L.,
IND—65, Wakamatsu-cho,
Hakodate-shi, Hokkaido

北海道函館市若松町65

コールドウエル

Call, Rev. & Mrs. Edward,
(Betty), JCG—204, Shimo-
maruko, Ota-ku, Tokyo (731-
1625)

東京都大田区下丸子204

カール

Callaway, Rev. Tucker N. (Th.
D.) & Mrs. Elizabeth C., SB—
79, Higashida-cho, Jodoji,
Sakyo-ku, Kyoto-shi (075-77-
6727)

京都市左京区浄土寺東田町79

キャラウエイ

***Calvery, Mr. & Mrs. Wesley,**
FWBM—70 Mitsuhashi, Biho-
ro-cho, Abashiri-gun, Hok-
kaido (2291) (Furlough Dec.
1964-Jan. 1966)

北海道網走郡美幌町三橋70

カルバリー

Campbell, Miss Vera, SB—
11/798, Nishijin-machi, Fuku-
oka-shi (092-82-5014)
福岡市西新町798-11

キャンベル

Cannon, Miss Mary, SB—Sei-
nan Jo Gakuin, Shimo Itozu,
Kokura-ku, Kitakyushu-shi
(56-2642)

北九州市小倉区下到津 西南女学
院

キャンノン

Carlson, Mr. & Mrs. Robert,

(Betty), JEM—3, 4-chome,
Shimonakajima, Nagaoka-shi,
Niigata-ken (02582-2-6329)

新潟県長岡市中下島4丁目3

カールソン

Carlsson, Miss Astrid, MCCS—
Furlough

Carlsson, Rev. & Mrs. Carl,
(Majlis), OMSS—Furlough
until 1966.

Carrel, Mr. & Mrs. William L.,
(Norma), CC—Furlough 1965
1966.

Carrick, Rev. & Mrs. Malcolm,
(Jean), IBC(UPC)—1, 1-chome
Hanayama-cho, Nagata-ku,
Kobe-shi (078-69-9056)

神戸市長田区花山町1-1

キャリック

Carrico, Mr. & Mrs. Willis,
(Doris) TEC—1378, Noguchi,
Higashimurayama-shi, Tokyo
東京都東村山市野口1378

カリコ

***Carroll**, Mr. & Mrs. Joseph,
IND—2252 Karuizawa-machi,
Nagano-ken

長野県軽井沢町2252

キャロル

Carroll, Miss Sallie, IBC (MC)—
Seiwa Woman's College, Oka-

dayama, Nishinomiya-shi,
Hyogo-ken (5-0709)

西宮市岡田山 聖和女子大内

キャロル

Carter, Rev. & Mrs. Anthony
A., (Aiko), IBC (UCBWM)—
8 of 6, 1-chome, Oji Hon-cho,
Kita-ku, Tokyo (911-5262)
東京都北区王子本町1丁目6-8

Carter, Mr & Mrs. Ted, (Joyce),
CBFMS—Kotogakko Mae,
Namie-machi, Futaba-gun,
Fukushima-ken

福島県双葉郡浪江町高等学校前

カーター

Cary, Mr. Otis & Mrs. Alice
(M.D.), IBC (UCBWM)—
Amherst House, Sokokuji
Monzen-cho, Kamikyo-ku,
Kyoto-shi (075-23-3736)

京都市上京区相国寺門前町

アムハーストハウス

ケリー

Cederholm, Miss Margit, TEAM
—1603 Omiya-cho, Suginami
-ku, Tokyo (311-0204)

東京都杉並区大宮町1603

セダーホルム

Cessna, Rev. & Mrs. William,
(Opal), WM—11, Nakamura-
cho, Itabashi-ku, Tokyo (955-
5401) (Furlough from May
1965)

東京都板橋区中丸町11

セソナ

Chamberlain, Rev. & Mrs.
David M., (Gladys), SPG—
541, 3-chome, Juji-machi,
Odawara-shi, Kanagawa-ken
(0465-22-8026)

神奈川県小田原市十字町 3 丁目
541

チェンバレイソ

Chamberlain, Miss Phyllis,
TEAM—1190, Karuizawa-
machi, Nagano-ken
長野県軽井沢町1190

チェンバレン

Chandler, Miss Mary F., SPG—
1046, Hiratsuka, 7-chome,
Shinagawa-ku, Tokyo (781-
4736)

東京都品川区平塚 7 丁目1046

チャンドラー

Chandler, Mr & Mrs. Raymond,
(Mabel), TEAM—30 Ochiai,
Kurume-machi, Kitatama-gun,
Tokyo (0424-71-0022)

東京都北多摩郡久留米町落合30

チャンドラー

Chandler, Rev. & Mrs. Vernon,
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Nakajima-dori, Fukiai-ku,
Kobe-shi (078-22-0537)

神戸市葺合区中島通 3 丁目11

チャンドラ

Chapman, Rev. & Mrs. Gordon
K., (Katharine), IBC (UPC)—
11 of 34, Sanno, 1-chome, Ota-
ku, Tokyo (771-0455)

東京都大田区山王 1 丁目35の11

チャプマン

Chase, Mr. & Mrs. Manley,
(Doris), TEAM—1736, Kata-
yama, Niiza-machi, Saitama-
ken

埼玉県新座町片山1736

チェス

Childres, Miss Leota, UMI—
Furlough

Chinnock, Mr. & Mrs. E.R.,
(Barbara), SDA—11-5, 1-
chome, Jingumae, Shibuya-ku,
Tokyo (401-1171)

東京都渋谷区神宮前 1 丁目11-5

チノック

Chisholm, Mr. & Mrs. John M.,
(Judy), OMF—39 Kamaya-
cho, Goshogawara-shi, Aomori-
ken

青森県五所川原市鎌谷町648

チューズホルム

Chrisander, Miss Greta, SFM—
648, Tsurumi-chō, Tsurumi-
ku, Yokohama (045-50-2433)

横浜市鶴見区鶴見町648

クリサンダー

Christensen, Rev. & Mrs. Ernest,
(Laurabelle), CMSJ—382
Sakawa-machi, Odawara-shi,
Kanagawa-ken (0465-47-3283)
神奈川県小田原市酒匂町382

クリステンセン

Christopherson, Miss Lois,
JEM-Furlough

Clark, Dr. C.F., Jr., (M.D.) &
Mrs. Pauline W., SB—1,
Kami-Ikeda-cho, Kitashira-
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(075-78-5757)

京都市左京区北白川上池田町1

クラーク

Clark, Rev. & Mrs. Gene A.,
(Dorothy L.), SB—195, Nishi-
jin-machi Fukuoka-shi (092-
82-6619)

福岡市西新町195

クラーク

Clark, Mr. & Mrs. Kenneth W.,
(Jane), HSEF—8, 3-chome,
Nakamura, Nerima-ku, Tokyo
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クラーク

Clark, Mr. & Mrs. Martin,
(Evelyn), CnC—31, Nakami-
ya-cho, 6-chome, Asahi-ku,
Osaka-shi (06-951-5943)

大阪市旭区中宮町6丁目31

クラーク

Clark, Miss Thelma, TEAM—
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3166)

東京都世田谷区世田谷2丁目

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クラーク

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(Helen), SDA—11-5, 1-chome,
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クラーク

***Clark, Mr. & Mrs. William E.,**
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クラーク

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クラーク

Clarke, Miss Eunice G., JEB—
c/o Mr. Izumi, Aza Shimazaki,
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京都府宮津市宇島崎 泉正方

クラーク

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横浜市神奈川区白楽111

クラッセン

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東京都北多摩郡久留米町小山331

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クレベンガー

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(075-78-5776)

京都市左京区北白川上池田町22
クリフト

Clugston, Rev. & Mrs. D. A.,
(Ruth), MSCC—6-40, 3-
chome, Kamokogahara, Sumi-
yoshi, Higashi Nada-ku,
Kobe-shi (078-85-1678)
神戸市東灘区住吉鴨子ヶ原
3丁目40の6

クラッグストン

Clyde, Mr. Arthur, LCA—484
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長崎市愛宕町484-4

クライド

Coates, Dr. Thomas, Th. D.,
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東京都文京区関口台町55 目白台
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コーツ

Cole, Mr. & Mrs. Harold,
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yama, Kuge-yama, Ono-shi,
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コール

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福岡市西新町798-11

コールマン

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岐阜県瑞浪市寺河戸町112-1

コリンズ

Collins, Mr & Mrs. Jacob F., (Bertha), OBS—4547-2, Nakato, Murayama-machi, Kitatamagun, Tokyo

東京都北多摩郡村山町中藤
4547-2

コリンズ

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神戸市灘区域の内通1丁目20

コンプトン

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京都市左京区松ヶ崎三反長町34

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千葉県市川市大野町1丁目433-1

クーパー

Coote, Rev. Leonard W., FEAM—Ikoma, Nara-ken (0437-3821)

奈良県生駒町

コート

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岩手県盛岡市上田館向3-16

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東京都大田区田園調布4-5

コーネリウス

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Cotton, Miss Kathleen, JEB—
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Suma-ku, Kobe-shi (078-71-
5651)

神戸市須磨区須磨浦通 6 丁目
6 の 11

コットン

Cottrill, Lieut. Colonel and Mrs.
W. Stan, SA—17, 2-chome,
Kanda Jimbocho, Chiyoda-ku,
Tokyo (261-7312)

東京都千代田区神田神保町
2 丁目 17

コットリル

Courtney, Mr. & Mrs. Richard,
(Yvonne), TEAM—32, Tsuki-
migaoka, Yatomi-cho, Mizuho-
ku, Nagoya-shi

名古屋市瑞穂区弥富町月見ヶ丘
32

コートニイ

***Cowan, Mr. & Mrs. Ray, IND**
—Jurinji, Osa, Sanada-cho,
Chiisagata-gun, Nagano-ken
長野県小県郡真田町長十林寺

カワン

Cowdray, Miss Freda L., CMS
—2-7, 4-chome, Daizawa-cho,
Setagaya-ku, Tokyo

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カワドレー

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コックス

Cox, Rev. & Mrs. Samuel.,
(Rima), IBC (MC)—116, Ao-
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Minato-ku, Tokyo (408-1908)

東京都港区青山南町 6 丁目 116

コックス

Cox, Rev. & Mrs. Theodore O.,
(Patricia R.), SB—5-22, 2-
chome, Kamokogahara, Sumi-
yoshi, Higashi Nada-ku,
Kobe-shi

神戸市東灘区住吉鴨子原 2 丁目
22-5

カックス

Craig, Miss Mildred, WUMS—
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Meguro-ku, Tokyo

東京都目黒区碑文谷 2 丁目 10-3

クレイグ

Craighill, Rev. & Mrs. L.R., Jr.,
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Osaka-shi (621- 1181) (OF-
FICE 7-2538)

大阪市阿倍野区中昭和町 3-5
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クレイグヒル

Crawford, Mr & Mrs. Coy,
IND—16 Hachiyaura, Yamoto-
machi, Monoo-gun, Miyagi-
ken

宮城県桃生郡矢本町蜂谷浦16

クロフォード

Creer, Rev. & Mrs. Raymond,
(Donna), BMMJ—21, Ban-
cho, Shiroishi-shi, Miyagi-
ken

宮城県白石市番町21

クリーア

Crenshaw, Mr. Joseph, AG-
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Home, Hondo-shi, Kumamoto-
ken (0963-3671)

熊本県本渡市

キリスト教子供の家

クレンショー

***Crowley, Mr. & Mrs. Dale, IND**
—Furlough

Cullen, Mr. & Mrs. K.R.,
CLC—Furlough until March
1966.

Culpepper, Rev. Robert H. (Th.
D.) & Mrs. Kathleen, SB—
—425A, Oaza Hoshiguma,
Fukuoka-shi (82-1196)
福岡市大字干隈425A

カルペッパー

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Sendai-shi (0222-22-7439)
仙台市光禅寺通60

カンディフ

Cunningham, Rev. & Mrs.
Robert E., (Eleanor), LCA—
Kuroiwa, Kogushi, Nishi-ku,
Ube-shi, Yamaguchi-ken
(2-2219) (Furlough June 1964
to Sept. 1965)

山口県宇部市小串西区黒岩

カニンガハム

***Currie, Mr & Mrs. Jim, IND—**
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横浜市神奈川区羽沢町348

カリー

Curry, Miss Olive, IBC (MC)—
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Higashi Yamate-machi, Na-
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長崎市東山手町16 活水短大

カリー

***Curtin, Miss Esther, IND—36**
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Shimokyo-ku, Kyoto-shi
京都市下京区西7条永倉町36

カーティン

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Dale, Mr & Mrs. Daniel., (Joan),
TEAM—4-175, Oishi,
Nagamineyama, Nada-ku,
Kobe-shi (078-86-8845)
神戸市灘区長峰山大石 4-175

デール

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東京都中野区鷺の宮 2 丁目 921

デール

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東京都豊島区池袋三丁目 立教大
学内

データー

Davidson, Rev. & Mrs. Jack.,
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Itsukaichi-machi, Saeki-gun,
Hiroshima-ken (0822-2-0589)
広島県佐伯郡五日市町 255

デヴィッドソン

Davidson, Rev. & Mrs. Lewis.,
(Ruth), ALC—11, Umezono-
cho, 1-chome, Okazaki-shi,
Aichi-ken (4294)

愛知県岡崎市梅園町 1 丁目 11

デビッドソン

Davidson, Rev. & Mrs. Merwyn,
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2062, Okura, Machida-shi,
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ディビッドソン

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神奈川県相模原市宇大沼 2491

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デビッドソン

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兵庫県西宮市岡田山 神戸女学院

デービス

Davis, Miss Carnella, A., WEC
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Nagahama-shi, Shiga-ken
滋賀県長浜市八幡中山町

デービス

Davis, Rev. & Mrs. Francis A.,
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chome, Megurita, Higashi
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デービス

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デーヴィス

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デービス

Davis, Rev. & Mrs. Jim.,
(Genevieve), AG—Furlough

Dawkins, Rev. & Mrs. Charles
B., (Betty), LCA—Furlough
until Sept. 1965

Dawson, Rev. & Mrs. T.V.,
PCGJ—1580, Ajima Shinyama,
Kusunoki-cho, Kita-ku, Na-
goya-shi (052-98-8280)

名古屋市北区楠町あじましんや
ま1580

ドーソン

De Berdt, Rev. & Mrs. Michiel,
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chome, Narashino, Funabashi-
shi, Chiba-ken (Yobidashi
0474-7-4210) (Furlough
March 1966 to Oct. 1966)
千葉県船橋市習志野 1 丁目1463
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ドベルト

DeCamp, Miss Grace, TEAM—
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Takayama-shi, Gifu-ken
岐阜県高山市初田町 2 丁目75

デキャンブ

Deffner, Mr. & Mrs. Walter.,
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デフナー

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デフレンド

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横浜市中区本牧町 2 丁目350

デゲルマン

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東京都世田谷区代沢 3 丁目15-15

デガーマン

Dennis, Mr. & Mrs. Richard L.,
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Nagano-ken (02674-2302)
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デニス

Derksen, Rev. & Mrs. Peter.,
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from July 1965

DeShazer, Rev. & Mrs. Jacob,
(Florence), JFMM—Furlough
until September 1965

Dessau, Miss Dorothy, PEC—
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デソー

Deter, Miss Virginia, IBC (UPC)
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ディター

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デヴァー

Dexter, Mr. & Mrs. Albert, IND
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Nada-ku, Kobe-shi
神戸市灘区高羽楠丘88

デクスター

DeYoung, Rev. & Mrs. John.,
(Anna Marie), ALC—Furlough
until Summer 1966

Dick, Miss Cornelia, PCUS—
Hongo-dori, 2-chome, Zentsuji-
shi, Kagawa-ken (Furlough
until Sept. 1965)

香川県善通寺市本郷通2丁目

ディック

Dick, Mr. & Mrs. R.H., IND—
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ku, Kobe-shi
神戸市兵庫区山田町大池111

ディック

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14-18 及能方

ディッカーソン

Dickinson, Rev. & Mrs. Richard
F., (Mary), IBC (UCMS)—
45 of 7, Kamitsuruma-machi,
Kanazawa-shi, Ishikawa-ken
(0762-61-9785) (Furlough
until Summer 1965)
金沢市上鶴間7の45

ディッキンソン

Dievendorf, Mrs. Anne, CMA—
Minami Horibata, Matsuyama-
shi, Ehime-ken (0899-2-1009)
愛媛県松山市南堀端

ディーヴェンドルフ

Dill, Rev. & Mrs. Tolbert.,
(Jane), CPC—3366-3, Minami

Rinkan, Yamato-shi, Kanagawa
-ken (Short furlough summer
1965)

神奈川県大和市南林間3丁目
3366

デイル

Dillard, Miss Mary, OBM—
1816, Teuchi, Shimokoshiki-
mura, Satsuma-gun, Kago-
shima-ken

鹿児島県薩摩郡下甕村手打1816

デイルード

Dillon, Rev. & Mrs. Alan.,
(Myrtle), FEGC—2, 11 Mina-
mi Kubo-cho, Kawagoe-shi,
Saitama-ken (Furlough June
1965 to August 1966)

埼玉県川越市南久保町2-11

デイロン

***Dillon**, Miss Florence, IND—
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ディクソン

Dodge, Miss Judith, IBC (MC)
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ドミンゴ

Dornon, Rev. & Mrs. Ivan.,
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23-3256) (From Summer
1965)

仙台市光禅寺通61

ドーナソ

Douglas, Miss Leona, IBC
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mae-cho, Kofu-shi, Yamanashi-
ken (0552-3-5451)

山梨県甲府市宮前町4丁目15

ダグラス

Dozier, Rev. & Mrs. Edwin B.,
(Mary Ellen W.), SB—421,
Oaza Hoshiguma, Fukuoka-
shi (82-9446)

福岡市大字干隈421

ドジャー

Draper, Rev. & Mrs. William F., (Helenora), PEC—8,
Motokaji-machi, Sendai-shi
(0222-22-4684)

仙台市元鍛冶町 8

ドレーパー

Dressler, Rev. & Mrs. Guenther,
GEAM—17-41, 2-chome, Koishikawa,
Bunkyo-ku, Tokyo
(811-2921)

東京都文京区小石川 2 丁目 17-41

ドレスラー

Driskill, Rev. & Mrs. J.
Lawrence., (Lillian), IBC (UPC)
—1, Takezono-cho, Suita-shi,
Osaka-fu (06-381-3839)

大阪府吹田市竹園町 1

ドリスキル

Drivstuen, Miss Dagny, NLM—
46, Motodaiku-machi, Tottori-shi
(3265)

鳥取市元大工町 46

ドリブスチュン

Drury, Mr. & Mrs. Cliff M.,
(Edna), YMCA —7, 2-chome,
Fujimi-cho, Chiyoda-ku,
Tokyo (261-4261)

東京都千代田区富士見町 2 丁目 7

ドルーリー

Dudley, Rev. & Mrs. Dwight N.,
(Anne V.), SB —Central P.O.
Box 93, Naha, Okinawa (099-
2564) (Furlough June 1965-66)

沖縄那覇市中央郵便局私書函 93

ダドリー

Dueck, Miss Agnes, GCOMM—
5330, Namiki, Kamikawa,
Higashi-machi, Miyakonojo
shi, Miyazaki-ken

宮崎県都城市東町上川並木 5330

ドウェック

Dugliss, Mr. Roderick B., Ph.D.,
& Mrs. Lucia, PEC—Inter-
national Christian University
1500, Osawa, Mitaka-shi,
Tokyo (0422-3-3131)

東京都三鷹市大沢 1500 I. C.

U・内

ダグリス

Dumond, Mr. & Mrs. Wesley.,
(Elaine), TEAM—10-31, 2-
chome, Hotaruike Kita-machi,
Toyonaka-shi, Osaka-fu

大阪府豊中市螢池北町 2 丁目 31
-10

デューモンド

Dunbar, Rev. & Mrs. Virgil.,
(Lorraine), OMS—1648, 1-
chome, Megurita, Higashi-
Murayama-shi, Tokyo (0423-91-
3072)

東京都東村山市回田 1 丁目 1648

ダンバー

Duncan, Mr. & Mrs. William.,
(Betty), CBFMS—90, Kogane-
hara, Furukawa-shi, Miyagi-ken

(1177)

宮城県古川市小金原90

ダンカン

Dupree, Rev. & Mrs. Charles J.,
(JoAnn), OMS—5, 3-chome,
Asahigaoka, Sendai-shi (0222-
34-1559)

仙台市旭ヶ丘 3 丁目 5

東洋宣教会

デュブリー

Durfee, Miss Maude, JFM—
P.O. Box. 9, Kashiwara-shi,
Nara-ken (07442-3587)

奈良県橿原市郵便局私書箱 9

ダーフィー

Dyck, Miss Anna, GCMM—
Takajo-machi, Miyazaki-ken
宮崎県高城町

ディック

Dyck, Miss Susan, CMA—Hon-
machi, Shobara-shi, Hiro-
shima-ken (921)

広島県庄原市本町

ディック

Dyer, Rev. & Mrs. Stanley R.,
(Joanna), OMS—1648, 1-chome,
Megurita, Higashi Murayama-
shi, Tokyo (0423-91-3072)

東京都東村山市回田 1 丁目 1648

ダイヤー

Dyson, Miss Mary, JEB—15,
Otani, Oasa-cho, Itano-gun,

Tokushima-ken

徳島県板野郡大麻町大谷15

(大浦方)

ダイソン

E

Eagle, Mr. & Mrs. Charles,
(Hazel), TEAM—1852, Sode-
shi-cho, Shimizu-shi, Shizuoka-
ken

静岡県清水市袖師町1852

イーグル

Ebinger, Deaconess Frieda,
MAR—LCM—72, 1-chome,
Higashi Naruo-cho, Nishino-
miya-shi, Hyogo-ken (4-1107)

兵庫県西宮市東鳴尾町 1 丁目 72

エビンガー

Eddy, Rev. & Mrs. William D.,
(Elizabeth), PEC—Nishi 5-
chome, Kita 15-jo, Sapporo-
shi, Hokkaido (0122-71-3554)

北海道札幌市北15条西 5 丁目

エディ

Edefors, Rev. & Mrs. Börje,
(Inger), OMSS—254, Hiraoka
cho, Sakai-shi, Osaka-fu (0722-
7-0367)

大阪府堺市平岡町254

エドフォース

Edgerton, Miss Daisy, IBC
(UCMS), —8 of 6, 1-chome,
Oji Hon-cho, Kita-ku, Tokyo

(911-5262)-Home (828-2277)-
School

東京都北区王子本町 1 丁目 6-8

エジャートン

Ediger, Rev. & Mrs. Ferd, (Viola)
GCMM—Furlough until sum-
mer 1965

Edland, Miss Ingjerd, NLM—8,
Nakajima-dori, 2-chome,
Fukiai-ku, Kobe-shi (078-
22-3601)

神戸市葺合区中島通 2 丁目 8

エドランド

Edwards, Mr. & Mrs. Bruce,
(Lynette), JEB—11 of 6, Suma-
ura-dori, 6-chome, Suma-ku,
Kobe-shi (078-71-5651)

神戸市須磨区須磨浦通 6 丁目

6-11

エドワーズ

Edwards, Miss Lorna B., OMF
(Furlough from March 1965)

Eggen, Rev. & Mrs. Egil,
(Dordi), NMS—197, Sekido-
Takamatsu, Wakayama-shi
(4-1489)

和歌山市関戸高松 197

エッゲン

Ehnlé, Mr. & Mrs. Willis R.,
(Lois), ACC—1384, Kaneko-
machi, Chofu-shi, Tokyo
(0424-82-4344)

東京都調府市金子町 1384

エンリー

Eikamp, Rev. & Mrs. Arthur,
(Norma), CG—161-2, Nishi-
machi, Mondo, Nishinomiya-
shi, Hyogo-ken

兵庫県西宮市門戸西町 161-2

アイキャンプ

Eimon, Rev. & Mrs. Harold,
(Dalene), ALC—347, Sumi-
yoshi-cho, Kamikanuki, Numa-
zu-shi, Shizuoka-ken (0559-
2-6787)

静岡県沼津市上香貫住吉町 347

アイモン

Eitel, Dr. K.F., M.D., LM—
23, 1-chome, Shoto, Shibuya-
ku, Tokyo (467-8960)

東京都渋谷区松濤町 1 丁目 23

アイテル

Ejderkvist, Mr. & Mrs. John,
(Gun), ECC—2092, Tera-
machi, Otawara-shi, Tochigi-
ken (3475)

栃木県大田原市寺町 2092

エジャクヴィスト

Elda, Sister Magdalene, IND—
PEC—Community of the
Transfiguration, 95, Tamade
Shimizu, Odawara, Sendai-
shi (0222-34-6866)

仙台市小田原玉出清水 95

エルダ

Elder, Rev. & Mrs. William M.,
(Irene), IBC(MC)—511, Nishi-
machi, 3-chome, Tottori-shi
(08572-4621)

鳥取市西町3丁目511

エルダー

Ellefson, Mrs. Esther, ALC—
Furlough until Summer 1966

Elliott, Rev. & Mrs. Wm. I.,
(Anna), ABFMS—Furlough

Ellis, Rev. & Mrs. Andrew B.,
(Masae), LCA—35, Suizenji-
Hon-machi, Kumamoto-shi
(0963-4-0036)

熊本市水前寺本町35

エリス

Elmer, Miss Ruth, IBC(EUB)—
Furlough 1965-66

Elzinga, Miss Alice, IBC(RCA
Contract)—Baiko Jogakuin, 1854,
Maruyama-cho, Shimonoseki-
shi, Yamaguchi-ken (0832-
22-3722)

山口県下関市丸山町1854

梅光女学院

エルジンガー

Emanuel, Rev. & Mrs. Wayne
E., (Mary Lou), SB—2952,
Agenogi-cho, Matsue-shi,
Shimane-ken (0852-2-5364)

鳥根県松江市上乃木町2952

エマヌエル

Emily, Rev. & Mrs. Donald,
MSL—P.O. Box 148, Miehashi,
Naha-shi, Okinawa

沖縄那覇市美栄橋私書箱148

エミリー

Engelmohr, Mr. Karl, LM—
1933, Nakanoshima Kawasaki-
shi, Kanagawa-ken (044-91-
2334)

川崎市市中野島1933

エンゲルモール

Engeman, Rev. & Mrs. Harry,
(Eleanor), CMSJ—17 Go, 17-
Ban, 4-chome, Matsubara,
Setagaya-ku, Tokyo (321-1411)
東京都世田谷区松原4丁目17番
17号

エンゲマン

Engholm, Mr. & Mrs. Duane,
(Charlene), FEGC—111,
Hakuraku, Kanagawa-ku,
Yokohama-shi (045-49-9071)
横浜市神奈川区白楽111

エンホーム

Engver, Miss Maria, IND—
183-2, Miyakawa-cho, Kurayo-
shi-shi, Tottori-ken

鳥取県倉吉市宮川町183-2

エングヴァー

Enloe, Rev. & Mrs. W. Winton,
Jr., (Mary Katherine), PCUS—
451, Higashi-Senda-machi,
Hiroshima-shi (0822-41-0624)

広島市東千田町451

エンロー

Enns, Rev. & Mrs. Robert,
(Ruth), MBM—41, Ume no
tani, Motoyama-cho, Okamoto,
Higashi Nada-ku, Kobe-shi
(078-85-3502)

神戸市東灘区本山町岡本梅ノ谷
41

エンス

Eraker, Rev. & Mrs. Anders,
(Möyfrid), NMS—311, Shinga-
cho, Kashiwara-shi, Nara-ken
(0742-5205)

奈良県橿原市新賀町311

エラケル

Ericson, Rev. & Mrs. Wilbert,
(Leona), LCA—477, Nishi-
nomiya-cho, Mihara-shi,
Hiroshima-ken (3044)

Furlough until Sept. 1965
広島県三原市西宮町477

エリクソン

Eriksso, Miss Astrid, SFM—
Furlough

Eriksson, Miss Linnea, OMSS—
Furlough

Eriksson, Mr. & Mrs. Paul,
(Maj-Britt), SEMJ—232 2-
chome, Osawa-cho, Muroran-
shi, Hokkaido (4-4675)

北海道室蘭市大沢町2丁目232

エリクソン

Eskildsen, Rev. & Mrs. Edward,
(Marian), ALC—Furlough

Essenburg, Mr. & Mrs. Martin,
(Barbara), CRJM—117, Shin-
bashi, Ochiai, Kurume-machi,
Kitatama-gun, Tokyo (Office:
0424-71-2720/0022) (Home:
0424-71-1272)

東京都北多摩郡久留米町落合新
橋117

エッセンバーグ

Ettling, Mr. & Mrs. Adalbert,
(Margot), LM—Oiso, 1661,
Oiso-machi, Kanagawa-ken
神奈川県大磯町大磯1661

エットリング

***Everett, Miss Oreta, RPM—**
Kobe-shi, Port P.O. Box 589
神戸市港郵便局私書箱589

エベレット

Ewald, Mr. & Mrs. Peter,
(Nancy), AFSC—95, 1-chome,
Shimo-osaki, Shinagawa-ku,
Tokyo (441-5903)

東京都品川区下大崎1丁目95

エワルド

Ewing, Miss Hettie Lee, CC—
739, Nakada, Shizuoka-shi
静岡市中田739

エウイング

*Exem, Mrs. Essie, IND—Eiko.
Yochien, 1794, Oka-machi,
Minami-ku, Yokohama-shi
横浜市南区大岡町1794

エグザム

F

Faber, Mr. & Mrs. Ernest, (Neva),
CnC—2-14, Minami 21-chome,
Obihiro-shi, Hokkaido
北海道帯広市南21丁目2-14

フェーパー

Fadel, Rev. & Mrs. Allen, (Jane),
TEAM—1197 Karuizawa-
machi, Nagano-ken
長野県軽井沢町1197

フェイデル

Fagre, Rev. & Mrs. Ivan,
(Pauline), ALC—921, 2-chome,
Saginomiya, Nakano-ku, Tokyo
(385-5737)
東京都中野区鷺宮2丁目921

ファグリー

Fairfield, Mr. & Mrs. John F.,
(Betty), IBC (UCBWM)—921
Osawa, Mitaka-shi, Tokyo
(0422-3-9324) (Short Furlo-
ugh, Summer 1965)
東京都三鷹市大沢921

フェアフィールド

***Fanger, Mr. & Mrs. C.V., IND**
—16 Hachiyaura, Yamoto-
machi, Monoo-gun, Miyagi-

ken

宮城県桃生郡矢本町蜂谷浦16

ファンガー

Fanger, Mr. Richard, IND —16
Hachiyaura, Yamoto-machi,
Monoo-gun, Miyagi-ken
宮城県桃生郡矢本町蜂谷浦16

ファンガー

***Faris, Miss Eleanor, RPM—P.**
O. Box 822, Kobe (078-22-
8386)

神戸市郵便局私書箱822

フェリス

Farrell, Mr. & Mrs. R.A., (Ella),
IND—9 Daikyo-machi, Shin-
juku-ku, Tokyo
東京都新宿区大京町9

ファーレル

Farthing, Rev. & Mrs. Earl D.,
(Lovie C.), SB—9 Nishikojima-
cho, Daitokuen, Nagasaki-shi,
(P. O. Box 61, Nagasaki)
(09582-2-8211) (Furlough
March 1965-1966)
長崎市大徳園西小島9
(長崎郵便局私書箱61)

ファーズウィング

Fast, Rev. & Mrs. Marvin,
ACPC—11, 3-chome, Tsuki-
gaoka, Chikusa-ku, Nagoya-
shi (Furlough until Sept. 1965)
名古屋市千種区月岡3丁目11

ファスト

Fearnehough, Mr. & Mrs. William, (Sheila), OMF—20 Kita Nukazuka, Hachinohe-shi, Aomori-ken

青森県八戸市北糖塚20

フアンハフ

Feely, Miss (Rev.) Gertrude, Ed. D., IBC(MC)— Christian Youth Center, Mikage-cho, Higashi Nada-ku, Kobe-shi (078-85-3793)

神戸市東灘区御影町

クリスチャン・ユース・

センター

フィーリー

Feil, Rev. & Mrs. Paul H., (Dorothy), LCA—8 Kumi, Nishi Kasuga-machi, Oita-shi (09752-2-9643) (Furlough until Sept. 1965)

大分市西春日町8組

ファイル

Fenner, Mr. Charlie W., SB—11-798, Nishijin-machi, Fukuoka-shi (092-82-5014)

福岡市西新町798-11

フェンナー

Fensome, Miss Alice, JFMM— Furlough until January, 1966

Fhager, Miss Gunhild, MCCS—360 Aminohama, Okayama-shi (0862-72-1829)

岡山市網浜360

フアーゲル

Fielder, Mr. & Mrs. L. Gerald, (Jo Beth Mck.), SB —11-798, Nishijin-machi, Fukuoka-shi (092-82-8426) Furlough from June 1965 to 1966

福岡市西新町798-11

フィールダー

Fieldhouse, Mr. & Mrs. Marvin L., (Iris), OBSF—3704, Karui-zawa-machi, Nagano-ken
長野県軽井沢町3704

フィールドハウス

Finch, Rev. & Mrs. Bobby, (Kay), BBF—P.O. Box 30, Ota-shi, Gunma-ken (02762-6355)

群馬県太田市郵便局私書函30

フィンチ

Finnseth, Rev. & Mrs. Per, (Synnove), NLM—121, Soto Nakabara-cho, Matsue-shi, Shimane-ken (0852-2-5444)
鳥根県松江市外中原町121

フィンセス

Fisch, Rev. & Mrs. Edwin W., (Laura), TEAM—c/o Mr. Sekino, 18-10, 6-chome, Oi, Shinagawa-ku, Tokyo (771-1953)

東京都品川区大井6丁目10-18

フィッシュ

Fish, Mr. & Mrs. Carl, (Grace),
CnC—163, Yamate-cho,
Ashiya-shi, Hyogo-ken
兵庫県芦屋市山手町163

フィッシュ

Fisher, Mr. & Mrs. Hubert E.,
(Mary), OMF—1-chome,
Izumi-machi, Akabira-shi,
Hokkaido (Furlough July
1965 to Jan. 1966)

北海道赤平市泉町 1 丁目

フィッシャー

Fisher, Miss Penelope A., MSCC
— c/o Kyoku Center, 17, Nishi
17-chome, Minami 14-jo,
Sapporo-shi

札幌市南14条西17丁目17

北海道教区センター

フィッシャー

Fisk, Mr. & Mrs. Gerald H.,
(Donna), BGC—Izumi, Owase-
shi, Mie-ken (1263) (Furlough
Nov. 1965 to Feb. 1967).

三重県尾鷲市泉

フィスク

Fitzwilliam, Mr. & Mrs. John,
(Alice), FEGC—30 Ochiai,
Kurume-machi, Kitatama-gun,
Tokyo (0424-71-0022)

東京都北多摩郡久留米町落合30

フィッツウィリアム

Flaherty, Mr. & Mrs. Theodore
E., (Mary), IBC (RCA)— 37,

Yamate-cho, Naka-ku, Yoko-
hama-shi (045-64-1183)

横浜市中区山手町37

フラハティエ

Flanagan, Mr. & Mrs. Scott C.,
(Patricia), IBC (UCBWM)—
41 Uwa-cho, Komegafukuro,
Sendai-shi (0222-23-3257)

仙台市米ヶ袋上町41

フラナガン

Fleenor, Mr. & Mrs. Julius,
(Virginia), CnC—1146, Shimo
Ochiai 3-chome, Shinjuku-ku,
Tokyo (951-6025)

東京都新宿区下落合 3 丁目1146

フリーナー

Fleischman, Miss Lorraine,
CBFMS—20, Hiyori-cho,
Ishinomaki-shi, Miyagi-ken
(02252-2-5288)

宮城県石巻市日和町20

フレイシュマン

Fleischman, Deaconess Babette,
MAR-LCM—72, 1-chome,
Higashi Naruo, Nishinomiya-
shi, Hyogo-ken (4-1107)

兵庫県西宮市東鳴尾町 1 丁目72

フライシュマン

Fleming, Rev. & Mrs. J. Emery,
(Taka), IBC (UPC)—2 of
1103, 8-chome, Koyama, Shi-
nagawa-ku, Tokyo
(781-0869)

東京都品川区小山 8 丁目1103-2
フレミング

Flewelling, Mr. & Mrs. William,
(Esther), AAM—18, Kudegaya-
cho, Nishinomiya-shi, Hyogo-
ken
兵庫県西宮市久出ヶ谷町18
フルーリング

Flowers, Miss E. Maurine, OMF
—49, Sawada, Tsukurimichi,
Aomori-shi (01772-4-2745)
青森市造道沢田49
フラワーズ

Flynn, Rev. & Mrs. Stanley,
(Helen), BBF—656-15, Nitona-
cho, Chiba-shi
千葉県市仁戸名町15-656
フリン

Foege, Rev. & Mrs. Richard,
(Mary), ALC—1807, Hanegi-
cho, Setagaya-ku, Tokyo (322-
0445)
東京都世田谷区羽根木町1807
フォーク

Fontnote, Dr. Audrey, M.D.,
SB—21-20, Kami Ikeda-cho,
Kitashirakawa, Sakyo-ku,
Kyoto-shi (075-78-5777)
京都市左京区北白河上池田町21-20
フォントノート

Ford, Rev. & Mrs. Einar, EFCM

—1892, Moto-machi, Kasukabe-
shi, Saitama-ken (0487-2764)
埼玉県春日部市元町1892
フォード

***Ford, Mr. & Mrs. Sharrel, IND**
—2659 Noborito, Kawasaki-
shi, Kanagawa-ken
神奈川県川崎市登戸2659
フォード

Foreman, Miss Alice, CBFMS—
5-26, Izumigaoka, Shiogama-
shi, Miyagi-ken (02236-2-
4611)
宮城県塩釜市泉ヶ丘 5-26
フォーマン

Forsberg, Miss Ruth, TEAM—
75, 2-chome, Hatsuda-cho,
Takayama-shi, Gifu-ken
岐阜県高山市初田町 2 丁目75
フォースベルグ

Forster, Mr. & Mrs. Fred,
(June), CN—2301 Mikasa,
Karuzawa-cho, Kitasaku-gun,
Nagano-ken (02674-2579)
長野県北佐久郡軽井沢町三笠
2301
フォスター

Foss, Miss Eleanor M., CMS—
Poole Gakuin, 5-chome, Katsu-
yama-dori, Ikuno-ku, Osaka-
shi (06-731-3190)
大阪市生野区勝山通 5 丁目プー
ル 学院内

フオス

Foss, Miss Marit, NLM—Furlough

***Foster**, Mr. Dennis, IND—
1882 Nishi Terao-machi,
Kanagawa-ku, Yokohama-shi
横浜市神奈川区西寺尾町1882
フォスター

***Foster**, Miss Elaine, IND—
Furlough

Foster, Miss Mary, IBC(MC)—
11 Konno-cho, Shibuya-ku,
Tokyo (401-6909)
東京都渋谷区金王町11
フォスター

Foster, Mr. & Mrs. Robert,
(Phyllis), IBC(MC)—8-chome,
Nishi 1-Jo, Tsukisappu,
Sapporo-shi,
(0122-86-4578)
札幌市月寒西1条8丁目
フォスター

Fowler, Miss Mary, FEGC—30
Ochiai, Kurume-machi, Kita-
tama-gun, Tokyo (0424-71-
0022) (After Aug. 1965)
東京都北多摩郡久留米町落合30
フォウラー

Fox, Rev. & Mrs. Roger,
(Margaret), FEGC—1736
Katayama, Niiza-machi, Kita-

Adachi-gun, Saitama-ken
(0424-71-2448)

埼玉県北足立郡新座町片山1736
フォックス

Foxwell, Rev. & Mrs. Philip R.,
(Jane), JPM—Furlough May
1965 to August 1966

Francey, Rev. & Mrs. Jack,
(Billy Margaret), IFG—Fur-
lough

Francis, Miss Mabel, CMA—
Minami-Horibata, Matsuyama-
shi, Ehime-ken (0899-2-1009)
愛媛県松山市南堀端
フランシス

Franklin, Rev. & Mrs. Sam,
(Dorothy), IBC(UPC)—29 of
3, Inogashira, 5-chome, Mitaka-
shi, Tokyo (0422-3-5047),
(Short Furlough Summer 1965)
東京都三鷹市井の頭5丁目3の
29
フランクリン

Frazier, Rev. & Mrs. George,
(Mary Beth), IND—P.O. Box
102, 1700-1, Kokubu-machi,
Kurume-shi, Fukuoka-ken
福岡県久留米市国分町1700-1
郵便局私書箱192
フラツイール

Frazier, Rev. Leslie, Ph. D., &
Mrs. Bonnie, GFA—64, Mi-

dorigaoka, Honmoku, Naka-ku,
Yokohama-shi (045-64-8812)

横浜市中区本牧緑ヶ丘64

フレーション

Fredlund, Miss Mabel M., OMF
—Kanagi-machi, Asahiya-ma,
Kita-gun, Aomori-ken

青森県北郡金木町朝日山

フレドランド

Frehn, Rev. & Mrs. Malcolm,
(June), IBPFM—Higashi 1-
chome, Kita 18-jo, Sapporo-
shi, Hokkaido

北海道札幌市北18条東1丁目

フレン

Frens, Mr. & Mrs. James,
(Ruthe), TEAM—13 Fusu-
mada-cho, Ichinomiya-shi,
Aichi-ken

愛知県一宮市襖田町13

フレンス

Frett, Rev. & Mrs. Calvin,
(Dorothy), JPM—1640-278,
Ushimaki, Moriyama-ku,
Nagoya-shi (0560-3759)

名古屋市守山区牛牧1640-278

フレッド

Friesen, Mr. & Mrs. Abraham
F., (Jacqueline), OMF—7-19,
Tomino-cho, Hirosaki-shi,
Aomori-ken (Furlough from
May 1965)

青森県弘前市富野町7-19

フリーゼン

Friesen, Miss Anne, OMF—
(Furlough until July 1965)

Friesen, Rev. & Mrs. Harry,
MBM—(Furlough until June
1966)

Friesen, Mr. & Mrs. Jacob,
(Junko), TEAM—20-16, 4-
chome, Izumino-machi, Kana-
zawa-shi, Ishikawa-ken
石川県金沢市泉野町4丁目16-20

フライゼン

Friesen, Miss Leonore, GCOMM
39, 1-chome, Matsubashi-cho,
Miyazaki-shi (0985-2-4574)
宮崎市松橋町1丁目39

フリーゼン

Friesen, Rev. & Mrs. Roland,
(Jean), FEGC—111 Hakuraku,
Kanagawa-ku, Yokohama-shi,
(045-49-9017) (Furlough June
1965 to August 1966)
横浜市神奈川区白楽111

フリーゼン

Friesen, Rev. & Mrs. William,
(Lois), JEM—3, 4-chome,
Shimo Nakajima, Nagaoka-shi,
Niigata-ken (02582-2-6329)
新潟県長岡市下中島4丁目3

フリーゼン

Frivold, Rev. & Mrs. Robert W.,

(Ruth), AG—Furlough

Fromm, Rev. & Mrs. Elwood,
(Keiko), MSL—2, 9-chome,
Irifune-cho, Otaru-shi, Hok-
kaido (0134-3-0628)

北海道小樽市入船町9丁目2

フロム

Fujimoto, Miss June, FEGC—
111 Hakuraku, Kanagawa-ku,
Yokohama-shi (045-49-9017)
横浜市神奈川区白楽111

フジモト

Fukada, Rev. & Mrs. Robert M.,
(Laura), IBC(MC)—(Furlough
Jan. 1965 to Jan. 1966)

Fulop, Rev. Robert, Ph. D., &
Mrs. Verne, ABFMS—Kanto
Gakuin University, Mutsuura,
Kanazawa-ku, Yokohama-shi
(045-70-8347)

横浜市金沢区六浦 関東学院内

フロップ

Fultz, Miss Catherine, PCUS—17
Chokyuji-machi, Higashi-ku,
Nagoya-shi (052-97-8898)
(Furlough until Sept. 1965)
名古屋市東区長久寺町17

フルツ

Fultz, Mrs. Exie, CnC—c/o
Sugihara-so, 4-845, Tozuka,
Shinjuku-ku, Tokyo (361-

2950)

東京都新宿区戸塚4丁目845

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フルツ

G

Gaenzle, Mr. & Mrs. Heinz,
(Irmgard), LM—Sugaya 1039,
Shimodate-shi, Ibaraki-ken
(3965)

茨城県下館市菅谷1039

ゲンズル

Gamble, Miss Marjorie, OMF—
62-5, Miyuki-cho, Shizunai-
machi, Shizunai-gun, Hokkaido
北海道静内郡静内町御行町62-5

ギャンンブル

Gamblin, Rev. & Mrs. Arthur,
(Haruko), IBC(MC)—2 of
1041, Aza Memegatani, Shino-
hara, Nada-ku, Kobe-shi
(078-86-3243)

神戸市灘区篠原町字女々ヶ谷
1041の2

ギャ ブリン

Gamlen, Miss Anna, NLM—
Furlough

Gano, Rev. & Mrs. Glenn G.,
(Mary Jean), ABFMS—6-
319, 1-chome, Nishikubo,
Musashino-shi, Tokyo (0422-
4-6296)

東京都武蔵野市西久保1丁目
319-6

ゲ ー ノ

Garner, Miss Margaret, IBC
(UCBWM)—126, Tsuchidoi,
Sendai-shi (0222-22-6638)
仙台市土樋126

ガーナー

***Garrod**, Rev. & Mrs. A.J.V.,
IGL—93, Uyama, Sumoto-
shi, Awajishima, Hyogo-ken
(1028)
兵庫県淡路島洲本市宇山93

ガロード

Garrott, Rev. W. Maxfield (Th.
D.) & Mrs. Dorothy C., SB—
Seinan Jogakuin, Shimo Itozu,
Kokura-ku, Kitakyushu-shi
(56-2631)
北九州市小倉区下到津 西南女
学院

ギャロット

***Geedy**, Rev. & Mrs. Clifford,
IND—Furlough

Geeslin, Rev. Roger H., Ph. D.,
& Mrs. Lois, IBC(UCMS)—
ICU, 1500 Osawa, Mitaka-shi,
Tokyo (0422-3-3131)
(Furlough Summer 1965 to
Summer 1966)
東京都三鷹市大沢1500 ICU内
ギースリン

Gerber, Miss M., JMHE—242-
3, Hanyuno, Habikino-shi,

Osaka-fu (0729-55-1348)
大阪府羽曳野市植生野242-3

ガーバー

Gerry, Mr. & Mrs. Robert J.,
CLC—3509, Kita Oizumi-
machi, Nerima-ku, Tokyo
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東京都練馬区北大泉3509

ゲリー

Gerst, Mr. & Mrs. Wilhelm,
(Elfriede), LM—Oaza-Higashi
5411-1, Kogashi, Ibaraki-ken
(1983)
茨城県古河市大字東5411-1

ゲルスト

Giboney, Mr. & Mrs. Terry,
(Susan), CC—Ibaraki Christian
College, Omika, Hitachi-shi
Ibaragi-ken
茨城県日立市大甕
茨城クリスチャン・カレッジ

ギボニー

Giesbrecht, Miss Margaret,
IND—2252, Karuizawa-machi,
Nagano-ken (02674-2094)
長野県軽井沢町2252
ギースブレヒト

Gilbertson, Rev. & Mrs. Gaylen,
(Stella), ALC—(Furlough until
Summer 1966)

Gilg, Miss Audrey, IBC (UCB-
WM)—Baika Gakuen, 106,

6-chome, Hon-machi, Toyonaka-shi, Osaka-fu (School 068-52-0001) (Nights & Sundays: 0668-52-0002)

大阪府豊中市本町6丁目106

ギルグ

Gillespie, Rev. & Mrs. A. L., (Viola B.), SB—21-59, 9-chome, Ueno, Toyonaka-shi, Osaka-fu

大阪府豊中市上野9丁目59-21

ギレスピー

Gillham, Rev. & Mrs. M. Frank, (Wynon), SB—Furlough

Gingerich, Rev. John (Th.D.) & Mrs. Roberta, —Tokyo Union Church 44, Hachiyama, Shibuya-ku, Tokyo (461-4841)

東京都渋谷区鉢山44

ギンゲリッチ

Gizzi, Rev. & Mrs. Vincent, (Virginia), OBM—281 Yokoyama, Iwakuni-shi, Yamaguchi-ken

山口県岩国市横山281

ギジー

Glass, Miss Eva, OMF—Nishi 4-chome, Kita 3-jo, Kutchan-machi, Abuta-gun, Hokkaido (Furlough from Feb. 1966)

北海道虻田郡倶知安町北3条西4丁目

グラス

Glawion, Miss Ruth, LM—935 Kugahara, Ota-ku, Tokyo (751-0211)

東京都大田区久ヶ原935

グラワイオン

Glenn, Mr. & Mrs. Don Carleton, (Frances), IBC (UCBWM)—231, Nakajima, Okamoto, Motoyama-cho, Higashinada-ku, Kobe-shi

神戸市東灘区本山町岡本中島231

グレン

Glock, Rev. & Mrs. Delmar, (Jesse Lee), MSL—C. P. O. Box 175, Naha-shi, Okinawa (099-2882)

沖縄那覇市郵便局私書箱175

グロック

Gluecks, Deaconess H., MAR—LCM—72, 1-chome, Higashi Naruo-cho, Nishinomiya-shi, Hyogo-ken (4-1107)

兵庫県西宮市東鳴尾町1丁目72

グルックス

Godert, Miss Agnes, PCUS—Apt. A-3, Sugiyama Building, 10 Meitoku-cho, Gifu-shi (2-0265)

岐阜市明徳町10 杉山ビル内 A-3号

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Godoy, Rev. & Mrs. Rolf, (Petra),

LFCN—49-2, Torii-machi,
Tsu-shi, Mie-ken (05928-8-
6246)

三重県津市鳥居町 2-49

グドイ

Goeres, Rev. & Mrs. Richard,
(Gloria), MSL—109, Yocho-
machi, Shinjuku-ku, Tokyo
(341-0370)

東京都新宿区余丁町109

グレス

Goes, Rev. & Mrs. Gosta, SEOM
—3909, Miya-cho, Mishima-
shi, Shizuoka-ken (0559-5-
4056)

静岡県三島市宮町3909

グーエス

Going, Rev. & Mrs. Thomas,
(Adrienne), MSL—Ooaza Ki-
tanaka, Sanjo-shi, Niigata-ken
新潟県三条市大字北中

ゴウィング

Goldsmith, Miss O. Mabel,
CMS—10, Seiren-cho, Shojima,
Kurume-shi, Fukuoka-ken
(4971)

福岡県久留米市荘島青蓮町10

ゴールドスミス

Goodall, Mr. & Mrs. A. Richard
—Kita 22-Jo, Higashi 4-chome,
Sapporo-shi (0122-71-0522)

札幌市北22条東4丁目

グドール

Gooden, Rev. & Mrs. Joe R.,
(Fredda), IND—49, 2-chome,
Sakurada, Nerima-ku, Tokyo
(991-4249)

東京都練馬区桜台2丁目49

グーデン

Goring, Rev. & Mrs. V. I.,
(Kathleen), MSCC—18, Ao-
shiro-cho, Ichijo, Sakyo-ku,
Kyoto-shi

京都市左京区一乗寺青城町18

ゴーリング

Gornitzka, Rev. & Mrs. Robert
W., (Astri), NEOM—54-1,
2-chome, Higashi, Yotsukura-
machi, Iwaki-gun, Fukushima-
ken

福島県磐城郡四倉町東2丁目54

ゴルニツカ

Gosden, Rev. & Mrs. Eric W.,
(Mary St. John), JEB —4 of
1610, Hirano, Mikage-cho,
Higashi Nada-ku, Kobe-shi

神戸市東灘区御影町平野1610-4

ゴズデン

Goss, Mr. & Mrs. Donn, (Fern),
TEAM—419, Eifuku-cho,
Suginami-ku, Tokyo (321-
2280)

東京都杉並区永福町419

ゴス

Goto, Mr. John, IND—16,
Hachiyaura, Yamoto-machi,

Monoo-gun, Miyagi-ken
宮城県桃生郡矢本町蜂谷浦16

ゴト

Graham, Miss Enid, FEGC—
30 Ochiai, Kurume-machi,
Kitatama-gun, Tokyo (0424-
71-0022) (Furlough June 1965
to June 1966)

東京都北多摩郡久留米町落合30

グラハム

Graham, Mr. Lloyd B., D.S.W.,
& Mrs. Evelyn, IBC (UCC)—
40, Nigawa Yurino-cho, Nishi-
nomiya-shi, Hyogo-ken (5-
0491)

兵庫県西宮市仁川百合野40

グラハム

Grant, Mrs. Elizabeth Wain-
right, IBC (MC)—Tokyo
Woman's Christian College,
6-2 chome, Zenpukuji-cho,
Suginami-ku, Tokyo (390-
5522)

東京都杉並区善福寺町2丁目6

東京女子大学内

グラント

Grant, Mr. Robert H., IBC
(UCBWM)—Furlough March
1965 to March 1966

Grant, Rev. & Mrs. Worth C.,
(Kathryn S.), SB—7-18, Kami-
yama-cho, Shibuya-ku,
Tokyo (467-6128)

東京都渋谷区神山町18-7

グラント

Graves, Miss Alma, SB—195/2
Nishijin-machi, Fukuoka-shi,
(092-82-7698)

福岡市西新町2-195

グレーブス

Gravklev, Miss Sylvi, NEOM—
84-2, Sakae-cho, Haramachi-
shi, Fukushima-ken

福島県原町市栄町2-84

クラブクレブ

Graybill, Mr. & Mrs. John W.,
(Lucille), BIC—228, Nukui
Minami-machi, 4-chome, Koga-
nei-shi, Tokyo (0423-8-9975)
東京都小金井市貫井南町4丁目
228

グレイビル

Green, Rev. & Mrs. H.E., (Jean),
MSCC—Nishi 3-chome, Sakae
machi, Asahikawa-shi, Hok-
kaido (2-9395) (Furlough
until Summer 1965)

北海道旭川市栄町西3丁目

グリーン

Grenz, Miss Elsie, WMC—850,
Tenjin-cho, Sasebo-shi, Naga-
saki-ken (09562-2-6909)

長崎県佐世保市天神町850

グレンツ

Greyall, Rev. Arthur, AG (As-

sociate)—Hondo Kirisuto Kodomo Home, Hondo-shi, Kumamoto-ken

熊本県本渡市 本渡子供ホーム
グレイオール

Grier, Rev. & Mrs. Louis, (Dorothy), IBC (UPC)—9-chome, Komatsubara-cho, Wakayama-shi (0734-2-0630) (Short Furlough, Summer 1965)

和歌山市小松原町 9 丁目
グリーンア

Griesy, Rev. Paul, IBC (UCBWM)—3 of 370 Ezuchō, Kami-ifuku, Okayama-shi (0862-52-1090)

岡山市上伊福絵図町 370-3
グリーンシー

Griffin, Rev. & Mrs. Harry Dee, (Barbara Jo Terry), SB—2091, Musashino, Oaza Fussa, Fussa-machi, Nishitama-gun, Tokyo (0425-51-2931)

東京都西多摩郡福生町大字福生
武蔵野 2091

グリフィン

Griffiths, Mr. & Mrs. Michael C., (Valerie), OMF—11, 4-chome, Higashi-machi, Koganei-shi, Tokyo (0423-8-6872)

東京都小金井市東町 4 丁目 11

グリフィス

Grigg, Miss Pearl, IND—c/o E. Owen, 110, 5-chome, Tokiwamachi, Urawa-shi, Saitama-ken (0488-31-3558)

埼玉県浦和市常盤町 5 丁目 110
E. オーエン方

グリッグ

Grisdale, Mr. & Mrs. John, IND—Rikkyo High School, Nobidome, Niiza-machi Kitadachi-gun, Saitama-ken (425/6)

埼玉県北足立郡新座町野火止
立教高等学校

グリズデル

Gronlund, Mrs. Mildred, GYF—1-chome, Shimo-miyanaga, Nakatsu-shi, Oita-ken

大分県中津市下宮永 1 丁目
グロンランド

Gronning, Rev. & Mrs. Arne, (Elsa), NLM—Furlough

Grosjean, Miss Violet C., SPG—344, Kamoe-cho, Hamamatsu-shi, Shizuoka-ken

静岡県浜松市鴨江町 344

グロスジーン

Grove, Mr. & Mrs. Leslie, (Carolyn), JEM—c/o Bible School, Kujiranami-machi, Kashiwazaki-shi, Niigata-ken (025722-3347)

新潟県柏崎市鯨波町 聖書学院内

グローヴ

Grubbs, Rev. & Mrs. Thomas,
(Alice), IBC(UPC)—27 of 8,
2-chome, Zaimokuza, Kama-
kura (0467-2-1720) (Furlough
Summer 1965 to 1966)

鎌倉市材木座2丁目8の27

グラブス

Grube, Miss Alice, IBC(UPC)—
335, Furuno, Kawachi Nagano-
shi, Osaka-fu (65)
(Furlough until Summer 1965)
大阪府河内長野市古野335

グルーベ

Gudeman, Miss Mary Ellen,
TEAM—1190, Karuizawa-
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長野県軽井沢町1190

グードマン

Guenther, Rev. & Mrs. Heinz,
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兵庫県西宮市関西学院2号館

グンテル

Gulbrandsen, Mrs. Dagny, FCM
—48, Kiyokawa-cho, Takefu-
shi, Fukui-ken (1064)

福井県武生市清川町48

ガルブランドセン

Gullatt, Rev. & Mrs. Tom D.,
(Mary S.), SB—430, Seijo-
machi, Setagaya-ku, Tokyo

(415-2253)

東京都世田谷区成城町430

ガラット

Gulley, Mr. & Mrs. Norman R.,
(Leona), SDA—Japan Mission-
ary College, Sodegaura-machi,
Chiba-ken (18)

千葉県君津郡袖ヶ浦町 日本三育
学院内

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—57-1, Shimo-Genroku,
Katsuyama-shi, Fukui-ken
福井県勝山市下元録1-57

ガンダーセン

Gunther, Miss Rubena, MBM—
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Osaka-fu (0727-6-8710)

大阪府池田市尊鉢町59

ガンサー

Gurganus, Mr. & Mrs. L.T.,
(Joan), CC—138, Takegahana,
Matsudo-shi, Chiba-ken

千葉県松戸市竹ヶ花138

ゲーガーナス

Gustafsson, Rev. & Mrs. Arne,
(Rigmor), MCCS—640, Asahi-
machi, Kurashiki-shi, Okayama
ken (22-2490) (Arriving in
September 1965)

岡山県倉敷市旭町640

グスタフソン

Gwinn, Miss Alice E., IBC
(UCBWM)—Nishi-iru, Imade-
gawa-agaru, Karasuma-dori,
Kamikyo-ku, Kyoto-shi (075-
45-0147)

京都市上京区今出川上ル西入ル
グウィン

H

Habbestad, Miss June, TEAM—
1164, Nakamaru-mae, Minami-
zawa, Kurume-machi, Kitata-
ma-gun, Tokyo
東京都北多摩郡久留米町南沢中
丸前1164

ハベスタッド

Hagen, Miss Kirsten, FCM—
73-9, Minamiyama-cho, Seto-
shi, Aichi-ken (05613-6348)
愛知県瀬戸市南山町73-9

ハーゲン

***Hagen, Mr. & Mrs. Larry A.,**
IND—29-6, Koeijutaku, Koe-
toe, Wakkanai-shi, Hokkaido
北海道稚内市声間
公営住宅29-6

ハーゲン

Hagood, Dr. Martha (M.D.),
SB—1, Kami Ikeda-cho
Kitashirakawa, Sakyo-ku,
Kyoto-shi (075-78-5757)

京都市左京区北白川上池田町1
ヘグッド

Hagstrom, Miss Britta, OMSS—
122, Aoi-cho, Minato, Waka-
yama-shi (0734-3-8574)
和歌山市港葵町122

ハゲストロム

Hain, Miss Irene, GAM—56,
Hakakita 3-jo, Bisai-shi, Aichi-
ken (62-1462)
愛知県尾西市三条墓北56

ヘイン

Halberg, Mr. & Mrs. Roland
(Margaret), CBFMS (PBA)—
222-1, Kamitakaido, Suginami-
ku, Tokyo
東京都杉並区上高井戸222-1

ハルバーグ

Hale, Miss Elizabeth M., CMS—
8 of 2 of 2, Chujo Mishima,
3-chome, Tokushima-shi
徳島市中常三島3丁目2-2-8

ヘイル

Haley, Mrs. Virginia B., IND—
PEC—St. Paul's University
(Rikkyo Daigaku), 3-chome,
Ikebukuro, Toshima-ku,
Tokyo (983-2262)

東京都豊島区池袋3丁目
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ヘイリー

Halliday, Miss Gladys, JIM—3
Higashi Hon-machi, Shimo-
gamo, Sakyo-ku, Kyoto-shi
(075-79-0050)

京都市左京区下鴨東本町 3

ハリディ

Halstrom, Mr. & Mrs. Dale,
EFCM—1936, 3-chome, Nishi
Bessho, Urawa-shi, Saitama-
ken (0488-2-3601) (Furlough
until June 1965)

埼玉県浦和市西別所 3 丁目 1936

ハルストーム

Hamer, Mr. Hejo H., GEAM—
Furlough

Hamilton, Miss Blanche, ABWE
—224, Yamashita-cho, Kago-
shima-shi (09922-3-2353)

鹿児島市山下町 224

ハミルトン

Hammond, Mr. & Mrs. Alvin,
(Eleanor), CnC—345, Mukodai
Onta, Higashi-murayama-shi,
Tokyo (0423-91-1400)
(Furlough June 1965 to August
1966)

東京都東村山市大日向台 345

ハモンド

Hancock, Mr. John W., OMF—
—1-chome, Izumi-machi,
Akabira-shi, Hokkaido
北海道赤平市泉町 1 丁目

ハンコック

Hannemann, Mr. Carl, Ph. D.,
& Mrs. Donna, MSL—43-5,
Fujimi-cho, Azabu, Minato-

ku, Tokyo (473-0472)

東京都港区麻布富士見町 5-43

ハネマン

Hannestad, Mrs. (Dr.) Bertha,
NMA—220 Yamashita-cho,
Naka-ku Yokohama-shi
(045-68-2653)

横浜市中区山下町 220

ハネスタッド

Hansen, Mr. & Mrs. Sven-Olof,
(Ulla), SAMJ—Furlough until
1966.

Hanson, Rev. & Mrs. Edward
G., (Pearl W.), JGL—56, Ko-
yama-Itakura-cho, Kita-ku,
Kyoto-shi

京都市北区小山板倉町 56

ハンソン

Hanson, Miss Marion, ALC
—246, Aza-Kitashinkiri, Taka-
shi-cho, Toyohashi-shi, Aichi-
ken (0532-3-0846)

愛知県豊橋市高師町字北新切 246

ハンソン

Haraughty, Miss Mary L.,
PCUS—439, Nakabu, Margame-
shi, Kagawa-ken (455) (Furl-
ough until September 1965.)
香川県丸亀市中府 439

ハラティ

Harbin, Rev. & Mrs. A. V.,
IBC (MC)—6 Kwansei Gaku-

in, Nishinomiya-shi, Hyogo-ken (5-2070)

兵庫県西宮市関西学院 6 号

ハービン

Hardenberg, Miss Maria, GAM—56, Hakakita, 3-jo, Bisai-shi, Aichi-ken (62-1462)

愛知県尾西市三条墓北56

ハーデンバーグ

Harder, Miss Helene, LCA—979, Hamamatsu-cho Maidashi, Fukuoka-shi (092-65-4580) (Retirement from Dec. 1965) 福岡市馬出浜松町979

ハーダー

Hardley, Rev. & Mrs. Bob, (Taiko), UMI—2371-3, Kami Tsuruma, Sagamihara-shi, Kanagawa-ken 神奈川相模原市上鶴間2371-3

ハードリー

Hardy, Rev. & Mrs. Robert D. (Mavis S.) SB—43, 2-chome, Hamaura-cho, Niigata-shi (0252-6-1452) 新潟市浜浦町 2 丁目43

ハーディ

Harkness, Mrs. Lucetta, IBC (MC)—11 Konno-cho, Shibuya-ku, Tokyo (408-1914) (Furlough April 1965 to August 1965)

東京都渋谷区金王町11

ハークネス

***Harland**, Mr. & Mrs. Tom, IND—2106 Kumisawa-cho, Totsuka-ku, Yokohama-shi (045-88-0854)

横浜市戸塚区組沢町2106

ハーランド

Harms, Rev. & Mrs. Walter, (Ellen), MSL—Furlough until Sept. 1965

Harms, Mr & Mrs. William, IND—Furlough

Harrefors, Miss Ase, SEOM—Furlough

***Harrigan**, Mr. & Mrs. Carl, IND—House 5, 16 Hachiyaura, Yamoto-machi, Monoo-gun, Miyagi-ken 宮城県桃生郡矢本町蜂谷浦16

ハリガン

Harris, Miss Cora, JEM—3, 4-chome, Shimonakajima, Nagaoka-shi, Niigata-ken (02582-2-6329)

新潟県長岡市中下島 4 丁目 3

ハリス

Harris, Miss Esma R., WEC—18, Ohashi-cho, Hikone-shi, Shiga-ken

滋賀県彦根市大橋町18

ハリス

Harris, Mr & Mrs. Hugh, (Phyllis), NAV—893 Honjuku Koyama, Kurume-machi, Kitatama-gun, Tokyo
東京都北多摩郡久留米町小山本宿893

ハリス

Harris, Rev. & Mrs. Thomas James, Jr. (Barbara), IBC (RCA)—Room 101, Oriental Mansion, 1 of 6 Ashihara-cho, Nishinomiya-shi, Hyogo-ken
兵庫県西宮市芦原町 6-1
オリエンタル・マンション101号

ハリス

Harrison, Rev. & Mrs. Colin C. (Christine), MS (SPG)—234, Yamate-cho, Naka-ku, Yokohama-shi (045-64-1688)
横浜市中区山手町234

ハリソン

Hartley, Miss Phyllis, CN—P. O. Box 2, Yotsukaido, Imbagan, Chiba-ken (347)
千葉県印旛郡四街道郵便局私書函 2 号

ハートリー

Hartman, Miss Doris, IBC (MC)—Hiroshima Jogakuin, 11-43 Kami Nobori-cho, Hiroshima-shi (0822-21-6661)
広島市上幟町11-43

広島女学院内

ハートマン

Hartwig, Miss Irmgard, GMM—Bethesda Home, Choseimura, Chosei-gun, Chiba-ken (62)

千葉県長生郡長生村

ベデスタホーム

ハートウィッグ

Haruyama, Rev. & Mrs. Justin, (Sarah), IBC (MC)—137 Kami Arata-cho, Kagoshima-shi (09922-4-4774)
鹿児島市上荒田町137

ハルヤマ

Harvey, Rev. & Mrs. Pharis, (Jane), IBC (MC)—5 of 39, 5-chome, Jingumae, Shibuyaku, Tokyo (401-2006)

東京都渋谷区神宮前 5 丁39-5

ハーベイ

***Hasegawa, Mrs. Roy, IND—3, 1-chome, Horinouchi, Suginami-ku, Tokyo (311-5722)**
東京都杉並区堀の内 1 丁目 3

ハセガワ

Hash, Rev. & Mrs. Orlando, (Herdis), ALC—Furlough until Summer 1966

Hashman, Rev. & Mrs William L. (Jeani Margaret), —SB-352, 2-chome, Nishi Okubo, Shin-

juku-ku, Tokyo (315-3562)
 東京都新宿区西大久保 2 丁目 352
 ハッシマン

Hass, Rev. & Mrs. LeRoy,
 (Ruth), MSL—860, 4-chome,
 Shimo Meguro, Meguro-ku,
 Tokyo (712-2043)
 東京都目黒区下目黒 4 丁目 860
 ハース

Hathaway, Rev. & Mrs. Bill,
 (Dixie), BBF—1-7-36, Mina-
 migaoka, Chikusa-ku, Nagoya-
 shi (052-71-0158)
 名古屋市千種区南ヶ丘 1-7-36
 ハサウェイ

Hatori, Rev. & Mrs. Akira,
 (Reiko) JEMS—Taiheiyo Hoso-
 kyokai, 1433, 2-chome, Seta-
 gaya, Setagaya-ku, Tokyo
 (420-3166)
 東京都世田谷区世田谷 2 丁目
 1433
 太平洋放送協会

ハトリ

Haugen, Miss Aase, FCM—P.
 O. Box 5, Mikuni-machi,
 Fukui-ken (81-2915)
 (Furlough from October 1965)
 福井県三国町郵便局私書函 5
 ハウゲン

Hausknecht, Rev. & Mrs. Phillip
 A., (Ryoko), LCA—117,
 Sasayama-machi, 2-chome,

Kurume-shi, Fukuoka-ken
 (2-4972)
 福岡県久留米市篠山町 2 丁目 117
 ハウスネクト

Havlick, Miss Dorothy, IBC
 (UPC)—6 of 13, 4-chome,
 Kudan, Chiyoda-ku, Tokyo
 (261-6763) (Furlough Summer
 1965 to Summer 1966)
 東京都千代田区九段 4 丁目 13 の
 6

ハブリック

Hawkinson, Miss Marian, LCA
 —2429-1, Higashi-Tsu-Shimo,
 Ogori-machi, Yamaguchi-ken
 (1096)
 山口県小郡町東津下 1-2429
 ホーキンソン

Hayes, Rev. & Mrs. Charles K.
 (June Carolyn), SB —352, 2-
 chome, Nishi Okubo, Shin-
 juku-ku, Tokyo (351-3562)
 東京都新宿区西大久保 2 丁目 352
 ヘイズ

Hayes, Mr. & Mrs. L., CLC—
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 Nerima-ku, Tokyo (996-1118)
 東京都練馬区北大泉町 3509
 ヘイズ

Hayman, Mr. & Mrs. David E.,
 (Roslyn), OMF—49 Aza Sawa-
 da, Tsukurimichi, Aomori-shi
 (01772-4-2745) (Furlough from

November 1965)

青森市造道字沢田49

ハイマン

Hays, Rev. George H. (Th.D.)
& Mrs. Helen M., SB—19-18,
2-chome, Uehara-machi,
Shibuya-ku, Tokyo (467-2347)
(Furlough from June 1965 to
1966)

東京都渋谷区上原町2丁目18-19

ヘイズ

Heck, Mr. & Mrs. John, (Shirley),
OBS—Furlough from May
1965.

Hedlund, Miss Sonja, IBC(MC)
—Hiroshima Jogakuin, 11-43,
Kami Nobori-cho, Hiroshima-
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広島市上幟町11-43
広島女学院内

ヘドランド

Hegge, Mr. & Mrs. Myron,
(Irene), TEAM—31, 2-chome,
Hamaura-cho, Niigata-shi
新潟市浜浦町2丁目31

ヘギー

Heil, Rev. & Mrs. L.E., (Letha),
JCG—3412, Shimo-kawai-
machi, Hodogaya-ku, Yoko-
hama-shi (206)

横浜市保土ヶ谷区下川井町3412

ヘイル

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ハイム

Heimonen, Mr. & Mrs. Lauri
Veli, (Anna-Liisa), FFFM—
92, Higashi Tenno-cho, Oka-
zaki, Sakyo-ku, Kyoto-shi
京都市左京区岡崎東天王町92

ハイモーン

Heimvik, Miss Aud, NMS—
Furlough

Hein, Deaconess Hannelore,
MAR—LCM—133-4, Aza
Nishi Matsumoto, Nishi
Hirano, Mikage-cho, Higashi-
nada-ku, Kobe-shi (078-85-
0146)

神戸市東灘区御影町西平野字西
松本4-133

ヘイン

Heiss, Rev. & Mrs. Donald R.,
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cho, Tsukuri-michi, Aomori-
shi (01772-2-3491)
青森市造道沢田町21

ハイス

Heitkamp, Miss Elizabeth, LCA
—Kyushu Jogakuin, 300 Muro-
zono, Shimizu-machi, Kuma-

moto-shi (0963-4-0281)

熊本市清水町室園300

九州女学院内

ヘイトキャンブ

Helimäki, Miss Hanna H.,
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Zeze Otsu-shi, Shiga-ken

滋賀県大津市膳所池の内町702

ヘルメーキ

Helland, Mr. & Mrs. Bruce,
(Delna), TEAM—50-362,
Joyama, Nagano-shi

長野市城山362-50

ヘランド

Helland-Hansen, Miss Merete,
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shi (0742-2-5574)

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ヘランハンセン

Hellberg, Miss Gullbritt, SEMJ
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shi, Hokkaido (0143-2-6768)
(Furlough from May 1965.)

北海道室蘭市小橋内1-42

ヘルバーグ

Heller, Miss Henny, GAM—
Ken-machi, Kasamatsu-machi,
Hashima-gun, Gifu-ken

岐阜県羽島郡笠松町県町

ヘラー

Helling, Mr. & Mrs. Hubert,
(Virginia), CN—South 16,

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do (0122-3-5040)

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ヘリング

Hemmingby, Mr. & Mrs. Arne,
(Karen), FCM—1012, Tawara-
machi, Fukui-shi, Fukui-ken
(0776-2-6315) (Furlough until
August 1965.)

福井県福井市俵町1012

ヘミングビー

Henry, Mr. & Mrs. Kenneth,
(Gladys), TEAM—Furlough
until Summer 1965.

Henschel, Miss Hanna, NGM—
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Tokyo (0422-3-3914)

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ヘンシェル

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cho, 8-chome, Kashiwazaki-shi,
Niigata-ken (025722-2864)

新潟県柏崎市本町8丁目178-1

ヘレフォード

***Hersey, Mr. & Mrs. Fred,**
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Mura, Unoki, Irumagawa,
Sayama-shi, Saitama-ken

埼玉県狭山市入間川鶴ノ木

アメリカ村2143

ハーシー

Hessel, Rev. & Mrs. R.A. Egon,
(Grace), IND—137, 4-cho,
Naka Mikunigaoka, Sakai-shi,
Osaka-fu

大阪府堺市中三国ヶ丘 4 丁目 137

ヘッセル

Hesselink, Rev. I. John, Jr.,
Th. D., & Mrs. Etta, IBC
(RCA)—136, 5-chome, Higashi-
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東京都小金井市東町 5 丁目 136

ヘッセリンク

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(Grace), PCM—205 Ozato-
cho, Honmoku, Naka-ku,
Yokohama-shi (045-62-0888)

横浜市中区本牧大里町 205

ヘステイキンド

Hetcamp, Miss Ruth, GMM—
329-5, Eifuku-cho, Suginami-
ku, Tokyo (321-4794)

東京都杉並区永福町 329-5

ヘットキャンフ

Hewitt, Miss Mary Elizabeth,
IBC(UCC)—c/o Saegusa, 51,
7-chome, Mabuchi, Shizuoka-
shi

静岡市馬淵 7 丁目 51

さえぐさ方

ヒュイット

Heywood, Mr. & Mrs. Ronald
E., (Anne Patricia), JEB—1

of 53, 1-chome, Himuro-cho,
Hyogo-ku, Kobe-shi

神戸市兵庫区氷室町 1 丁目 53 の 1

ハイウッド

Hibbard, Miss Esther L., Ph.D.,
IBC(UCBWM)—Muromachi-
dori, Imadegawa Agaru,
Kamikyo-ku, Kyoto-shi (075-
44-5642)

京都市上京区今出川上ル室町通
り

ヒバード

Hibbs, Miss Genevieve, OMF—
371-29, Hassamu, Kotoni-
machi, Sapporo-shi, Hokkaido
札幌市琴似町発寒 371 の 29

ヒブス

Hicks, Captain Joyval, SA—17,
2-chome, Kanda Jimbo-cho,
Chiyoda-ku, Tokyo (261-7311)
東京都千代田区神田神保町 2 丁
目 17

ヒックス

Highfill, Miss Virginia B., SB—
Furlough 1965-1966

Highwood, Mr. & Mrs. David
C., (Dorothy), OMF—1-chome
Izumi-machi, Akabira-shi,
Hokkaido (Furlough from June
1965)

北海道赤平市泉町 1 丁目

ハイウッド

Hilburn, Rev. Samuel, Ph. D.,
 & Mrs. Blanche, IBC(MC)—
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兵庫県三田市香下1466 関西学院
 農村センター内

ヒルバーン

Hillhouse, Miss Helen, IBC
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 Ikuta-ku, Kobe-shi (078-22-
 7230)

神戸市生田区中山手通4丁目35
 啓明女学院内

ヒルハウス

Hilliard, Mr. & Mrs. W.I.,
 (Norma), SDA—2, Nishi 6-
 chome, Kita-Hachijo, Sapporo-
 shi (0122-71-5322)

札幌市北八条西六丁目2

ヒリアード

Hinchman, Mr. & Mrs. B.L.,
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 moto, Motoyama-cho, Higashi
 Nada-ku, Kobe-shi (078-85-
 0446)

神戸市東灘区本山町岡本69

ヒンチマン

Hindal, Miss Hope, TEAM—
 Furlough

Hinkle, Miss Mary Gertrude,
 PCUS—17, Chokyuji-machi,

Higashi-ku, Nagoya-shi (052-
 97-8898)

名古屋市東区長久寺町17

ヒンクル

Hinton, Mr. William C., CC—
 5-90, Nakamura-cho, Naka-
 mura-ku, Nagoya-shi

名古屋市中村区中村町5-90

ヒントン

Hinz, Rev. & Mrs. David, (Jean),
 MSL—2458-2, Suido-cho,
 Nagaoka-shi, Niigata-ken
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ヒンズ

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 College, 16 Higashi-Yamate,
 Nagasaki-shi (09582-2-6955)

長崎市東山手16

活水短期大学内

ハイヤー

Hoaglund, Rev. & Mrs. Alan,
 (Betty), LCA—1628, Higashi,
 Sabarei, Bofu-shi, Yamaguchi-
 ken (2-1876) (Furlough from
 June 1965.)

山口県防府市東佐波令1628

ホーグランド

Hodges, Rev. & Mrs. Olson S.,
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 hari-machi, Chiba-shi (0472-
 3-8347)

千葉市幕張町639の4

ハジス

Hoffman, Mr. & Mrs. Willis R.,
(Michiko) MJO—40, 5-chome,
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Nagoya-shi (052-94-4694)

名古屋市東区徳川町 5丁目40

ホフマン

Hoffner, Rev. & Mrs. Karl,
(Agda), OMSS-2481 Onuma,
Sagamihara-shi, Kanagawa-
ken (0427-52-1179)

神奈川県相模原市大沼2481

ホフナー

Hoh, Rev. & Mrs. David J.,
J. (Adelle), LCA—351, Oe-
machi, Moto, Kumamoto-shi
(0963-4-0566) (Furlough from
June 1965.)

熊本市大江町本351

ホー

Hoke, Rev. & Mrs. Donald E.,
(Martha), TEAM—Furlough
until September 1965.

Holecek, Mr & Mrs. Frank,
(Ruth), CBFMS—Wakamiya-
cho, Kitakami-shi, Iwate-ken
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岩手県北上市若宮町

ホレチェック

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ホーランド

Hollaway, Rev. & Mrs. Ernest
Lee, Jr. (Ida Nelle D.), SB—
356, 2-chome, Nishi Okubo,
Shinjuku-ku, Tokyo (341-
0638)

東京都新宿区西大久保 2丁目356

ハラウエイ

Holmgren, Mr. & Mrs. Carl A.,
(Dorothy), ABFMS—Furlough

Holritz, Rev. & Mrs. Bernard,
(Jeanette), TEAM (PBA)—
706, 2-chome, Narimune, Sugi-
nami-ku, Tokyo (321-5146)

東京都杉並区成宗 2丁目706

ホルリッツ

Holte, Miss Roselyn, ALC—
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東京都世田谷区羽根木町1807

ホルテ

Holthe, Miss Ragna, NMS—
Furlough

Homerstad, Rev. & Mrs. John,
(Frances), ALC—1984, Otsu-
dori, Shimada-shi, Shizuoka-
ken (4338)

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ホームステッド

Honaman, Mr. & Mrs. William
 Fredrick, (Eleanor), PEC—48,
 1-chome, Aoyama Minami-
 cho, Akasaka, Minato-ku,
 Tokyo (OFFICE, 408-3436)
 (HOME 408-2524) (Furlough
 June 1965 to June 1966)
 東京都港区赤坂青山南町 1 丁目
 48

ハナマン

Hoole, Miss Averill M., WEC—
 1-57, Maruyama, Kitashira-
 kawa, Sakyo-ku, Kyoto-shi
 (075-78-6524)
 京都市左京区北白川丸山 1-57

ホール

Hoover, Miss Annie, SB—Fur-
 lough 1965-1966

Horgen, Miss Borghild, NEOM
 —84-2, Sakae-cho, Harama-
 chi-shi, Fukushima-ken
 福島県原町市栄町 2-84

ホルゲン

Horn, Rev. & Mrs. Clifford,
 (Bettie), MSL—2-224, Taka-
 hana-cho, Omiya-shi, Saitama-
 ken (0486-41-1598)
 埼玉県大宮市高鼻町 224-2

ホーン

Horning, Miss Enid M., IBC
 (UCC)—Ryogoku, Tomisato-
 mura, Imba-gun, Chiba-ken
 (40 c/o Naito) (Furlough Sum-

mer 1965 to Summer 1966)
 千葉県印旛郡富里村両国

ホーニング

Horton, Miss Frances, SB—352,
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 juku-ku, Tokyo (351-3562)
 東京都新宿区西大久保 2 丁目 352
 ホートン

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 M., (Elvee W.), SB—11-798,
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 福岡市西新町 798-11

ホートン

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ホシザキ

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ホスレット

Hottenbacher, Mr. & Mrs.
 Dankmar, (Thristel), GAM—
 Kuroda, Hinode-machi, Kiso-
 gawa-cho, Haguri-gun, Aichi-
 ken (Furlough from June 1965)
 愛知県葉栗郡木曽川町黒田目の

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ホッテンバッハー

Hovey, Miss Marion, TEAM—
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ホーヴェイ

Howard, Miss Ethel, OMF—
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chi, Sapporo-shi, Hokkaido
札幌市琴似町発寒371の29

ハワード

Howard, Rev. & Mrs. Stanley
P., Jr., (Patsy McG.), SB—
537, Suwanodai, Tomino,
Kokura-ku, Kitakyushu-shi
(52-0192)

北九州市小倉区富野寿和の台
537

ハワード

Howder, Mr. & Mrs. Robert,
ABWE—81, 3-chome, Kita-
machi, Shinohara, Nada-ku,
Kobe-shi

神戸市灘区篠原北町3丁目81

ハウダー

Howell, Miss Elizabeth, IBC
(MC)—Fukuoka Jogakuin, 35
Kami Osa, Fukuoka-shi (092-
58-2405)

福岡市上日佐35

福岡女学院

ハウエル

Howlett, Rev. & Mrs. Floyd G.,
(Doreen), IBC (UCC) —Kita
6-chome, Higashi 2-jo, Nayoro-
shi, Hokkaido (2659)

北海道名寄市東二条北六丁目

ハウレット

Hoyer, Rev. & Mrs. Virgil,
(Janice), ALC—222, Kami-
ikegawa-cho, Hamamatsu-shi,
Shizuoka-ken (0534-71-2836)
静岡県浜松市上池川町222

ホイヤー

Huddle, Rev. B. Paul, S.T.D.,
& Mrs. Martha, LCA—921,
2-chome, Saginomiya, Nakano-
ku, Tokyo (385-4626)
東京都中野区鷺の宮2丁目921

ハドル

Huddle, Miss Elizabeth C.,
LCA—Furlough until Sep-
tember 1965.

Hudson, Miss Betty, CMC—
2189, Shinohara -cho, Kohoku-
ku, Yokohama-shi (045-49-
8811)

横浜市港北区篠原町2189

キリスト教音楽センター

ハドソン

Hudson, Miss Lenora, SB—
136-8, Naka 2-chome, Yachiyo-
cho, Yahata-ku, Kitakyushu-
shi (6-4783)

北九州市八幡区八千代町中2丁

目136-8

ハドソン

Hufnagel, Mr. & Mrs. Daniel,
(Evelyn), OMF—411, Tomi-
kawa-machi, Hidaka-gun,
Hokkaido

北海道日高郡富川町411

ハフナゲル

Huggins, Mr. & Mrs. Phares,
(Lucile C.), WMC—850 Ten-
jin-cho, Sasebo-shi, Nagasaki-
ken (09582-2-6909) (Fur-
lough from June 1965)

長崎県佐世保市天神町850

ハギンス

Hughes, Mrs. Marie, JFM—P.
O. Box 9, Kashihara-shi, Nara-
ken (07442-3587) (Furlough
until July 1965)

奈良県橿原市郵便局私書函9

ハフス

Hume, Miss Doris, FEGC—111
Hakuraku, Kanagawa-ku,
Yokohama-shi (045-49-9017)
横浜市神奈川区白楽111

ヒューム

Hunter, Miss Arlie, JEM—
Kashiwazaki Seisho Gakuin,
Kashiwazaki-shi, Niigata-ken
(025722-3347)

新潟県柏崎市 柏崎聖書学院

ハンター

Hunter, Rev. David, IBC (MC)
—Chinzei Gakuin, Sakaeda-
cho, Isahaya-shi, Nagasaki-
ken (1693)

長崎県諫早市栄田町 鎮西学院内

ハンター

Hunter, Mr. & Mrs. Donald M.,
(Louise), IND—C. P. O. Box
1700, Tokyo

東京中央郵便局私書函1700

ハンター

Huttenlock, Rev. & Mrs. George,
(Sue), CBFMS—167-3, Hak-
ken Koji, Minami Koizumi,
Sendai-shi (0222-56-1980)

仙台市南小泉八軒小路167-3

ハッテンロック

Hyland, Rev. & Mrs. Philip,
(Judith), ALC—363, 1-chome,
Nishikubo, Musashino-shi,
Tokyo (0422-4-4702)

東京都武蔵野市西久保1丁目363

ハイランド

Hymes, Rev. & Mrs. Robert A.,
(Janet), AG—430-1, 3-chome,
Komagome, Toshima-ku,
Tokyo (982-1551) (Furlough
from June 1965)

東京都豊島区駒込3丁目430-1

ハイムス

Hyndman, Miss Mavis J.,
PCC—24, Wakamiya-cho,
Shinjuku-ku, Tokyo (269-

2909)

東京都新宿区若宮町24

ヒンドマン

I

Ibstedt, Mr. & Mrs. Nils, (Bjorg),
SFM—565, Shimo Ozo, Enzan-
shi, Yamanashi-ken

山梨県塩山市下於曾

イブステッド

Ichikawa, Mr. Ben, JEM—c/o
Bible School, Kujiranami-
machi, Kashiwazaki-shi, Ni-
igata-ken (025722-3347)

新潟県柏崎市鯨波町

聖書学院内

イチカワ

Ikenouye, Rev. & Mrs. Iwao,
(Sachiye), JEM—Furlough

Imai, Rev. & Mrs. Gordon,
(Joan), IBC (UCC)—337,
Kitase, Fukuda-cho, Kurashi-
ki-shi Okayama-ken (55-8076)

岡山県倉敷市福田町北畝337

イマイ

Ingebretsen, Rev. & Mrs. Ernst,
(Gerda), NMS—1-700, Naka-
sho, Izumisano-shi, Osaka-fu,
(0724-62-1280)

大阪府泉佐野市中庄700-1

インゲブレッセン

Ingulsrud, Rev. Lars, ALC-

72, Hayashi-cho, Bunkyo-ku,
Tokyo (941-0835) Furlough
until Summer 1965)

東京都文京区林町72

イングルスルド

Irwin, Rev. Allen L., Ph. D.,
& Mrs. Marie, IBC (UCBWM)
-Furlough March 1965 to
March 1966

J

Jaabaek, Miss Petra, NLM—
121, Soto Nakabara-cho,
Matsue-shi, Shimane-ken
(2-5444)

島根県松江市外中原町121

ヨーベック

***Jackson, Miss Alice M., IND—**
61, 1-chome, Yahara-cho,
Nerima-ku, Tokyo
東京都練馬区矢原町1丁目61

ジャクソン

Jackson, Mr. & Mrs. Kenneth
L., (Jean), IBC (UCBWM)—
1-13, Asukai-cho, Tanaka,
Sakyo-ku, Kyoto-shi (075-
78-4407)

京都市左京区田中飛鳥井町1-13

ジャクソン

Jacobsen, Rev. & Mrs. Morris,
JEM—c/o Seisho Gakuin,
Kujiranami-machi, Kashiwa-
zaki-shi, Niigata-ken (025722-

3347)

新潟県柏崎市鯨波町
聖書学院内

ジャコブセン

James, Mr. & Mrs. Max H.,
WEC—Furlough until March
1965

James, Rev. & Mrs. William O.,
(Elsie), TEAM—Furlough
until Fall 1965

Jansson, Rev. & Mrs. Helge,
Gertrude), OMSS—1-254,
Hiraoka-cho, Sakai-shi, Osaka-
fu (0722-7-0367)
大阪府堺市平岡町 1-254

ヤンソン

Jansson, Mr. & Mrs. Lars,
(Lizzi), ECC —35, Toyoura,
Kuroiso-machi, Tochigi-ken
(669)
栃木県黒磯町豊浦35

ヤンソン

Jansson, Rev. Martin, SBM—
79, Nishikumiura, Ueda, Mori-
oka-shi, Iwate-ken (Retiring
May 1965)
岩手県盛岡市上田西組裏79

ヤンソン

Janzen, Rev. & Mrs. George,
(Martha), GCOMM—504-1,
Kirishima-cho, Miyazaki-shi
(0985-2-6406) (From August

1965)

宮崎市霧島町504-1

ジャンセン

Jarvis, Rev. F. D., Th. D., &
Mrs. Clara, NLL—Furlough

Jastram, Rev. & Mrs. Robert,
(Phyllis), MSL—3-chome,
Otemachi, Shibata-shi, Niigata-
ken (2238)

新潟県新発田市大手町 3丁目

ジャストラム

Jeanes, Miss Dorothy, FEGC—
1242, Yorii-machi, Osato-gun,
Saitama-ken
埼玉県大里郡寄居町1242

ジーンズ

Jenkins, Miss Jackie, FEC—
111, Hakuraku, Kanagawa-ku,
Yokohama-shi (045-49-9017)
横浜市神奈川区白楽111

ジェンキンス

Jenny, Rev. & Mrs. Rudolph G.,
(Barbara), LCA —1306, Kata-
no Hon-machi, 4-chome,
Kokura-ku, KitaKyushu-shi,
Fukuoka-ken (52-6925)
福岡県北九州市小倉区片野本町
4丁目1306

ジェニー

Jensen, Mr. & Mrs. E.E., (Iona),
SDA— 11-5, 1-chome,
Jingumae, Shibuya-ku, Tokyo

(401-1171)

東京都渋谷区神宮前 1 丁目11～
5

ジェンセン

Jensen, Rev. & Mrs. Louis F.,
(Iris), CMSJ—2570, Minami-
cho, Shibukawa-shi, Gunma-
ken (1080) (Furlough until
August 1965)

群馬県渋川市南町2570

ジェンセン

**Jensen, Rev. & Mrs. Roy, (Phyl-
lis), TEAM—26, Kamikurumi-
machi, Kanazawa-shi,
Ishikawa-ken**

石川県金沢市上胡桃町26

ジェンセン

**Joerneman, Miss Brita, SFM—
319, Kushigata-machi, Oga-
sahara, Nakakoma-gun, Yama-
nashi-ken**

山梨県中巨摩郡橢形町小笠原319

ジョーネマン

**Johannes, Dr. & Mrs. J.C.,
(M.D.), SDA—165, Uenoya
Aza, Naha, Okinawa**

沖縄那覇市字上ノ屋165

ヨハネス

**Johansson, Miss Inger, OMSS
—65-2, Shonai Nishi-machi,
Toyonaka-shi, Osaka-fu
(06-392-2595)**

大阪府豊中市庄内西町 2 丁目65

ヨハンソン

**Johnsen, Rev. & Mrs. Paul C.,
(Joyce), ALC—72, Hayashi-cho,
Bunkyo-ku, Tokyo (941-0835)
(Furlough until Summer 1965)**
東京都文京区林町72

ヤンセン

**Johnson, Mr & Mrs. Bo, (Eivor),
SFM—1953, Nagata-cho,
Minami-ku, Yokohama-shi
横浜市南区永田町1953**

ジョンソン

**Johnson, Dr. C.D. (M.D.) &
Mrs. Thelma, SDA—17-3,
Amanuma, 3-chome, Suginami-
ku, Tokyo (391-5161) (Furlough
until August 1965)**

東京都杉並区天沼 3 丁目17-3

ジョンソン

**Johnson, Rev. & Mrs. Dwight,
(Sylvia), LCA—Kawarasaki,
Okatomi, Nobeoka-shi,
Miyazaki-ken**

(Furlough from June 1965)

宮崎県延岡市岡富川原崎町

ジョンソン

**Johnson, Rev. & Mrs. Gerald,
(Miriam), GFA—64, Midori-
gaoka, Honmoku, Naka-ku,
Yokohama-shi (045-64-8812)**
横浜市中区本牧緑ヶ岡64

ジョンソン

Johnson, Rev. & Mrs. Gordon,
(Lucille), CMSJ—1822, Kowa-
da, Chigasaki-shi, Kanagawa-
ken (0467-6-7483)

神奈川県茅ヶ崎市小和田1822

ジョンソン

Johnson, Rev. & Mrs. Harold I.,
(Edna), WM—11, Nakamaru-
machi, Itabashi-ku, Tokyo
(955-5401)

東京都板橋区中丸町11

ジョンソン

Johnson, Rev. Harriet Ann, IBC
(UPC)—2542, Yuki-cho, Tsu-
shi, Mie-ken (05928-8-5665)

三重県津市結城町2542

ジョンソン

Johnson, Mr. & Mrs. John,
(Greta), SFM—122, 2-chome,
Iwama-cho, Hodogaya-ku,
Yokohama-shi (045-43-0643)

横浜市保土ヶ谷区岩間町2丁目
122

ジョンソン

Johnson, Miss Mary, JPM—
Tachi Court W-115, Naka-
gami-machi, Akishima-shi,
Tokyo

東京都昭島市中神町タチコート
W-115

ジョンソン

Johnsrud, Rev. & Mrs. Leroy,
(Carolyn), ALC—20, 2-chome,

Tokiwa-dai, Itabashi-ku,
Tokyo (960-5524)

東京都板橋区常盤台2丁目20

ジュンスルッド

Joliff, Mr. Bob, CC—Furlough
1965-1966

Jones, Miss Gladys, CBFMS—
5-26, Izumigaoka, Shiogama-
shi, Miyagi-ken (02236—
2-4611)

宮城県塩釜市泉ヶ丘5-26

ジョーンズ

Jones, Miss Glenys, CJPM—202
Shimoizumi, Ishikawa-machi,
Ishikawa-gun, Fukushima-ken
福島県石川郡石川町下泉202

ジョンス

Jones, Miss Gwyneth B., CJPM
Shimoizumi, Ishikawa-machi,
Ishikawa-gun, Fukushima-ken
福島県石川郡石川町下泉202

ジョーンズ

Jones, Rev. & Mrs. Henry,
(Maurine), IBC (UPC)—Pre-
retirement Furlough Summer
1965 to Summer 1966

ジョーンズ

Jones, Rev. & Mrs. M. Joe,
(Doris), OMS—1648, 1-chome,
Megurita, Higashi Murayama-
shi, Tokyo (0423-91-3072)

東京都東村山市回田1丁目1648

ジョーンズ

Jones, Miss Martha, SDA—11—
 5, 1-chome, Jingumae, Shi-
 buya-ku, Tokyo (401-1171)
 東京都渋谷区神宮前1丁目11-5

ジョーンズ

Jones, Rev. & Mrs. Randolph
 L., (Jean), IBC (MC)—Fur-
 lough 1964-1966

Jones, Rev. & Mrs. William
 F., (Alison), PEC—231 Naka-
 jima, Okamoto, Motoyama-cho,
 Higashi Nada-ku, Kobe-shi
 神戸市東灘区本山町岡本中島231

ジョーンズ

Jonsson, Miss Sigrid, SEMJ—77,
 Midori-cho, Tomakomai-shi,
 Hokkaido (3671)
 北海道苫小牧市緑町77

ジョンソン

Jorgenrud, Miss Inger-Johanne,
 NEOM—41, Sekifune, Joban-
 shi, Fukushima-ken
 福島県常磐市関船41

ヨルゲンルド

Joseph, Rev. & Mrs. Kenny,
 (Lila), TEAM—419, Eifuku-
 cho, Suginami-ku, Tokyo
 (321-9625)

東京都杉並区永福町419

ジョセフ

Jossang, Rev. & Mrs. Lars,
 (Ingrid), NLM—827, Kanaga-
 saki Saibu, Akashi-shi, Hyogo-
 ken (078-91-5408)

兵庫県明石市金ヶ崎西部827

ジョサング

Joyce, Mr. & Mrs. James,
 (Jeannette), IBC(MC)—Fur-
 lough until Summer 1965

Juergensen, Miss Marie, AG—
 64, 6-chome, Takinogawa, Kita-
 ku, Tokyo (983-2217)

東京都北区滝野川6丁目64

デュルゲンセン

Junker, Mr. & Mrs. Calvin,
 (Patricia), TEAM—2109, Kita-
 ku, Agata-machi, Matsumoto-
 shi, Nagano-ken

長野県松本市県町北区2109

ユンカー

Juten, Miss Shirley, IBC (EUB)
 —Apt. 11, Hachiyaso, 7 of 42,
 3-chome, Jingumae, Shibuya-
 ku, Tokyo (401-6500)

東京都渋谷区神宮前3丁目42の7
八矢荘アパート11号

ジューテン

K

Kachelmyer, Mr. John, CnC—
 2001, Inariyama, Sayama-shi,
 Saitama-ken

埼玉県狭山市稲荷山2001号

カッセルマイヤー

Kalling, Miss Ruth, ABFMS—
203, Goken-yashiki, Himeji-
shi (22-4185)

姫路市五軒邸203

カーリング

Kamikawa, Rev. & Mrs. Aigi,
(Kiyo) IBC (UCMS)—4425,
Suzumori, Niikura, Yamato-
machi, Saitama-ken (0484-61-
3039) (Short Furlough Sum-
mer, 1965)

埼玉県大和町新倉鈴森4425

カミカワ

Kamitsuka, Rev. & Mrs. Arthur,
(Lilly), IBC (UPC)—Kita 7-jo
Nishi 6-chome, Sapporo (0122-
71-6653) (Furlough Summer
1965 to Summer 1966)

札幌市北7条西6丁目

カミツカ

Kanagy, Rev. & Mrs. Lee,
(Adella), JMM — Continued
furlough

Karikoski, Rev. & Mrs. Pentti,
(Pirkko), LEAF—108, Kobi-
nata Suido-cho, Bunkyo-ku,
Tokyo (941-7659)

東京都文京区小日向水道町108

カリコスキ

Karlson, Miss Florence, TEAM

—15-15, 3-chome, Daizawa,
Setagaya-ku, Tokyo

東京都世田谷区代沢3丁目15-15

カールソン

Karlsson, Miss Gunborg, SEOM
—Furlough

Karpa, Mr & Mrs. Karl, ABFMS—
Christian Servicemen's Center,
844, 1-chome, Higashikata,
Kawashimo, Kuruma, Iwakuni-
shi, Yamaguchi-ken

山口県岩国市車川下東方1丁目
844

カルパ

Karpenko, Mr. William, MSL
—Sapporo Youth Center, Nishi
6, Minami-odori, Sapporo-
shi, Hokkaido (0122-23-4462)

札幌市南大通り西六

ユース・センター内

カーペンコ

Kataja, Miss Vappu, LEAF—
108, Kobinata Suido-cho,
Bunkyo-ku, Tokyo (Furlough
until September 1965)

東京都文京区小日向水道町108

カタヤ

Kawashima, Miss Tamie, FKK
—c/o Tannowa Seisho Kyokai
5-4860, Misaki-cho, Sennan
gun, Osaka-fu (235)

大阪府泉南郡岬町淡輪5-4860

淡輪聖書教会内

カワシマ

Kaylor, Rev. & Mrs. Leo,
IND—49, Yamashita-cho,
Omuta-shi, Fukuoka-ken
福岡県大牟田市山下町49

ケイラー

Keeler, Miss Dale, IBC (MC)—
Seiwa Woman's College,
House 1, Okadayama, Nishi-
nomiya-shi, Hyogo-ken
(5-0709)

兵庫県西宮市岡田山
聖和女子大学内

キーラー

Keighley, Rev. & Mrs. Leonard,
(Isobel), IBC (UCC)—5 of 7,
Takamine-cho, 2-chome,
Kokura-ku, Kitakyushu-shi,
Fukuoka-ken (56-0401)
北九州市小倉区高峰町2丁目7-5

キースリー

Keith, Rev. & Mrs. Billy P.,
(Mona P.), SB—44-16,
Fukuzumi-cho, Sapporo-shi,
(0122-86-3683)
札幌市福住町44-16

キース

Kellerman, Miss Jean, IBC
(EUB)—72, Sasugaya-cho,
Bunkyo-ku, Tokyo (811-5516)
東京都文京区指ヶ谷町72

ケラーマン

Kelly, Miss Daphne I., OMF—9
Aza Karita, Oaza Koyanagi,
Aomori-shi (Furlough from
August 1965)
青森市大字小柳字菊田9

ケリー

Kelly, Mr. & Mrs. Merle I.,
(Arlene), IBC (PCUS)—17,
Chokyuji-machi, Higashi-ku,
Nagoya (052-97-8886)
名古屋市東区長久寺町17

ケリー

Kennedy, Mr. Arthur, OMF—
344 B, Seijo-machi, Setagaya-
ku, Tokyo (416-1934)
東京都世田谷区成城町344B

ケネディー

Kennedy, Miss Helen, JEM—
645-1, Tsuruma, Fujimi-mura,
Iruma-gun, Saitama-ken
埼玉県入間郡富士見村鶴間
1-645

ケネディー

Kennedy, Mr. & Mrs. Hugh.
(Violet W. M.), JIM—3,
Higashi Hon-machi, Shi-
mogamo, Sakyo-ku, Kyoto-shi
(075-79-0050)

京都市左京区下鴨東本町3

ケネディー

Kenney, Mr & Mrs. Carlton,
IND—Furlough

***Kenny**, Miss Pearl, IND—16,
Hachiyaura, Yamoto-cho,
Monoo-gun, Miyagi-ken
宮城県桃生郡矢本町蜂谷浦16

ケニー

Keplinger, Miss Carol, IBC
(UCBWM) —c/o Kobe Joga-
kuin, Okadayama, Nishinomiya-
shi, Hyogo-ken (5-1020)
兵庫県西宮市岡田山
神戸女学院内

ケプリンガー

Kern, Rev. & Mrs. Edwin C.,
(Meraleen), NAB—208-98,
Otani-cho, Tsu-shi, Mie-ken
(05928-8-6579) (Furlough
from July 1965)
三重県津市大谷町208

カーン

Kershaw, Miss Grace, ACPC
—57, Akasaka-cho, 5-chome,
Chikusa-ku, Nagoya-shi
名古屋市千種区赤坂町5丁目57

ケルシヨ

***Kiel**, Miss Janet R., IGL—93,
Uyama, Sumoto-shi, Awaji-
shima, Hyogo-ken (1028)
兵庫県淡路島洲本市宇山93

キール

Kilbourne, Rev. & Mrs. Ernest,
J., (Violet), OMS—Furlough
from June 1964 for 4 years.

Kim, Rev. & Mrs. Kagsu,
(Doris), ABA—2031, Shin-
machi, Dazaifu-cho, Fukuoka-
ken

福岡県大宰府町新町2031

キム

King, Miss Betty, WMC-850,
Tenjin-cho, Sasebo-shi, Naga-
saki-ken (09562-2-6909) (Fur-
lough until August 1965)
長崎県佐世保市天神町850

キング

King, Rev. & Mrs. George,
(Ellen), BBF—996-138,
Obanoyama, Shinohara, Nada-
ku, Kobe-shi
神戸市灘区篠原伯母山138-996

キング

Kinley, Rev. & Mrs. Philip,
(Phyllis), CG—86 4-chome,
Higashi-cho, Koganei-shi,
Tokyo (0423-8-3184)
東京都小金井市東町4丁目86

キンレイ

Kirkman, Rev. & Mrs. D.V.,
(Jan Teruko). IBC (UPC)—
96, Katsuragi-cho, Chiba-shi,
Chiba-ken (0472-2-3586)
(Furlough until Summer 1965)
千葉県葛城町96

カークマン

Kistler, Rev. & Mrs. Luther D.,
(Dorothy), LCA—370, 2-

chome, Shin-machi, Setagaya-ku, Tokyo

東京都世田谷町新町 2 丁目 370

キスラー

Kitchen, Rev. & Mrs. Theodore J., (Margaret), IBC(MC)—5 of 39, 5-chome, Jingumae, Shibuya-ku, Tokyo (401-2006) (Furlough Summer 1965 to Summer 1966)

東京都渋谷区神宮前 5 丁目 39 の 5

キッチン

Kivle, Rev. & Mrs. Per, (Torveig), LFCN—2, 18, Aza Kamiike Kita, Kawamo, Takarazuka-shi, Hyogo-ken (6-2459)

兵庫県宝塚市川面字上池北 18-2

キヴレ

Klahr, Rev. & Mrs. Paul F., (Jean), AG—Furlough

Klassen, Miss Irene, JEM—149, 1-chome, Nishi Shiro-machi, Takada-shi, Niigata-ken

新潟県高田市西城町 1 丁目 149

クラッセン

Klaus, Mr. & Mrs. John H., (Betty), ACC—K—7, 3, 4-chome, Sengen-cho, Fuchushi, Tokyo
東京都府中市浅間町 4 丁目 3, K-7

クラウス

Klein, Rev. & Mrs. Norbert, GEAM—8, Shimogamo Mae-hagi-cho, Sakyo-ku, Kyoto-shi

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クライン

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Kleinschmidt, Rev. & Mrs. Don, (Marlene), MSL—15, Nakano-cho, Ichigaya, Shinjuku-ku, Tokyo

東京都新宿区市ヶ谷仲之町 15

クラインシュミット

Klemensson, Miss Gudrun, OMSS—254, Hiraoka-cho, Sakai-shi, Osaka-fu (0722-7-0367)

大阪府堺市平岡町 254

クレメンソン

Kluttz, Rev. Robert, IND—Furlough

Knabe, Miss Elizabeth, ABFMS—Kanto Gakuin University, Mutsuura, Kanazawa-ku, Yokohama-shi (045-70-9701)

横浜市金沢区六浦
関東学院内

クナベ

Knight, Mr. & Mrs. Allan H.,
(Shirley), OMF—20, Kita
Nukazuka, Hachinohe-shi,
Aomori-ken (Furlough No-
vember 1964 to December 1965)
青森県八戸市北糠塚20

ナイト

Knight, Mr. & Mrs. Brantley,
(Helen), TEAM—15-15, 3-
chome, Daizawa, Setagaya-ku,
Tokyo

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ナイト

Knight, Miss Margaret, OMF—
531, Hon-cho, Nanae-machi,
Kameda-gun, Hokkaido
北海道亀田郡七飯町本町531

ナイト

Knoble, Mr. & Mrs. John,
(Barbara), TEAM—1199—A,
Karuizawa-machi, Nagano-ken
長野県軽井沢町1199-A

ノーブル

Knoll, Miss Carol, FEGC—1010
Takasaka, Higashi Matsuyama-
shi, Saitama-ken
埼玉県東松山市高坂1010

ノーブル

Knoll, Mr. & Mrs. James,

(Elizabeth), TEAM—Nagisa
Kaigan, Hojo, Tateyama-shi,
Chiba-ken

千葉県館山市北条濱海岸

ノーブル

Knutsen, Rev. & Mrs. Edwin,
(Gudrun), NEOM—42, Onada
Ueda, Nakoso-shi, Fukushima-
ken

福島県勿来市植田町42

クナッソン

Knutsen, Miss Inger Johanne,
NMS—32, Teraguchi-cho,
Nada-ku, Kobe-shi (078-85-
2878)

神戸市灘区寺口町32

クナッセン

Knutson, Rev. & Mrs. Alton,
(Margaretta), ALC—74, 4-
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shi, Aichi-ken (0566-21-1486)
愛知県刈谷市寿町4-74

クヌートソン

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ku, Tokyo (401-1171)

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クヌットソン

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(Irngard), GAM—Furlough

Koch, Rev. & Mrs. Dennis K.,
(Elizabeth), LCA—21, Sumi-

yoshi-cho, Ryuanji, Ukyo-ku,
Kyoto-shi (075-45-5389)

京都市右京区竜安寺住吉町21

コッホ

Koepke, Rev. & Mrs. Frank,
(Joan), MSL—6, 2-chome,
Kudan, Chiyoda-ku, Tokyo
(262-0272)

東京都千代田区九段2丁目6

ケブキ

Koikkalainen, Mr. & Mrs.
Pentti O., (Pirkko), FFFM—
Higashi-cho, Oishi, Otsu-shi,
Shiga-ken

滋賀県大津市大石東町

コイックレイネン

Kolbenson, Miss Bertha, OBM
—Showa-dori, Murozumi-machi
Hikari-shi, Yamaguchi-ken

山口県光市室積町昭和通

コルベンソン

Kongstein, Rev. & Mrs. Frank,
(Gudrun), NEOM—24, Kita-
gawa, Takahagi-shi, Ibaraki-
ken (Furlough until July 1965)

茨城県高萩市北川24

コングステイン

Koop, Rev. & Mrs. Abe, (Kay),
MBM—19, 4-chome, Naga-
mineyama, Oishi, Nada-ku,
Kobe-shi (078-86-4942)

神戸市灘区大石長峰山4丁目19

クープ

***Koop, Miss Mary, NTM—**
Tsukiji-so, 1330, Shimofuji-
sawa, Musashi-machi, Iruma-
gun, Saitama-ken

埼玉県入間郡武蔵町下藤沢1330

築地荘

クープ

Korver, Mr. & Mrs. Ronald G.,
(Ruby), IBC (RCA)—8440,
Yaho, Kunitachi-machi, Kita-
tama-gun, Tokyo (0425-7-
6236)

東京都北多摩郡国立町谷保8440

コーヴァー

Krause, Rev. & Mrs. Sam H.,
(Renetta), MBM—60, Yama-
saka-dori, 4-chome, Higashi
Sumiyoshi-ku, Osaka-shi
(06692-2325)

大阪市東住吉区山坂通4丁目60

クラウス

Kretlow, Rev. & Mrs. Orlo,
(Carol), CG—House 1, 2344,
1-chome, Midori-cho, Koganei-
shi, Tokyo

東京都小金井市緑町1丁目2344

クレトロウ

Kreyling, Rev. & Mrs. Paul,
(Carol), MSL—456, 1-chome,
Shimoochiai, Shinjuku-ku,
Tokyo (951-4096)

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クライリング

Krick, Dr. Ed., M.D., & Mrs.
 Kay, SDA—17-3, 3-chome,
 Amanuma, Suginami-ku,
 Tokyo (391-5161)
 東京都杉並区天沼 3 丁目 17-3
 クリック

Krider, Walter W., IBC (MC)
 Pre-retirement Furlough Sum-
 mer 1965 to Summer 1966
 クライダー

Kriska, Mr. & Mrs. Brian G.,
 (Sally), IBC (UCBWM)—861,
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 東京都目黒区駒場町 861
 クリスカ

Kristerson, Miss Ruth, CMSJ
 152, Moto Soja-machi, Mae-
 bashi-shi, Gunma-ken (0272-
 2-6781)
 群馬県前橋市元総社町 152
 クリスターソン

Kristiansson, Rev. & Mrs.
 Gunnar, (Marianne), MCCS—
 Ajino, Kojima-shi, Okayama-
 ken (72-2024)
 岡山県児島市味野
 クリスタンソン

Kroehler, Rev. & Mrs. Armin,
 (Evelyn), IBC (UCBWM)—1
 of 3651, Monju Higashi Ko,
 Aizu-Takada-machi, Fuku-
 shima-ken (222)

福島県会津高田町紋繻東甲 3651-1
 クレーラー

Kroehler, Mr. & Mrs. William
 G., (LaVerne), IBC (UCBWM)
 —8 of 6, 1-chome, Oji Honcho,
 Kita-ku, Tokyo (911-4711)
 (Furlough until Summer 1965)
 東京都北区王子本町 1 丁目 6 の 8
 クレーラー

***Kroeker, Miss Anne, IND—503,**
 Ichinosawa-machi, Utsunomi-
 ya-shi, Tochigi-ken (0286-2
 -8141)
 栃木県宇都宮市一ノ沢町 503
 クローカー

Krummel, Rev. & Mrs. John,
 (Fusako), IBC (MC) —116,
 6-chome, Aoyama Minami-cho,
 Minato-ku, Tokyo (408-1909)
 東京都港区青山南町 6 丁目 116
 クルンメル

Kruse, Mr & Mrs. David R.,
 (Edna S.), IND,—Kita Kojin-
 cho, Yatsushiro-shi, Kumamoto-
 ken
 熊本県八代市北荒神町
 クルーゼ

Kuba, Rev. & Mrs. David A.,
 WGM—20, Nakamaru-cho,
 Itabashi-ku, Tokyo (955-5497)
 東京都板橋区中丸町 20
 クバー

Kuecklich, Miss Gertrud, IBC
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shi, Saitama-ken (341)

埼玉県加須市礼羽

キューックリッヒ

Kuester, Dr E.E., M.D., & Mrs.
Ruth, SDA—165, Uenoya Aza,
Naha, Okinawa

沖縄那覇市字土ノ屋165

クウェスター

Kuhanen, Miss Salli, FFFM—
101, Kamihate-cho, Kitashi-
rakawa, Sakyo-ku, Kyoto-shi
京都市左京区北白川上終町101

クハネン

Kuhlman, Rev. & Mrs. Frank,
(Martha), IBC (MC)—8, 4-
chome, Kitanagasadori, Ikuta-
ku, Kobe-shi (078-33-5840)

神戸市生田区北長狭通4-8

クールマン

Kunz, Mr. & Mrs. Arthur, (Ruth),
LM—Saiwai-cho, Ishioka-shi
Ibaraki-ken (2001)

茨城県石岡市幸町

クンズ

Kunz, Mr. Erhard, GAM—21,
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Kobe-shi

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Yokohama (045-64-3993)

横浜市中区山手町221

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Kusunoki, Miss Yasuko, IBC
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ma, Nishinomiya-shi Hyogo-
ken (5-0709)

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クスノキ

Kuyten, Rev. & Mrs. Rudolph,
(Trina), IBC (RCA)—3-
23-chome, 5-Jo, Asahigawa-
shi, Hokkaido (0166-7979)
(Furlough until Summer 1965)
北海道旭川市五条23丁目3

カイトン

L

Labertew, Miss Dorothy A.,
CoG—No. 66, Shimonamiki,
Kawasaki-shi, Kanagawa-ken
神奈川県川崎市下並木66

ラバット

La Fleur, Rev. & Mrs. William,
(Norma), GRJM—921, Aza-
nagare, Hanaguri, Soka-shi,
Saitama-ken

埼玉県草加市花栗字流921

ラーフル

LaFoe, Miss Freda M., CG—93,

3-chome, Okusawa-machi,
Tamagawa, Setagaya-ku,
Tokyo (701-6508)
東京都世田谷区玉川奥沢町 3 丁目
93

ラホー

Laitinen, Miss Martta, LEAF—
976-3, Uenodate, Nishi, Ari-
gazaki, Matsumoto-shi (0263-
3-2213)
長野県松本市蟻ヶ崎西上観立
976-3

ライティネン

Laitinen, Rev. & Mrs. Martti,
(Irma), LEAF—3-1633, Ikebu-
kuro, Toshima-ku, Tokyo
(971-9539) (Arriving Sep-
tember 1965)
東京都豊島区池袋 3 丁目-1633

ライティネン

Lam, Mr & Mrs. Phillip, (Vio-
let), FEGC—111, Hakuraku,
Kanagawa-ku, Yokohama-shi
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横浜市神奈川区白楽111

ラム

Laman, Rev. & Mrs. Gordon,
(Evon), IBC (RCA)—1139,
Oaza, Honjo-machi, Saga-shi
(09522-4-2010) (Furlough until
Summer 1965)
佐賀市本庄町大字1139

レーマン

Lamb, Miss June, PCUS—1,
Takezono-cho, Suita-shi,
Osaka-fu (06-381-3839) (Furl-
ough until July 1965)
大阪府吹田市竹園町 1

ラム

Lammers, Rev. & Mrs. Richard,
(Martha), IBC (UCBWM)—
120, Hokko-machi, Kitami-shi,
Hokkaido (5233)
北海道北見市北光町120

ラマース

Lancaster, Rev. & Mrs. Lewis
H., Jr., (Virginia), IBC(PCUS)
—14, Tokushima Hon-cho,
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徳島市徳島本町 3 丁目14

ランカスター

Lancaster, Rev. & Mrs. William,
(Lillian), BMMJ—82-2, 1-
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Fukushima-ken
福島県二本松市茶園 1 丁目82-2

ランカスター

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(Gunvor), SCD—4-C, Ishi-
yakawaso, 11-3, Yuminoki-cho,
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(Haru), IBC (UCBWM)—22,
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ku, Tokyo (402-8113)
東京都渋谷区緑岡町22

ランドス

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(UBCWM)—33-B, Uwa-cho,
Komegafukuro, Sendai-shi,
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仙台市米ヶ袋上丁33-B

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レイン

Lang, Rev. & Mrs. Ernst,
(Dorthea), IBC (EUB)—405,
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Yokohama-shi (045-49-9726)
横浜市港北区菊名町405

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Langland, Miss Violet, IBC
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Nishinomiya-shi, Hyogo-ken
兵庫県西宮市松籟荘198-5

ラングラン

Langager, Rev. & Mrs. Davis,
(Esther), LB—10, Ishiwaki
Tajiri, Honjo-shi, Akita-ken
(5749)
秋田県本荘市石脇田尻10

ランガガー

Lanier, Mr. & Mrs. Leland,
(Joanne), ABWE—6, Azuma-
cho, Honjo-machi, Higashi-
nada-ku, Kobe-shi, (C.P.O.
Box 1226 Kobe) (Furlough
from June 1965)

神戸市東灘区本庄町東町6

レニア

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gaya-ku, Tokyo (414-3166)

東京都世田谷区世田谷2丁目1433

ラント

Larsen, Rev. & Mrs. C., LB
—Furlough

Larson, Mr. David, S.M.D.,
& Mrs. Margaret, IBC
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Okadayama, Nishinomiya-shi,
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兵庫県西宮市岡田山

神戸女学院

ラーソン

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(Donna), PCM—48, Hiragata-
machi, Kanazawa-ku, Yoko-
hama-shi

横浜市金沢区平潟町48

ラーソン

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(Melba), ALC—20, 2-chome,
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ラーソン

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ラーソン

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ローリン

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ローツェンハイザー

Lawrence, Mr. Charles H.,

IND—24-2, 2-chome, Kaisei, Koriyama-shi, Fukushima-ken

福島県郡山市開成 2 丁目 24-2

ローレンス

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東京都港区麻布笄町 5

栗原アパート 1 号

ローソン

Lea, Miss Leonora E., SPG—

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神戸市生田区山本通 2 丁目 21

リー

Ledden, Rev. & Mrs. George

Jr., (Lois), BPM—1582, Taragi-machi, Kuma-gun, Kumamoto-ken (125) (Furlough June 1965 to Summer 1966)

熊本県球磨郡多良木町 1582

レドン

Lee, Mr. & Mrs. Ivan, (Daphne),

ABWE—Higashi P.O. Box 53, Kagoshima-shi (09922-2-0494)

鹿児島市東郵便局私書箱 53

リー

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リー

Lee, Mr. & Mrs. Keith, WUMS

—221, Yamate-cho, Naka-ku, Yokohama-shi (045-64-3993)

横浜市中区山手町 221

リー

Lee, Rev. & Mrs. Robert,

(Nancy), JMM—Continued furlough

Lehman, Mr. & Mrs. Gene S.,

(Joan), PEC—c/o Rikkyo Dai-

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0111/2260)

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京都市上京区烏丸通今出川ドル
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レイヒー

***Leiyn, Miss Jennie, NTM—19,**
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kawa-ken

石川県七尾市神明町19

レイン

Lemmon, Miss Vivian, CnC—
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Wakayama-ken

和歌山県田辺市下屋敷80

レモン

***Leonard, Rev. & Mrs. Clifford,**
NTM—c/o Seisho Kyokai,
Wajima-shi, Ishikawa-ken

石川県輪島市
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レオナード

Lester, Miss Elizabeth M., IBC
(UCBWM)—Kobe Jogakuin,
Okadayama, Nishinomiya-shi,
Hyogo-ken (5-1020)

兵庫県西宮市岡田山
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レスター

Lester, Miss Mary Ann, RSF—
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千葉県銚子市清水町2737-1
アパート清台荘1号

レットラーセン

Lewis, Rev. & Mrs. John B.,
(Kathryn), PEC—St. Peter's
Church, 881, Zushi, Zushi-shi,
Kanagawa-ken (0468-71-2764)
(Furlough June 1965 to June
1966)

逗子市逗子881
聖ペテロ教会

ルイス

Liechty, Mr. & Mrs. Carl,
(Sandra), GCMM—50, Yodo-
gawa-cho, 3-chome, Miyazaki-
shi

宮崎市淀川町3丁目50

リヒティ

Likins, Mr. & Mrs. Claude,
(Evelyn), CnC—2-26, Shino-
hara, Hon-cho, Nada-ku, Kobe-
shi (078-421-1740) (Furlough
June 1965—August 1966)
神戸市灘区篠原本町26-2

ライキンズ

Limberty, Miss Rosemary, SB—
Seinan Jogakuin, Itozu, Koku-
ra-ku, Kitakyushu-shi (56-
2642) (Furlough March 1965-
1966)

北九州市小倉区到津
西南女学院内

リンバート

Lind, Mr. & Mrs. Ingemar,
(Elsa), SFM—Furlough

Lindberg, Rev. & Mrs. Sten F.,
(Alice), BGC—346, Shirahama-
machi, Nishi-muro-gun, Waka-
yama-ken (3936)

和歌山県西牟婁郡白浜町346

リンドバーグ

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国際基督教大学内

リンデ

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ken (05338-5028)
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Linden, Miss Gunvor, SAMJ—
425, Honan-cho, Suginami-ku,
Tokyo

東京都杉並区方南町425

リンデン

Lingle, Rev. & Mrs. Wilbur,
(Jean), PF—112, Aza Obari,
Oaza Takabari, Itaka-cho,
Chikusa-ku, Nagoya-shi (052-
70-1072) (Furlough June 1965
to August 1966)

名古屋市千種区猪高町大字高針
字大針112

リングル

Lipponen, Miss Sanna, LEAF—
Furlough

Livingston, Rev. & Mrs. Jerry,
(Janice), LCA—6, Shimo,
Dainohara, Aramaki, Sendai-
shi (0222-34-0015) (Furlough
until September 1965)

仙台市荒巻台ノ原下6

リビングストン

Livingston, Rev. & Mrs. Theo-
dore W., (Beth), ABFMS—15,
Nonakazawa, Rifumura, Miya-
gi-gun, Miyagi-ken (642)

宮城県宮城郡利府村野中沢15

リビングストン

Ljokjell, Rev. & Mrs. Arnold,
(Rigmor), NLM—145-1364,
Aza Higashiyama, Shirakuni,
Himeji-shi, Hyogo-ken
姫路市白国字東山145-1364

ロジャクジェル

Lloyd, Rev. Gwilym G., Ph.D.,
& Mrs. Jean, IBC (UPC)—
Nishi Iru, Imadegawa Agaru,
Karasumaru-dori, Kamikyo-ku
Kyoto-shi (075-45-0147)

京都市上京区烏丸通今出川上ル
西入ル

ロイド

Lloyd, Rev. & Mrs. John J.,
(Elisabeth), PEC—P.O. Box 8,
Yokkaichi-shi, Mie-ken
(Office: 3-2541)
(Home: 2-4567)

三重県四日市市四日市郵便局私
書箱 8

ロイド

Locker, Mr. & Mrs. Jack, IND—
Furlough

Logan, Mrs. Charles A., (Laura),
IBC (PCUS)—Furlough

Lönander, Mr. & Mrs. Ake,
(Maj), SAMJ—2914, Nishi
Shin-machi, Iwata-shi, Shizu-
oka-ken (Furlough until Sept-
ember 1965)

静岡県磐田市西新町2914

レーナンダー

Long, Miss Beatrice, TEAM—
Furlough until 1966

Lorah, Miss Louneta, IBC (MC)
—10-2, 1-chome, Shoto,
Shibuya-ku, Tokyo (467-7909)
東京都渋谷区松濤 1 丁目10-2

ローラ

Loudermilk, Miss Betty, GFA
—Gifu Kootsu Bldg., 11-1,
2-chome, Omiya-cho, Gifu-shi
(0582-2-2306)

岐阜市大宮町 2 丁目11-1

岐阜交通ビル内

ラウダーミルク

Louis, Miss Suzanne, SAJM—
Hamada 1, Ryootsu-shi, Nii-
gata-ken (Furlough from Nov-
ember 1965)

新潟県両津市浜田 1

ルイズ

Love, Rev. & Mrs. Max H.,
(Flora Joan), SB—352, 2-
chome, Nishi Okubo, Shin-
juku-ku, Tokyo (351-3562)

東京都新宿区西大久保 2 丁目352

ラブ

***Loven, Miss Beryle, IND—**
Furlough

Lower, Mr. & Mrs. R. W.,
IND—83, 4-chome, Torisu-
cho, Minami-ku, Nagoyas-hi
(052-82-2328)

名古屋市南区鳥栖町4丁目83

ローワー

Lowman, Alice, CEF—c/o Hisashi Hosoya, 30, Uenohara, Nakano-ku, Tokyo (361-0729)
東京都中野区上野原30
細矢方

ローマン

Ludwig, Rev. Theodore, Th.D.,
& Mrs. Kathy, MSL—53,
Fujimi-cho, Azabu, Minato-ku,
Tokyo (473-2651)

東京都港区麻布富士見町53

ラドウィグ

Lueders, Rev. & Mrs. Carl,
(Dorothy), MSL—645, Shindo-
Kita, Kamirenjaku, Mitaka-shi
Tokyo (0422-4-8923)

東京都三鷹市上連雀新道北645

リーダーズ

Luke, Rev. & Mrs. Percy T.,
(Beatrice Amy), JEB—11, of
Sumaura-dori 6-chome, Suma-
ku, Kobe-shi (078-71-5651)
(Furlough until September
1965)

神戸市須磨区須磨浦通6丁目
6の11

ルーク

Lund, Rev. & Mrs. Norman,
(Wenona), LCA—474, Yumura
machi, Kofu-shi, Yamanashi-
ken (0552-2-6749) (Furlough-

until September 1965)

甲府市湯村町474

ルンド

Luttio, Rev. & Mrs. Philip,
(Margaret), ALC—45-7, 2-
chome, Tamamachi, Fuchu-
shi, Tokyo (0423-61-3815)

東京都府中市多摩町2丁目45-7

ルッティオ

***Lynn, Miss Orlena, RPM—**
Furlough from Fall 1964

Lyon, Mr. & Mrs. Dewitt,
(Elizabeth), TEAM—22-7, 1-
chome, Ose-machi, Hitachi-shi
Ibaragi-ken

茨城県日立市会瀬町1丁目22-7

ライオン

M

MacDonald, Rev. Alice E.,
IBC (UPC)—580-1, 4-chome,
Midori-cho, Odawara-shi,
Kanagawa-ken (0465-22-5497)
神奈川県小田原市緑町4丁目
580-1

マクダナルド

Macdonald, Miss M. Jean, IBC
(UCC)—c/o Mrs. Tsuchiha-
shi, 2-3174, Suehiro-cho,
Suwa-shi, Nagano-ken (515)
長野県諏訪市末広町2-3174
土橋方

マクドナルド

MacDougall, Mr Terry, IBC
(UCBWM)— c/o Doshisha
High School, Osagi-cho, Iwa-
kura, Sakyo-ku, Kyoto-shi
(SCHOOL, 075-78-7121/5)
(HOUSE 075-78-6787)
京都市左京区岩倉大鷲町
同志社高等学校内

マクドゥーガル

Macleod, Rev. & Mrs. Ian,
(Virginia), IBC (UCC)—4 of
7, 5-chome, Denenchofu, Ota-
ku, Tokyo (721-4897)
東京都大田区田園調布5丁目7
の4

マクラオド

MacMurphy, Rev. & Mrs.
Charles B., (Phyllis), LCA—
23, Inari-cho, Kagoshima-shi
(09922-2-5969)
鹿児島市稲荷町23

マクマーフィ

MacPherson, Miss Janet Ann,
IBC (UCC)—15, 4-chome,
Miyamae-cho, Kofu-shi,
Yamanashi-ken (0552-3-5451)
山梨県甲府市宮前町4丁目15

マクファーソン

Magee, Rev. & Mrs. George,
(Joyce), IBC (RCA)—4, 1-
chome, Nishi Yayoi-cho,
Tomakomai-shi, Hokkaido
(3408)
北海道苫小牧西弥生町1丁目4

マギー

Magruder, Rev. & Mrs. James
T., (Francis), IBC (PCUS)—
1-2, 3-chome, Yamada-cho,
Nada-ku, Kobe-shi (078-85
2985) (Furlough from July
1965)

神戸市灘区山田町3丁目1の2

マグルーダー

Mäkinen, Miss Anna Saima,
FFFM—Nishiyamate, Obama-
shi, Fukui-ken
福井県小浜市西山手

メーキネン

Makkonen, Miss Sarah, LCA—
658, Nanase-machi, Nagano-
shi (02622-3-1796)
長野市七瀬町658

マッコネン

Malm, Rev. & Mrs. Erik,
SEOM—Furlough

Malmvall, Mr. & Mrs. Filip,
(Mathilda), SAMJ—257-51,
Kamoe-cho, Hamamatsu-shi,
Shizuoka-ken (0534-3-5051)
静岡県浜松市鶴江町257-51

マームバル

Manierre, Rev. & Mrs.
Stanley L., (Evelyn) ABFMS—
5-66, 3-chome, Tsukigaoka-
machi, Chigusa-ku, Nagoya-
Shi (052-71-9241)

名古屋市中区月ヶ丘町3丁目
5の66

マーニア

Mann, Mr. & Mrs. Helmut,
(Hilde), LM—Furlough

Marcks, Miss Margaret M.,
JEB—797-2, Oaza Shido,
Shido-machi, Okawa-gun,
Kagawa-ken

香川県大川郡志渡町大字志渡
797-2

マークス

**Mariya, Sister Margaret, IND-
PEC—Community of the
Transfiguration, 95, Tamade
Shimizu, Odawara, Sendai-shi
(0222-34-6866)**

仙台市小田原玉手清水95

マリア

Marsden, Rev. & Mrs. Alvin,
BBF—253, Shimosato, Kuru-
me-machi, Kitatama-gun,
Tokyo (0424-71-0735)

東京都北多摩郡久留米町下里253

マースデン

**Marsh, Miss Berni, WUMS—
221, Yamate-cho, Naka-ku,
Yokohama-shi (045-64-3993)**

横浜市中区山手町221

マーシ

Marsh, Mr. & Mrs. Tomas E.,
(Patricia), CC—Furlough

Marshall, Miss Bertha Jane,
SB—20/21, Kami Ikeda-cho,
Kitashirakawa, Sakyo-ku,
Kyoto-shi (075-78-5777)

京都市左京区北白川上池田町
21-20

マーシヤル

Martin, Rev. & Mrs. David,
(Jacque), TEAM—6-15, Gaku-
en-Higashi-machi, Kodaira-
shi, Tokyo

東京都小平市学園東町6-15

マーティン

Martin, Rev. & Mrs. E.H.,
(Alfreda Marie), CBCM—3147,
Unoki, Irumagawa, Sayama-
shi, Saitama-ken

(Furlough from May 1966.)

埼玉県狭山市入間川鶴の木
3147号

マルティン

**Martin, Miss Grace, JMM—c/o
Hokkaido International School,
Nishi, 2-jo 8-chome, Tsuki-
sappu, Sapporo-shi (0122-86-
1933)**

北海道札幌市月寒西2条8丁目
北海道インターナショナル・ス
クール内

マーティン

**Martin, Miss Marjorie, IBC
(MC)—Keimei Jogakuin, 35,
4-chome, Nakayamate-dori,
Ikuta-ku, Kobe-shi (078-22-**

7230)

神戸市生田区中山手通4丁目35
啓明女学院内

マーティン

Martindale, Mr. & Mrs. George,
(Helen), CBFMS—Furlough

Masaki, Rev. & Mrs. Tomoki,
(Betty T.), SB—35-2, Kami
Midori-cho, Shichiku, Kita-ku,
Kyoto-shi (075-45-1792)
京都市北区紫竹上緑町35-2

マサキ

Mason, Mr. & Mrs. Daryl,
(Harriet), NAV—769-6, Kita-
hara, Minamizawa, Kurume-
machi, Kitatama-gun, Tokyo
(982-8649) (Furlough July 1965
to January 1966)

東京都北多摩郡久留米町南沢北
原769-6

メーソン

Masson, Mr. John F., WEC—30,
Shin-machi, 1-chome, Omi-
hachiman-shi, Shiga-ken
(Furlough from Fall 1965)
滋賀県近江八幡市新町1丁目30

マッソン

Masui, Rev. & Mrs. David,
(Kazuko), IFG—806, Higashi
Oizumi-machi, Nerima-ku,
Tokyo (997-4520)

東京都練馬区東大泉町806

マスイ

Matthews, Rev. & Mrs. Alden,
(Derrith), IBC (UCBWM)—
956 Osawa, Mitaka-shi, Tokyo
(0422-3-4424)

(Furlough until July 1965)

東京都三鷹市大沢956

マシューズ

Mattmuller, Miss Lotte, OMF
—Nishi 4-chome, Kita 3-jo,
Kutchan-machi, Abuta-gun,
Hokkaido (Furlough from Oct.
1965)

北海道虻田郡倶知安町
北三条西4丁目

マトムラー

Mattson, Rev. & Mrs. Walter W.,
(Katherine), LCA—1, Higashi-
dori, 4-chome, Sakurazuka,
Toyonaka-shi, Osaka-fu (06-
2-7614) (Furlough until Sep-
tember 1965)

大阪府豊中市桜塚東通4丁目1

マットソン

Mawhorter, Miss Dorothy,
CBFMS—30, Ochiai, Kurume-
machi, Kitatama-gun, Tokyo
東京都北多摩郡久留米町落合30

モーホーター

Maxey, Mr. & Mrs. Mark,
(Pauline), CnC—10925, Nishi-
hara-cho, Kanoya-shi, Kago-
shima-ken (2374)

鹿児島県鹿屋市西原町10925

マクセイ

Mayer, Miss Margery, IBC (MC)
—Returning to Japan, summer
1965

Mayforth, Rev. & Mrs. C.
Richard, (Frances), NAB—63,
Uchide, Hama-cho, Ashiya-shi
Hyogo-ken (0797-2-8077)

兵庫県芦屋市打出浜町63

メイフォース

Mayo, Miss Louise, BBF—253,
Shimozato, Kurume-machi,
Kitatama-gun, Tokyo (0424-
(0424-71-0735)

東京都北多摩郡久留米町下里253

メーヨー

McAlister, Rev. & Mrs. Eugene,
IBC (UCBWM)—c/o Shoei
Tanki Daigaku, Nakayamate-
dori, 6-chome, Ikuta-ku,
Kobe-shi (078-4-2865)

神戸市生田区中山手通6丁目

頌栄短期大学内

マカリストア

McAlister, Mr. & Mrs. James,
IND—Furlough

McAlpine, Rev. & Mrs. Donald,
(Mary), TEAM—38, 2-chome,
Nishisaka-cho, Chikusa-ku,
Nagoya-shi

名古屋市千種区西坂町2丁目38

マカルピン

McAlpine, Rev. & Mrs. James

A., (Pauline), PCUS—33, 4-
chome, Chikara-machi, Higashi-
ku, Nagoya-shi (052-94-6421)
(Furlough, summer only, 1965)

名古屋市東区主税町4丁目33

マカルピン

McCain, Miss Pearl, IBC (MC)
—Seiwa Woman's College,
House 1, Okadayama, Nishi-
nomiya-shi, Hyogo-ken (5-
0709)

兵庫県西宮市岡田山

聖和女子大学内 1号館

マッケイン

McCaleb, Mrs. Elizabeth, CC—
Ibaraki Christian College,
Omika, Hitachi-shi, Ibaraki-
ken

茨城県日立市大甕

茨城クリスチャンカレッジ

マッカレブ

McCall, Mr. & Mrs. Loren,
(Janice), TEAM (PBA)—1062,
Kamihoya, Hoya-machi,
Kitatama-gun, Tokyo (0424-
61-4921)

東京都北多摩郡保谷町上保谷

1062

マコール

McCartney, Miss Ellen, SDA
—17-3, Amanuma, 3-chome,
Suginami-ku, Tokyo (391-
5161)

東京都杉並区天沼3丁目17-3

マッカートニイ

McClean, Rev. & Mrs. Donald,
(Ruth), MSL—860, 4-chome,
Shimo-meguro, Meguro-ku,
Tokyo (712-2091)

東京都目黒区下目黒 4 丁目 860

マックリン

McCormick, Miss Jean, JEB—
1163, Kami Oiden, Higashi
Tarumi-cho, Tarumi-ku,
Kobe-shi

神戸市垂水区東垂水町上王居殿
1163

マコモック

McCoy, Miss Beulah M., ABFMS
—7 Nakajima-cho, Sendai-shi
(0222-22-8791)

仙台市中島町 7

マコイ

***McCracken, Miss Lillian, IND**
—61, 1-chome, Yahara-cho,
Nerima-ku, Tokyo

東京都練馬区谷原町 1 丁目 61

マクラッケン

***McCune, Rev. & Mrs. H.C.,**
IND—1104 Ogawa, Kodaira-
machi, Kitatama-gun, Tokyo
東京都北多摩郡小平町小川 1104

マクーン

McDaniel, Rev. & Mrs. Chalmers,
(Peggy), TEAM—5210, 1-
chome, Futaba-cho, Niigata-shi,

新潟市双葉町 1 丁目 5210

マクダニエル

McDaniel, Mr. & Mrs. John,
(Adelaide), CBFMS—23-7,
Kanomae, Nagamachi, Sendai-
shi (0222-48-0432)

仙台市長町鹿野前 23-7

マクダニエル

McDonald, Rev. & Mrs. John
Cameron, IND—Eganoshoen
Jutaku, 465 No. 65, Habikino-
shi, Osaka-fu

大阪府羽曳野市恵我之荘園住宅
465-65

マクドナルド

McElligott, Mr. Patrick, CLC—
3509, Kita Oizumi-machi,
Nerima-ku, Tokyo (996-1118)
東京都練馬区北大泉町 3509

マクエリゴット

McGarvey, Rev. & Mrs. A.
Paul, (Helen) CMA—Furlough

McGrath, Miss Violet, JEB—
1163, Kami Oiden, Higashi
Tarumi-cho, Tarumi-ku,
Kobe-shi (Furlough until Aug.
1965)

神戸市垂水区東垂水町上王居殿
1163

マクグラス

McGuire, Rev. & Mrs. Dick,
(Winifred), JEM—11 Tokiwa-

cho, Nagaoka-shi, Niigata-ken
新潟県長岡市常盤町11

マクギーア

***McIlwaine, Rev. & Mrs. R.**
Heber, OPC—19 Shinham-
cho, Fukushima-shi (02452-
2-0587)

福島市新浜町19

マキルウェイン

McIntosh, Rev. & Mrs. John,
(Beth), PCC—200, 2-chome,
Shinonome-cho, Higashi-ku,
Osaka-shi (06-761-0080)
大阪市東区東雲町2丁目200

マッキントッシュ

McKay, Mr. & Mrs. Bartlett P.,
(Grace), CN—826 Kaizuka-
cho, Chiba-shi, Chiba-ken
(0472-2-1226) (Furlough June
1965 to Summer 1966)
千葉市貝塚町826

マッケイ

McKay, Miss Doris, CJPM—16-
16, Nanatsu Ike-machi, Kori-
yama-shi, Fukushima-ken
(02492-2-7992)

福島県郡山市七ツ池町16-16

マカイ

McKim, Miss Bessie, PEC
(Retired)—2090 Zushi Shin-
juku, Zushi-shi, Kanagawa-ken
神奈川県逗子市逗子新宿2090

マキム

McLean, Rev. & Mrs. Donnell,
(Venda), AG—99, 1-chome,
Naruo-cho, Nishinomiya-shi
西宮市鳴尾町1丁目99

マククリーン

McMahan, Rev. & Mrs. Carl,
(Wilma), FEGC—886 Minano-
machi, Chichibu-gun, Saitama-
ken

埼玉県秩父郡階野町886

マクマーハン

McMillan, Miss Mary, IBC
(MC)—Furlough 1965-1966

McMillan, Rev. & Mrs. Virgil
O., Jr., (Donabel P.), SB—11,
2-chome, Hirao, Sanso-dori,
Fukuoka Shi (092-75-1071)
福岡市山荘通平尾2丁目11

マクミラン

McMullen, Mr. & Mrs. John,
(Bobbie), IBC (MC)—7, 10-
chome, Daiko-cho, Higashi-ku,
Nagoya-shi (052-71-7385)
名古屋市東区大幸町10丁目7

マクムレン

McNaughton, Rev. & Mrs. R.
E., (Lillian J.), OEA—7-10,
Honcho, Hakodate-shi, Hok-
kaido (0138-2-8883)

北海道函館市本町7-10

マクノートン

McNeill, Miss Elizabeth, PCUS

Furlough

***McPhail, Mr. & Mrs. John,**
NTM—3, Maeda, Hanno-shi,
Saitama-ken
埼玉県飯能市前田 3
マクフェイル

McQuilkin, Rev. & Mrs. J.R.,
(Muriel), TEAM—2-1, 3-
chome, Kichijoji-Kita-machi,
Musashino-shi, Tokyo
東京都武蔵野市吉祥寺北町
3丁目1-2
マクイルキン

McVety, Rev. & Mrs. Kenneth,
(Olive), TEAM—422, Honan-
cho, Suginami-ku, Tokyo
東京都杉並区方南町422
マクヴェティ

McWha, Rev. & Mrs. Bennie J.,
(Shelby), ABA—P.O. Box 3,
Dazaifu-cho, Fukuoka-ken
福岡県大宰府町
郵便局私書函 3
マクファ

McWilliams, Rev. & Mrs.
R.W., (Margery), IBC (MC)—
Kuga-machi, Kuga-gun,
Yamaguchi-ken (220)
山口県玖珂郡玖珂町
マクウィリアムズ

Mead, Miss Sharon, WEC—
Gokasho-cho, Kanzaki-gun,

Shiga-ken (Ishizuka 47)
滋賀県神崎郡五箇荘町
ミード

Medling, Rev. & Mrs. W.R.,
(Louise G.), SB—(Furlough
until summer 1965)

Meek, Miss Martha, IBC (MC)—
25-4, Daimyo-machi, 1-chome,
Fukuoka-shi (092-75-9189)
福岡市大名町1丁目25-4
ミーク

Meenk, Rev. & Mrs. R.A.,
PCGJ—2-4557, Nakato, Mura-
yama-machi, Kitatama-gun,
Tokyo
東京都北多摩郡村山町中藤
2-4557
ミーンク

Meier, Rev. & Mrs. Norbert,
(Margaret), WELS—890, 1-
chome, Minami-cho, Hanako-
ganei, Kodaira-shi, Tokyo
東京都小平市花小金井南町
1丁目890
メイヤー

Melaaen, Mr. & Mrs. Erling,
(Synnue), NMA—8867 Shibuta
Ohara-machi, Isumi-gun,
Chiba-ken
千葉県夷隅郡大原町渋田8867
メローン

Melton, Mr. & Mrs. Charles,

(Anita), CC—Furlough 1965—
1966

Melton, Mr. & Mrs. Charles,
(Billie Jean), CN—507 Oka-
moto-cho, Setagaya-ku, Tokyo
(701-6795)

東京都世田谷区岡本町507

メルトン

Melton, Rev. & Mrs. Pat, GFA
—64, Midorigaoka, Honmoku,
Naka-ku, Yokohama-shi (045-
64-8812)

横浜市中区本牧緑ヶ丘64

メルトン

Mensendiek, Rev. C. William,
Ph.D., & Mrs. Barbara, IBC
(UCBWM)—Lower Apart-
ment, 12 Hachiyama, Shibuya-
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matagawa, Hodogaya-ku,
Yokohama-shi

横浜市保土ヶ谷区二俣川2-22

メンツェル

Mercer, Rev. & Mrs. Dewey E.,
(Ramona H.), SB—252, Miya-
waki-cho, Takamatsu-shi,
Kagawa-ken (0878-3-5926)

香川県高松市宮脇町252

マーサー

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30 Ochiai, Kurume-machi,
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東京都北多摩郡久留米町落合30

メリル

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東京都世田谷区太子堂131

メリット

Messenger, Mrs. Blanche, TEAM
—253, Shimozato, Kurume-
machi, Kitatama-gun, Tokyo
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東京都北多摩郡久留米町下里253

メッセンジャー

Metcalf, Rev. & Mrs. Melbourne
(June), CMSJ—Furlough until
September 1966

Metcalf, Mr. & Mrs. Stephen A.,
(Evelyn), OMF—Furlough
until July 1965.

Metzger, Mr. & Mrs. Helmut,
(Thristel), GAM—11818, Na-
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神奈川県茅ヶ崎市中海岸11818

メッツガー

Meyer, Mr. & Mrs. Hans,
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茨城県笠間市石井773

マイヤー

***Meyer**, Miss Hildegard, NTM—
96 Okawa-machi, Hakui-shi,
Ishikawa-ken
石川県羽咋市大川町96

マイヤー

Meyer, Mr. & Mrs. John F.,
(Betty), HSEF—17, Ochiai,
Kurume-machi, Kitatama-gun,
Tokyo (0424-71-0648)
東京都北多摩郡久留米町落合17

マイヤー

Meyer, Rev. & Mrs. Richard,
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Tokyo (473-3071)
東京都品川区上大崎1丁目761

マイヤー

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May 1965

Miero, Miss Martta, LEAF—
—4-2, 1-chome, Tsukama-cho,
Okaya-shi, Nagano-ken (2726)
長野県岡谷市塚間町1丁目2-4

ミエロ

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yama-cho, Higashi Nada-ku,
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神戸市東灘区本山町北畑575

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東京都港区芝三田台町1丁目14

ミホ

Miles, Miss Bess, IBC (MC)—
Seibi Gakuen, 124 Maita-machi
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横浜市南区蒔田町124
成美学園内

マイルク

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muta-shi, Fukuoka-ken
福岡県大牟田市小浜町27

ミレン

Miller, Miss Erma L., MM—
Honbaba-dori, Funa-machi,
Oogaki-shi, Gifu-ken (3007)
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ミラー

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大阪府池田市尊鉢町59

ミラー

Miller, Miss Floryne, SB—
Seinan Jogakuin, Itozu, Kokura-
ku, Kitakyushu-shi (56-1977)
北九州市小倉区到津
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ミラー

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ミラー

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新潟県長岡市下中島4丁目3

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Miller, Miss Marjorie, LCA—
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14の32 第一生命住宅清翠園
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ミラー

Miller, Mr. & Mrs. Marvin,
(Mary Alene) JMM—15-28,
Wakakusa-machi, Kushiro-shi,
Hokkaido
釧路市若草町15の28

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Sakae-cho, Itayanagi-machi,
Aomori-ken
青森県板柳町栄町54

ミリガン

Milner, Miss Mary, OMF—6-4,
Tomino-cho, Hirosaki-shi,
Aomori-ken (01722-2-5984)
青森県弘前市富野町6の4

ミルナー

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Osaka-fu
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Korigaoka, Hirakata-shi,
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大阪府枚方市香里ヶ丘7丁目
6-10

ミングス

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Hirakata-shi, Osaka-fu
大阪府枚方市中振3丁目1146

ミングス

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(Elaine), OMF—97, Chiyoga-
tai-cho, Hakodate-shi, Hok-

kaido

北海道函館市千代ヶ岱町97

ミッチェル

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マブレイ

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Maezawa, Kurume-machi,

Kitatama-gun, Tokyo

東京都北多摩郡久留米町前沢
16-2

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モールマン

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Misawa, Yamazaki, Fukuroi-shi, Shizuoka-ken (SHIZUOKA KEN NO OKAZAKI 100)
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モラー

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モンティエ

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京都市左京区北白川東蔦町16

ムニー

Moore, Rev. & Mrs. Boude, (Anna), RCA (Retired)—5, Kamiyama, Nojiri Ko, Shinano-machi Kamiminochi-gun, Nagano-ken
長野県上水内郡信濃町野尻神山
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モーア

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神戸市葺合区熊内町 1 丁目41

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大阪府池田市尊鉢町59

大阪聖書神学校内

モーア

Moore, Miss Helen G., IBC

(MC)—Kwassui Junior College, 16, Higashi Yamatemachi, Nagasaki-shi (09582-26955)

長崎市東山手町16

活水短期大学内

モーア

Moore, Rev. & Mrs. James B., (Roberta), PCUS—385, Fukui-cho, Kochi-shi (0888-2-1040) (Furlough from July 1965)
高知市福井町385

モーア

Moore, Rev. & Mrs. Lardner C., (Mollie), PCUS—57, 1-chome, Awajihonmachi, Higashi Yodogawa-ku, Osaka-shi (06-371-7253) (Furlough from July 1965)

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1 丁目57

モーア

Moore, Rev. & Mrs. Lardner W., (Grace), PCUS—65, Saiwai-cho, Takamatsu-shi (0878-3-3791)
高松市幸町65

モーア

Moorhead, Rev. & Mrs. Marion F., (Thelma C.), SB—19-2, 2-chome, Uehara-cho, Shibuya-ku, Tokyo (467-3930)

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モアヘッド

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モアハウス

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Kubota, Fukuyama-machi,
Asaka-gun, Fukushima-ken
福島県安積郡富久山町久保田
字上野112-1

モーリー

Morgan, Miss Mary Neal, SB—
179, Minami Sakuragaoka,
Nishi Iozumi, Takatsuki-shi,
Osaka-fu

大阪府高槻市西五百住南桜ヶ丘
179

モーガン

Mork, Rev. Marcus, ALC—17,
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oka-ken (1392)

静岡県富士市加島町17

モルク

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モリル

Morris, Mr. & Mrs. Donald,
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33, Daizenbara, Tomioka-
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shima-ken

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モリス

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SA—1039, Wada Hon-machi,
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7311)

東京都杉並区和田本町1039

モリス

Morriss, Rev. & Mrs. Wood-
ward D., (Mary Ann), IBC
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hashi-shi, Aichi-ken (0532-2-
1620)

愛知県豊橋市旭町64

モリス

Moss, Rev. & Mrs. John,
(Hatsumi), IBC (MC)—841,

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新潟市水道町2丁目841

モス

Motoyama, Miss Julia, FKK—
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京都市北区紫竹下緑町80

モトヤマ

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(Ruth), TEAM (PBA)—15-15,
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東京都世田谷区代沢3丁目
15の15

ミュラー

***Mullan, Mr. & Mrs. Leonard,**
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ミューラー

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(Sarah), CBFMS—667, Kami-
no-cho, Monto-machi, Yone-
zawa-shi, Yamagata-ken
(02382-3-1991)

山形県米沢市門東町上ノ町667

マリンス

Mundinger, Miss Dora, GMM
—c/o Nozomi no Mon Gakuen,
1436, Futtsu-machi, Kimitsu-
gun, Chiba-ken (218)
(Furlough April 1965 to Oct.
1965)

千葉県君津郡富津町1436

のぞみのもん学園

ムンディンガー

Murata, Rev. & Mrs. Herbert,
(Mildred), FEGC—13, Mina-
mi Shin-cho, Hachioji-shi,
Tokyo

東京都八王子市南新町13

ムラタ

Murch, Miss Barbara, IND—16
Hachiyaura, Yamoto-machi,
Monoo-gun, Miyagi-ken

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マーチ

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飯塚方

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Nations, Rev. Archie Lee, Ph.D.
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ネイションズ

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ネイラー

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6 の 9 号

ネリソン

Nelson, Mr. & Mrs. P.W.,
(Barbara), SDA—1966 Kami-
kawai-machi, Hodogaya-ku,
Yokohama-shi (045-02-5349)
横浜市保土ヶ谷上川井町1966

ネルソン

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ナーネス

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shi, Hyogo-ken (5-1020)

兵庫県西宮市岡田山

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ネザーカット

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ノイフェルト

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(Jo Ann), CC—1-55 Ueno-
machi, Nishinomiya-shi, Hyogo-
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ニコルス

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ニコルソン

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Kameda-gun, Hokkaido
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北海道亀田郡七飯町本町 531

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until Summer 1965

Nielsen, Mr. & Mrs. Paul,
(Marcia), CnC—94-21, Ichi-
nembo-kami, Aza Odawara,
Harano-machi, Sendai-shi
(Furlough June 1965 to 1966)
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ニールセン

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Nordbo, Rev. & Mrs. Anund,
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mas, LB—Furlough

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cho, Monoo-gun, Miyagi-ken
宮城県桃生郡矢本町字蜂谷浦16

ノーマン

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Hara, Daimon, Shiojiri-shi,
Nagano-ken

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ノーマン

North, Mr. & Mrs. James,
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until the end of 1965)

Northup, Rev. Robert, Ph. D.,
& Mrs. Shio, IBC (UPC)—61
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Summer 1965 to Summer
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Notehelfer, Rev. & Mrs. J.K.,
(Rose), TEAM—52, Todoroki-
machi 1-chome, Tamagawa,
Setagaya-ku, Tokyo

東京都世田谷区玉川等々力町

1丁目52

ノートルファー

Nuding, Rev. & Mrs. Norman
H., (Barbara), LCA—25,
Ichiban-cho, Kojimachi,
Chiyoda-ku, Tokyo (261-8832)

東京都千代田区麹町1番町25

ヌーディング

Nukida, Rev. & Mrs. W.J.,
UPCM— (Furlough)

Nyselius, Miss Marianne,
MCCS—913 Kadota Bunka-
machi, Okayama-shi (0862-
72-1829)

岡山市文化町門田913

ニセリウス

O

***Oestreich**, Mr & Mrs. George
W., IND—(Furlough until
Sept. 1965)

Oetzel, Mr. & Mrs. Willi,

(Elfriede) LM —Yamada-
machi, Mizukaido-shi, Ibaraki-
ken (952)

茨城県水海道市山田町八間西
1518

オーツェル

Offner, Rev. Clark B., Th. D.,
& Mrs. Barbara, CCC—21-2,
2-chome, Tsukigaoka, Chi-
kusa-ku, Nagoya-shi, (052-71
9654)

名古屋市千種区月ヶ丘2丁目
2番21号

オフナー

Oglesby, Mrs. Angela. M.,
PEC—20, 8-chome, Nozaki-
dori, Fukiai-ku, Kobe (078-22
-6513)

神戸市葺合区野崎通8丁目20

オグレスビー

Olfert, Miss Marie, FEGC—
1183 Zushi, Zushi-shi, Kana-
gawa-ken, (0468-2978)

神奈川県逗子市逗子1183

オルフェルト

Oliver, Rev. & Mrs. Edward L.,
(Susan P.) SB—98 Kami
Arata-machi, Kagoshima-shi
(09922-4-0471)

鹿児島市上荒田町98

オリヴァー

Olofsson, Miss Birgit, SFM—
(Furlough)

Olofsson, Miss Eva, SFM—
(Furlough)

Olsen, Mr. & Mrs. Oriville,
(Shirley), LB—8, Motoshin-
machi, Narayama Akita-shi
(01882-2-4949)
秋田市檜山本新町 8

オルソン

Olson, Dr. Calvin A., M.D., &
Mrs. Alyse, SDA—17-3,
Amanuma, 3-chome, Suginami
ku, Tokyo (391-5161)
東京都杉並区天沼 3 丁目17-3

オルソン

Olson, Miss Esther D., OMF—
4, Kakusen-cho, Hirosaki-
shi, Aomori-ken (01722-2-
5984)
青森県弘前市覚仙町 4

オルソン

Olson, Rev. & Mrs. George L.,
(Miriam) LCA—Oaza Suke-
zane, Saijo-machi, Kamo-gun,
Hiroshima-ken (2067)
広島県賀茂郡西条町大字助実

オルソン

Olson, Rev. & Mrs. James,
(Evelyn), LB—Arama-machi,
Noshiro-shi, Akita-ken
秋田県能代市万町

オルソン

Olson, Rev. & Mrs. Norman,

(Nellie) ALC—78, Torisucho,
2-chome, Minami-ku, Nagoya-
shi (052-81-5046)

名古屋市南区鳥栖町 2 丁目78

オルソン

Olstad, Rev. & Mrs. Raymond,
EFCM—34, Santan Osa-cho,
Matsugasaki, Sakyo-ku, Kyoto-
shi (075-78-2966)

京都市左京区松ヶ崎三反長町34

オルスタド

O'Reagan, Rev. Daniel Wayne
(Beverly Ann), SB—5/22,
2-chome, Kamokogahara, Sumi-
yoshi, Higashi-Nada-ku, Kobe-
shi
神戸市東灘区住吉鴨子原 2 丁目
22の5

オリーガン

Orth, Rev. & Mrs. Donald,
(Celia), IBC (UCC)—House 2
1728 Nozuta, Machida-shi,
Tokyo (0427-32-8418)
東京都町田市野津田1728

オース

Ortman, Miss Dorothy, JEM
(Associate)—Kashiwazaki Sei-
sho Gakuin, Kujiranami-machi
Kashiwazaki-shi, Niigata-ken
(025722-3347)

新潟県柏崎市鯨波町
柏崎聖書学院

オートマン

Osborne, Mr. & Mrs. David,
(Alice), AAM—1179-2 Oaza,
Kida, Neyagawa-shi, Osaka-fu
(Neyagawa 2-0545)

大阪府寝屋川市大字木田
1179の2

オズボン

Osborne, Mr. & Mrs. Hugh,
(Frances), TEAM—(Furlough
until Fall 1965)

Ostensoe, Mr. & Mrs. Omer,
(Gayle), LCA—29, Mitsuzawa
Shimo-machi, Kanagawa-ku,
Yokohama-shi (045-49-3252)
横浜市神奈川区三ツ沢下町29

オステンソー

Overland, Rev. & Mrs. Norman,
(Beverlee), JFMM—850-1-
chome, Okubo-cho, Hitachi-shi,
Ibaraki-ken (0294-3-1507)

茨城県日立市大久保町1丁目850

オヴァーランド

Overly, Mr. & Mrs. Norman
V., (Jeanne), ABFMS—Fur-
lough

Owen, Miss Evelyn, SB—110,
5-chome, Tokiwa-cho, Urawa-
shi, Saitama-ken (0488-31-
3558)

埼玉県浦和市常盤町5丁目110

オーエン

Oxley, Rev. & Mrs. H. Dale,

(Betty), BPM—1033, Shiro-
moto-machi, Hitoyoshi-shi,
Kumamoto-ken (589)

熊本県人吉市城本町1033

アクスー

Oystryk, Major & Mrs. George,
(Gertrude), SA—1039 Wada
Hon-machi, Suginami-ku,
Tokyo (381-9839)

東京都杉並区和田本町1039

オイストリク

P

Palmer, Miss Elizabeth, ACF—
33, Daizenbara, Tomioka-
machi, Futaba-gun, Fuku-
shima-ken

福島県双葉郡富岡町大膳原33

パルマー

Palmer, Mr. & Mrs. Roy, (Doris)
NLL—1736, Katayama, Nii-
za-machi, Kita Adachi-gun,
Saitama-ken (0424-71-1625)

埼玉県北足立郡新座町片山1736

パーマー

Palmore, Rev. & Mrs. Peyton
L., III, (Mary Lou), IBC (MC)
—7, 10-chome, Daiko-cho,
Higashi-ku, Nagoya (052-71-
7385) (Furlough Summer 1965
to Summer 1966)

名古屋市東区大幸町10丁目7

パルモア

Pape, Rev. & Mrs. Wm. H.,
(Dorothy), TEAM—15-15,
3-chome, Daisawa, Setagaya-
ku, Tokyo

東京都世田谷区代沢 3 丁目
15-15

ペープ

Parkee, Mr. Leslie R., CLC—
3509, Kita Oizumi-machi, Neri-
ma-ku, Tokyo (996-1118)

東京都練馬区北大泉町3509

パーキー

Parker, Rev. & Mrs. F. Calvin,
(Harriett H.), SB—18-7,
Kamiyama-cho, Shibuya-ku,
Tokyo (467-8930)

東京都渋谷区神山町18-7

パーカー

Parker, Rev. & Mrs. Joe,
(Francis), JEM (PBA)—621,
Oizumigakuen-cho, Nerima-ku
Tokyo

東京都練馬区大泉学園町621

パーカー

Parr, Miss D.A., IND—86,
Azuma-cho, Sakai-machi, Sawa-
gun, Gunma-ken (546)

群馬県佐波郡堺町東町86

パー

Parrott, Mr. & Mrs. George,
(Ruth), IBC (MC)—2, Wakagi-
cho, Shibuya-ku, Tokyo
(408-9203)

東京都渋谷区若木町 2

パロット

Parsons, Rev. & Mrs. Elmer,
(Marjorie), JFMM—45, 1-
chome, Maruyama-dori, Abeno-
ku, Osaka-shi (06-661-4661)

大阪市阿倍野区丸山通 1 丁目 45

パーソンズ

Parsons, Miss Maud, IBC(MC)
—9, Nakakawarage-cho, Hiro-
saki-shi, Aomori-ken (01722-
2-3613)

青森県弘前市中瓦ヶ町 9

パーソンズ

Parsons, Rev. & Mrs. Norman,
(Alice), IBC (MC)—80, Ushio
Shin-machi, Kochi-shi (0888-
2-5549)

高知市潮新町80

パーソンズ

Patkau, Miss Esther, GCMM—
39, 1-chome, Matsubashi-cho,
Miyazaki-shi, Miyazaki-ken
(0985-2-4574)

宮崎市松橋町 1 丁目 39

パトコ

Patschke, Rev. & Mrs. Arbie,
(Margaret), MSL—Higashi
7-jo, Minami 1-chome, Bibai-
shi, Hokkaido (3530)

北海道美幌市東 7 条南 1 丁目

パチキ

Patterson, Rev. & Mrs. James A., (Gretchen), BGC—(Furlough until August 1965)

Patterson, Miss Patricia, IBC (MC)—10-2, Shoto, 1-chome, Shibuya-ku, Tokyo (467-7909)
東京都渋谷区松濤町10-2

パターソン

Patterson, Rev. & Mrs. Ronald W., IND—3227, 1-ku, Nishihara-machi, Mito-shi, Ibaraki-ken

茨城県水戸市西原町1区3227

パターソン

Patton, Mr. & Mrs. Andrew, (Betty), CnC—27, Sakurayama-machi, Nakano-ku, Tokyo (361-0533)
(Furlough until August 1965)
東京都中野区桜山町27

パットン

Pearson, Miss Sonjie, IBC (MC) Seibi Gakuen, 124 Maita-machi, Minami-ku, Yokohama-shi (HOUSE-045-73-2864)
(SCHOOL-045-73-2862)
(From summer 1965)

横浜市南区蒔田町124 成美学園

ピアソン

Pease, Miss Harriet, CBFMS—Kita 2-chome, Yonomori, Tomioka-machi, Futaba-gun, Fukushima-ken

福島県双葉郡富岡町夜の森北
2丁目

ピース

Pease, Rev. & Mrs. Richard, (Eleanor), CMA—4-90, Nagamineyama, Oishi, Nada-ku, Kobe-shi (078-86-4179)

神戸市灘区大石長峰山4-90

ピース

Pedersen, Rev. & Mrs. Eric, (Miriam), ALC—100, 4-chome Fujimidai, Chikusa-ku, Nagoya-shi (052-73-7129)

名古屋市千種区富士見台4丁目100

ピーダーセン

Pedersen, Rev. & Mrs. Harald Bernhard, (Vivien), NMS—32, Teraguchi-cho, Nada-ku, Kobe-shi (078-85-2878)

神戸市灘区寺口町32

ピーダーセン

Pedersen, Miss Lois, ALC—18, Mukaiyama Daimachi, Toyohashi-shi, Aichi-ken (0532-2-9571)

愛知県豊橋市向山台町18

ピーダーセン

Pedersen, Miss Ruth E., FCM—5, 4-chome, Funadera-dori, Nada-ku, Kobe-shi

神戸市灘区船寺通4丁目5

ピーダーセン

Pedigo, Rev. & Mrs. Ray,
(Daisy), IND— P.O. Box 8,
Kure-shi, Hiroshima-ken (2-
8904)

広島県呉市
呉郵便局私書箱 8

ペディゴ

Pelttari, Miss Maija, FFFM—
101, Kamihate-cho, Kitashira-
kawa, Sakyo-ku, Kyoto-shi
京都市左京区北白川上終町101

ペルッタリ

Pendergrass, Mrs. Edna, CC—
c/o Yoyogi Hachiman Church
of Christ, P.O. Box. 1, Yoyogi,
Tokyo

東京都代々木郵便局私書箱 1
代々木八幡教会気付

ペンダグラス

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(Gloria), RPM—Port P.O.
Box 589, Kobe-shi
神戸市港郵便局私書箱589

ペニンントン

Penny, Miss Florence E.,
WRBCMS—467, Oaza Ai, Iba-
raki-shi, Osaka-fu (0262-3145)
大阪府茨木市大字安威467

ペニー

Perkins, Rev. & Mrs. Rodger,
(Nadine), AG—166, 4-chome,
Nagamineyama Oishi, Nada-
ku, Kobe-shi (078-86-3149)

神戸市灘区大石長峰山4丁目116
パーキンズ

Persson, Mr. & Mrs. Folke,
SEMJ—Furlough

Peters, Miss Dorothy, FEGC—
c/o Shimizu Apt., Onakazato
Toda, Fujinomiya-shi,
Shizuoka-ken
静岡県富士宮市大中里東田
清水アパート

ピーターズ

Peters, Miss Pauline, MBM—
59, Sonpachi-cho, Ikeda-shi,
Osaka-fu (0727-6-8710)
大阪府池田市尊鉢町59

ピーターズ

Petersen, Rev. & Mrs. Harry J.,
(Eileen), AG—Far East Service-
men's Home, 1437, Kuma-
gawa, Fussa-machi, Nishi-
tama gun, Tokyo (0425-51-
0966)

東京都西多摩郡福生町熊川1437

ピーターセン

Petersen, Rev. & Mrs. Lyle,
(Alice), TEAM—1581, Kataya-
ma, Niiza-machi, Saitama-ken
埼玉県新座町片山1581

ピーターセン

Peterson, Rev. & Mrs. Leonard,
(Grace), CMSJ—2134, Kai-
zawa-machi, Takasaki-shi,

Gunma-ken (0273-3-3531)

群馬県高崎市貝沢町2134

ピーターソン

Peterson, Mr. & Mrs. LeRoy,
(Caroline), CMSJ —17 Go,
17 Ban, 4-chome, Matsubara,
Setagaya-ku, Tokyo (321-1411)
東京都世田谷区松原4丁目
17番17号

ピーターソン

Peterson, Rev. & Mrs. Lyle W.,
(Catherine), PCUS—87, Taka-
jo-machi, Kochi-shi (0888-2-
2937)

高知市鷹匠町87

ピーターソン

Pettersson, Miss Anna, OMSS—
Furlough

Petersson, Miss Naëmi, MCCS
—Furlough

Pfaff, Miss Anne M., FKK—1-
152, Bessho-cho, Kishiwada-
shi, Osaka-fu (2-1961)

大阪府岸和田市別所町1-152

パフ

Pfeifer, Mr. & Mrs. Samuel,
(Luise), IND—7 Ken-machi,
Ibigawa-machi, Ibi-gun, Gifu-
ken (857)

岐阜県揖斐郡揖斐川町七間町

ファイファー

***Phibbs, Rev. Don, NTM—**
Furlough

Phillips, Rev. & Mrs. G.N.,
(Lorraine), TEAM—15-15,
3-chome, Daizawa, Setagaya-
ku, Tokyo

東京都世田谷区代沢3丁目15-15

フィリップス

Phillips, Rev. James, Ph D., &
Mrs. Ruth, IBC (UPC)—6 of
13, 4-chome, Kudan, Chiyoda
ku, Tokyo (261-6763)

東京都千代田区九段4丁目13-6

フィリップス

Phillips, Rev. & Mrs. Lyle,
(Ruth), AG—Furlough

Phillips, Miss Noeline, OMF—
371-29, Hassamu, Kotoni-
machi, Sapporo-shi, Hokkaido
札幌市琴似町発寒371の29

フィリップス

***Pickel, Rev. & Mrs. D.L., AGM—**
Sakate, Shodoshima, Kagawa-
ken

香川県小豆島坂手

ピックル

Pickering, Rev. & Mrs. F.L.,
(Marion G.), JRB—380,
Nakagawa, Takaoaka-shi,
Toyama-ken (Furlough from
July 1965)

富山県高岡市中川380

ピカリン

***Pickett, Rev. & Mrs. Clyde,**
AGM—Dogukoji, Takanabe-
cho, Koyu-gun, Miyazaki-ken
宮崎県児湯郡高鍋町道具小路
ピケット

Pietsch, Rev. & Mrs. T., TBC—
Tokyo Bible Center, 9 of 9,
2-chome, Yakumo-machi, Me-
guro-ku, Tokyo (717-0746/
5147)
東京都目黒区八雲町2丁目9-9
ピーチ

Piirainen, Miss Kaisu, LEAF
—Nishi 12-chome, Minami
12-Jo, Sapporo-shi, Hokkaido
(0122-22-0085)
札幌市南12条西12丁目
ピーライネン

Placzek, Rev. & Mrs. Frank,
(Esther), FEGC—30, Ochiai,
Kurume-machi, Kitatama-gun,
Tokyo (0424-71-0022) (After
August 1965)
東京都北多摩郡久留米町落合30
アラクゼック

Plenio, Mr & Mrs. Helmut,
(Otti), GAM—Kuroda Hino-
de-machi, Kisogawa-cho, Hagu-
ri-gun, Aichi-ken
愛知県葉栗郡木曽川町
黒田日ノ出町
プレニオ

Poetter, Rev. & Mrs. Richard,

(Ikuko), WELS—4022, Ishi-
kawa-cho, Mito-shi, Ibaraki-
ken (0292-2-6204)
茨城県水戸市石川町4022
ピーター

Pölkki, Mr. & Mrs. Eero Antero,
(Milja Aulikki), FFFM—
Mori Ichiro-cho, 593, Maizuru-
shi, Kyoto-fu.
京都府舞鶴市森一郎町593
ペールキ

Pollnitz, Deaconess Else, IND—
2701, Daisaku, Kawasaki-shi,
Kanagawa-ken
神奈川県川崎市大作2701
ポールニッツ

Pontius, Rev. & Mrs. George,
(Marilyn Crandell), IND—
Japan Rural Evangelism,
Tachikawa West Courts
W.—145, Nakagami-machi,
Akishima-shi, Tokyo
東京都昭島市中神町
立川ウエストコート W-145
ボンティウス

Porteous, Mr. & Mrs. Henry J.,
CLC—Nishi 1-chome, Minami
1-jo, Sapporo-shi, Hokkaido
(0122-26-9551)
札幌市南1条西1丁目
ポーテオウス

Post, Miss Helen, IBC (MC)—
10-2, Shoto, 1-chome, Shibu-

ya-ku, Tokyo (467-7909)
(Furlough Summer 1965 to
Summer 1966)

東京都渋谷区松濤町 1 丁目 10-2

ポスト

Powders, Rev. & Mrs. James,
(Arada), BBF—149, Shimo
Yakiri, Matsudo-shi, Chiba-
ken (0473-62-5814)

千葉県松戸市矢切 149

パウダーズ

Powell, Miss Catherine, WUMS
—221, Yamate-cho, Naka-ku,
Yokohama-shi (045-64-3993)

横浜市中区山手町 221

パウエル

Powell, Miss L.M., MSCC—
New Life Sanitarium, Obuse-
machi, Kami Takai-gun, Naga-
no-ken (33)

長野県上高井郡小布施町

新生療養所内

パウエル

Powers, Mr. & Mrs. Floyd,
(Musa), AAM—c/o Yura Kiri-
suto Kyokai, Yura, Daiei-cho,
Tohaku-gun, Tottori-ken

鳥取県東伯郡大栄町由良

由良キリスト教会気付

パワーズ

Powles, Rev. & Mrs. Cyril,
(Marjorie), MSCC—c/o Seiko-
kai Shingakuin, 8, 2-chome,

Tamagawa, Naka-machi, Seta-
gaya-ku, Tokyo (701-0576)

東京都世田谷区玉川(中町) 2 丁
目 8

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パウルス

**Pratt, Mr. & Mrs. Paul, (Kath-
leen), CnC—27, Sakurayama-
machi, Nakano-ku, Tokyo**
(361-0533)

東京都中野区桜山町 27

プラット

***Presson, Mr. & Mrs. C. Adrian,**
IND—862, Kyodo-cho, Seta-
gaya-ku, Tokyo (429-3389)

東京都世田谷区経堂町 862

プレッソン

Price, Rev. & Mrs. Harold Lee,
(Victoria H.), SB—2325, 5-
chome, Kami-meguro, Meguro-
ku, Tokyo (712-0087)

東京都目黒区上目黒 5 丁目 2325

プライス

Price, Miss Jewell, UMI (AG—
Associate), —Furlough until
June 1965

Price, Miss Winifred, FEGC—
1242, Yorii-machi, Osato-gun,
Saitama-ken

埼玉県大里郡宿居町 1242

プライス

Priddy, Mrs. Ruth, IBC (UCB-

WM)—Toyonaka Coplace, B
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Ueno, Toyonaka-shi, Osaka-fu
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大阪府豊中市上野 4—133

豊中コーポ館 5号

ブリディ

Prins, Mr. & Mrs. Harry, EFCM
—17, 7-chome, Shin-machi,
Higashi-yamamoto, Yao-shi,
Osaka-fu

大阪府八尾市東山本新町 7 丁目
17

プリンス

Prout, Mr. & Mrs. Elmer,
(Geneva), CC—6209 Tokoro-
zawa Heights, Shimoarai,
Tokorozawa-shi, Saitama-ken
埼玉県所沢市下新井所沢ハイッ
6209

ブラウト

Pye, Mr. & Mrs. E. Michael,
IND—Rikkyo High School,
Nobidome, Niiza-machi, Kita
Adachi-gun, Saitama-ken
(425/6)

埼玉県北足立郡新座町野火止
立教高等学校内

パイ

Q

Quigley, Rev. & Mrs. Darrel
M., (Joanne), MSL—24, Mido-
ri-cho, Takikawa-shi, Hokkaido

(3019)

北海道滝川市緑町24

クウィグリー

R

Raby, Miss Judy, IND (PBA)—
C.P.O. Box 1000, Tokyo
(Returning July 1965)

Rahn, Rev. & Mrs. R.W.,
(Janet), IBC (MC)—5, 3-chome
Wakamatsu-dori, Toyonaka-shi
Osaka-fu (068-2-6422)

大阪府豊中市若松通 3 丁目 5

ラーン

Ramseyer, Rev. & Mrs. Robert
L., (Alice Ruth), GCMM—
Furlough from July 1965

Randall, Miss Mary Jo, SB—
139, Togashi-machi, Kanazawa-
shi, (0762-41-2402)

金沢市富樫町139

ランドル

Randulff, Rev. & Mrs. Thomas
Peter, (Zorunn), NMS—32,
Teraguchi-cho, Nada-ku,
Kobe-shi (078-85-2878)

神戸市灘区寺口町32

ランドルフ

Raess, Rev. John, MSL—c/o
Mr. Minoru Tachi, 705,
Kami-renjaku, Mitaka-shi,
Tokyo (0422-3-0655)

東京都三鷹市上連雀705
館方

レイス

***Rankin**, Rev. Z.T., BMA—
Furlough

Rasche, Mr. John M., IBC
(UCBWM)—Hawaii Ryo, Do-
shisha University, Teramachi-
dori, Imadegawa Sagaru, Kami-
kyo-ku, Kyoto-shi (075-23-
7250)
(Furlough until Summer 1965)
京都市上京区今出川下ル寺町通
同志社大学ハワイ寮

ラッシー

Rasmussen, Mr. Eric, IBC (MC)
No. 10, Kwansei Gakuin,
Nishinomiya-shi, Hyogo-ken
(5-2433)

兵庫県西宮市 関西学院10号

ラスムツセン

Rasmussen, Rev. & Mrs. Peter
R., (Marian), LCA—389,
Izumi-cho, Isahaya-shi, Naga-
saki-ken (814)
(Furlough from June 1965)
長崎県諫早市泉町389

ラスムツセン

Rawlings, Miss Ruth CN—
2301, Karuizawa-machi, Naga-
no-ken (02674-2579)
長野県軽井沢町2301

ローリングス

Reagan, Rev. & Mrs. John M.,
(Todd), IBC (PCUS)—420-1,
Minami-Komatsubara, Niiha-
ma-shi, Ehime-ken (5723)
愛媛県新居浜市南小松原420の1

リーガン

Reasoner, Rev. & Mrs. Rollin,
(Esther), FEGC—16-2, Mae-
zawa, Kurume-machi, Kita-
tama-gun, Tokyo (0424-71-
0298)

東京都北多摩郡久留米町前沢
16-2

リーゾナー

Reber, Rev. & Mrs. Don,
(Barbara), JMM—428, Honan-
cho, Suginami-ku, Tokyo
(311-4277)

東京都杉並区方南町428

リバー

Rechkemmer, Mr. & Mrs.
Albert, (Marianne), LM—Sei-
zan, Sagamihara-shi, Kanagawa-
ken (0427-52-0607)

神奈川県相模原市清山

レヒケマー

Reddington, Rev. & Mrs. Ken-
neth, (Mae), FEGC—264,
Tonoue, Sarubashi-machi,
Otsuki-shi, Yamanashi-ken
山梨県大月市猿橋町殿上264

レディングトン

Reece, Rev. & Mrs. Taylor,

- (Lorraine), TEAM—5-13, 2-chome, Oyama-cho, Niigata-shi, Niigata-ken (0252-4-2743)
新潟県新潟市大山町2丁目5-13
リース
- Reed, Rev. & Mrs. Clyde A.,** (Alice), UPCM—2-11, Kugoh-machi, Yokosuka-shi, Kanagawa-ken
神奈川県横須賀市公郷町2-11
リード
- Reeds, Miss Felice G., OMF—**Nishi 6-chome, Kita 22-jo, Sapporo-shi, Hokkaido (0122-72-1027)
札幌市北22条西6丁目
リーズ
- Reedy, Mr. & Mrs. Boyd,** (Jitsuko), IBC (MC)—116, 6-chome, Aoyama Minami-cho, Minato-ku, Tokyo (401-2201) (Furlough Summer 1965 to Summer 1966)
東京都港区青山南町6丁目116
リーディ
- Regier, Miss Evelyn, BMMJ—**128, Kasuga-cho, Fukushima-shi
福島市春日町128
レギア
- Reid, Rev. & Mrs. J. D., (Etsu),** IBC (MC)—108, 5-chome, Higashi-cho, Koganei-shi, Tokyo (0423-8-6672)
東京都小金井市東町5丁目108
- Reid, Rev. & Mrs. John, (Mary)** TEAM—566, Koyabe-cho, Yokosuka-shi, Kanagawa-ken, 神奈川県横須賀市小矢部町566
リード
- Reid, Miss Pearl, JFMM—**44 ½, 1-chome, Maruyama-dori, Abeno-ku, Osaka-fu (06-661-4661)
大阪市阿倍野区丸山通1丁目44 ½
リード
- Reiff, Miss Mabel, IBC** (UCBWM)—2-24, 3-chome, Okaido-machi, Matsuyama-shi, Ehime-ken (0899-2-4136)
愛媛県松山市大街道3丁目2~24
ライフ
- Reinhardt, Mr. & Mrs. Herbert,** (Phyllis), CBFMS—636, 8-chome, Kamimeguro, Meguro-ku, Tokyo (466-5838)
東京都目黒区上目黒8丁目636
ラインハート
- Reimer, Mr. & Mrs. Cliff,** (Eretta), NLL—1736, Katayama, Niiza-machi, Kita Adachi-gun, Saitama-ken (0424-71-1625)
埼玉県北足立郡新座町片山1736
ライマー

Reimer, Rev. & Mrs. Raymond,
(Phyllis), GEMM—314, Shoko
Kaikan, Chuo-dori, Nobeoka-
shi, Miyazaki-ken
宮崎県延岡市中央通り
延岡商工会館314

ライマー

Reimer, Rev. & Mrs. Willard,
(Viola), FEGC—Onakazato
Toda, Fujinomiya-shi, Shi-
zuoka-ken (05442-5306)
静岡県富士宮市大中里東田

ライマー

Reinholt, Miss Donna, WUMS
221, Yamate, Naka-ku, Yoko-
hama-shi (045-64-3993)
横浜市中区山手町221

ラインホルト

Remahl, Miss Ragna, LEAF—
Furlough

Ressler, Miss Ruth, JMM—
Kamishihoro-machi, Kato-
gun, Hokkaido (233)
北海道河東郡上士幌町

レスラー

Reynolds, Mr. & Mrs. Arthur
T. F., (Joy), OMF—Nishi 6-
chome, Kita 22-Jo, Sapporo-
shi, Hokkaido (0122-72-1027)
(Furlough from October 1965)
札幌市北22条西6丁目

レイノルズ

Rhoads, Rev. & Mrs. H. John,
TEL—769, 3-chome, Kita-
hara, Minamizawa, Kurume-
machi, Kitatama-gun, Tokyo
(0424-71-1527) (Furlough until
June 1965)

東京都北多摩郡久留米町
南沢北原3丁目769

ローズ

Rhoden, Mr & Mrs. Maurice,
(Jeanette), CN—Ooaza Hama-
ji, 9-45, Dazaifu-machi, Chi-
kushi-gun, Fukuoka-ken
(092922-3392)

福岡県筑紫郡太宰府町
大字はま寺9-45

ローデン

Rhodes, Mr. & Mrs. E.A., CC
— Furlough

Rhodes, Rev. Errol F. W., Ph.
D., & Mrs. Martha, PEC—
—Rikkyo Daigaku, 3-chome,
Ikebukuro, Toshima-ku,
Tokyo (983-0028, 983-0111)
東京都都豊島区池袋三丁目
立教大学内

ローズ

Ribble, Rev. & Mrs. Richard B.,
(Jean Vivian), PCUS —1, 3-
chome, Yamada-cho Nada-
ku, Kobe-shi (078-85-2760)
神戸市灘区山田町1丁目1

リブル

Ribi, Rev. & Mrs. Kurt, (Evelyn),
IND —1062, Kami Hoya, Ho-
ya-machi, Kitatama-gun,
Tokyo (0424-61-1921)
東京都北多摩郡保谷町上保谷
1062

リビ

Richard, Mr. & Mrs. Wesley,
(Sue), JMM—1, Minami 17-
chome, Nishi 7-jo, Obihiro
Shi, Hokkaido (3282)
北海道帯広市西7条南17丁目1

リチャード

Richards, Mrs. Exie, UMI—
2-27, 4-chome, Nishijiriike-
cho, Nagata-ku, Kobe-shi
神戸市長田区西尻池町
4丁目2-27

リチャーズ

Richards, Rev. & Mrs. Joe,
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6-chome, Misono, Sapporo-
shi, Hokkaido (0122-83-5312)
北海道札幌市美園6条6丁目533

リチャーズ

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—Furlough

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ku, Tokyo (712-1297)
東京都目黒区下目黒4丁目945
佐野方

リデルス

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shi Osaka-fu (Furlough Sum-
mer 1965 to Summer 1966)
大阪府高槻市芥川12-924

ライダー

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CLC—3509, Kita Oizumi-
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東京都練馬区北大泉町3509

リドリ

Ridley, Rev. & Mrs. Walter,
(Margaret), IBC (UCC)—611
Hongo, Miwa, Nagano-shi
(02622-2-4362) (Furlough
Summer 1965 to Summer 1966)
長野市三輪本郷611

リドリ

Riedel, Miss Siegrid, JEM
Associate — 44, Shinden,
Itoigawa-shi, Niigata-ken
新潟県糸魚川市新田44

リーデル

Rightmire, Major & Mrs. Robert,
SA—37, Tokushojimachi,
4-jo, Kudaru, Tominokoji,
Shimokyo-ku, Kyoto-shi
京都市下京区富小路四条
下ル徳正寺町37

ライトマイヤー

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(Virginia), CMSJ —990,
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ro-ku, Tokyo (712-8746)
東京都目黒区中目黒3丁目990

リグマーク

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ma-ku, Kanazu-machi, Sakai-
gun, Fukui-ken (6358)
福井県坂井郡金津町東区

リーズ

Rinell, Rev. & Mrs. Oscar,
(Hellen), SBM—637, Shinza-
ike, Himeji-shi, Hyogo-ken
(23-2052)

兵庫県姫路市新在家637

リネール

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(Patsy), FEGC—30, Ochiai,
Kurume-machi, Kitatama-gun
Tokyo (0424-71-0022)

東京都北多摩郡久留米町落合30

リッチー

Robart, Rev. R.S., IND—2597,
Naka-machi, Yokaichiba-shi,
Chiba-ken

千葉県八日市場市仲町2597

ロバート

***Robb**, Rev. & Mrs. Donald I.,
(Betty), RPM—Box 10, Tarumi
Kobe-shi (2155)
(Furlough from July 1965)
神戸市垂水郵便局
私書箱10

ロッグ

Roberts, Mr. & Mrs. Geoffrey
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Kitashirakawa, Sakyo-ku,
Kyoto-shi (075-78-6524)
京都市左京区北白川町丸山1-57

ロバーツ

Roberts, Mrs. May M., IBC
(UCBWM)—Kobe Jogakuin,
Okadayama, Nishinomiya-shi,
Hyogo-ken (5-1020)

兵庫県西宮市岡田山 神戸女学院

ロバーツ

Robertstad, Miss Ruth, NLM—
8, Nakajima-dori, 2-chome,
Fukiai-ku, Kobe-shi (078-
22-3601)

神戸市葺合区中島通2丁目8

ロバートスタッド

Robinson, Miss Clara Mae,
TEAM—1105, Amori, Nagano-
shi, Nagano-ken

長野県長野市安茂里1105

ロビンソン

Robinson, Miss H. M., MSCC—
13-5, Shogetsu-cho, Mizuho-
ku, Nagoya-shi (052-88-0275)
名古屋市瑞穂区松月町 5 丁目13

ロビンソン

Rodgers, Rev. & Mrs. Lavern,
(Evelyn), BBF—1-3-11,
Matsunami-cho, Chiba-shi
(0472-51-2929)

千葉市松波町1-3-11

ロジャース

Roesgaard, Rev. & Mrs. Olaf,
(Martha), SCD—Shin Rei San
Misawa, Yamazaki, Fukuroi-
shi, Shizuoka-ken

(SHIZUOKA KEN NO
OKAZAKI 100)

静岡県袋井市山崎三沢

ロスガード

Roesti, Miss Magdalene, LM—
Minami Hara 906, Kamisaku,
Kawasaki-shi, Kanagawa-ken
神奈川県川崎市上作南原906

ロースティ

Rogers, Miss Daphne, IBC
(UCC)—15, 4-chome, Miya-
mae-cho, Kofu-shi, Yama-
nashi-ken (0522-3-5451)

山梨県甲府市宮前町 4 丁目15

ロジャース

Rogers, Rev. & Mrs. Minor L.,
(Ann), PEC—Okuchi Seikokai,
Sato Gotanda, Okuchi-shi,

Kagoshima-ken (450) (Fur-
lough June 1965 to June 1966)
鹿児島県大口市里五反田
大口聖公会

ロジャース

Rohrer, Miss Frieda, SAJM—
Furlough until October 1965

Rojas, Rev. & Mrs. Josef,
(Carin), MCCS—5-3, Kitase,
Fukuda-cho, Kurashiki-shi,
Okayama-ken

(From September 1965)

岡山県倉敷市福田町北畝3-5

ロジャース

Rokka, Mr. & Mrs. Juho Jukka,
(Irja Kanerva), FFFM—91,
Higashi, Tenno-cho, Okazaki,
Sakyo-ku, Kyoto-shi

京都市左京区岡崎東天王町91

ロッカ

Romu, Mr. & Mrs. Jaakko
Antero, (Sirkka-Liisa), FFFM
—10, Ichoda-cho, Matsugasaki
Sakyo-ku, Kyoto-shi

京都市左京区松ヶ崎老町田町10

ローム

Ropo, Mr. & Mrs. Antti Johannes
(Aliina Mirjam), FFFM—Ide-
cho, Tamamizu, Tsuzuki-gun,
Kyoto-fu

京都府綴喜郡井出町玉水

Ross, Rev. & Mrs. Malcolm D.,

(Margaret), WRPL—8, 1-chome, Azumabashi, Sumida-ku, Tokyo (622-5248)

東京都墨田区吾妻橋1丁目8

ロス

Ross, Rev. & Mrs. Myron, (Naomi), IBC (UCBWM)—8 Kwansei Gakuin, Nishinomiya-shi, Hyogo-ken (5-1425)

兵庫県西宮市 関西学院 8号

ロツス

Ross, Miss Reta, PEC—20, 1-chome, Shironouchi-dori, Nada-ku, Kobe-shi (078-86-2923)

神戸市灘区城ノ内通1丁目20

ロス

Roundhill, Mr. & Mrs. Ken S., WEC—Furlough until February 1966)

Rounds, Rev. Philard L., OBS—2711, Kami Tsuruma, Sagami-hara-shi, Kanagawa-ken (0427-22-6984)

神奈川県相模原市上鶴間2171

ラウンズ

Rudolph, Mr. & Mrs. J. Willy, (Elin), FCM—Furlough

***Ruetz, Mr. & Mrs. Ray,** IND—Furlough until June 1965

Ruhtenberg, Miss Hannelore, GMM—c/o Nozomi no Mon Gakuen, 1436, Futtsu-machi, Kimitsu-gun, Chiba-ken (218) (Furlough until Sept. 1965)

千葉県君津郡富津町1436

のぞみのもん学園

ルーテンバーグ

Rumme, Rev. & Mrs. Delbert, (Sylvia), ALC—55, Kirigaoka 2-chome, Handa-shi, Aichi-ken (2189)

愛知県半田市桐ヶ丘2丁目55

ラミ

Rusch, Mr. Paul, IND (PEC)—19, Akashi-cho, Chuo-ku, Tokyo (541-9084)

東京都中央区明石町19

ラッシュ

***Rusckow, Mr. & Mrs. Johannes,** IND—1276-7, Tajima, Fukuoka-shi

福岡市田島7-1276

ラスコー

Russell, Mr. & Mrs. L. Wayne, CEF—1599, Higashikubo Kamiarai, Tokorozawa-shi, Saitama-ken

埼玉県所沢市東久保上新井1599

ラッセル

Ryan, Mr. Clifford, IND—30, Ochiai, Kurume-machi, Kitatama-gun, Tokyo

東京都北多摩郡久留米町落合30
リアン

Rydberg, Rev. & Mrs. Arne,
MCCS—Furlough from June
1965

S

Sackett, Mr. Leslie, IBC
(UCBWM)—8, 4-chome,
Kitanagasa-dori, Ikuta-ku,
Kobe-shi (078-33-5840)
神戸市生田区北長狭通4丁目8
サケット

Sager, Mr. Gene, IBC (MC)—7,
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ku, Nagoya-shi (052-72-5275)
名古屋市東区大幸町10丁目7
セイガー

Sager, Mr. & Mrs. Jack, (Masu),
SDA—11-5, 1-chome, Jingu-
mae, Shibuya-ku, Tokyo
(401-1171)
東京都渋谷区神宮前1丁目11-5
セイガー

Saito, Mr. & Mrs. Morse, (Ruth),
IBC (MC)—8, Kitanagasa-dori,
4-chome, Ikuta-ku, Kobe-shi
(078-33-5940)
神戸市生田北長狭通4丁目8
サイトー

Sakwitz, Rev. & Mrs. William,

(Dee), AG—11, Sanyo Housing
Monzen, Iwakuni, Yamaguchi-
ken (3-7075)

山口県岩国市門前
山陽ハウズイング11

サックヴァイツ

Salo, Miss Leena, LEAF—320,
Kuwamizu-cho, Kumamoto-
shi, (0963-4-1981)
熊本市神永町320

サロ

Salomonsen, Rev. & Mrs.
Leif, (Mary), NMS —100,
West, 1364-9, Nakagami-cho,
Akishima-shi Tokyo (0425-
4-4902)
東京都昭島市中神町1364-9

サロモンセン

Sandberg, Rev. & Mrs. Erik,
(Hanna), OMSS—42, 1-cho-
me, Yamashiro-cho, Yao-shi,
Osaka-fu (0729-2-8053)
大阪府八尾市山城町1丁目42
サンドバーグ

Sanderson, Miss Rennie, SB—
798-11, Nishijin-machi, Fuku-
oka-shi (82-8949)
福岡市西新町798-11
サンダーソン

Sands, Miss Matilda, JEB—
Furlough

Sandvik, Rev. & Mrs. Trygve,

(Hanna), NMS—Furlough

Sanoden, Rev. & Mrs. Russell,
(Alice), ALC—205, Kajiya,
Yugawara-machi, Kanagawa-
ken (04606-3408)

神奈川県湯河原町鍛冶屋205

サノデン

Sapsford, Rev. & Mrs. Leslie,
(Carolyn), TEAM—Furlough
until Summer 1965

Sargeant, Mr & Mrs. John,
(Pearl), ABWE—57, 4-chome,
Kita-machi, Shinohara, Nada-
ku, Kobe-shi

神戸市灘区篠原北町4丁目57

サージャント

Satterwhite, Dr. James P.,
M.D. & Mrs. Altha S., SB—
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Jodoji, Sakyo-ku, Kyoto-shi
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京都市左京区浄土寺上南田町26

サターホワイト

Savage, Rev. & Mrs. Leslie E.,
(Margrel), AG — 55, 5-chome,
Hiratsuka-cho, Shinagawa-ku,
Tokyo (781-9709)

東京都品川区平塚町5丁目55

サヴァジ

Savolainen, Rev. & Mrs. Paavo,
(Helvi), LEAF —Furlough
until Summer 1965

Schär, Mr. & Mrs. Paul,
(Dürrig), SAJM— Chigusa,
Kanai-machi, Sado-gun,
Niigata-ken (2777)

新潟県佐渡郡金井町千種

シェール

Scheie, Miss Anna, NLM—19,
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Akashi-shi, Hyogo-ken

兵庫県明石市西明石町4丁目19

シェイエ

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2丁目5

シェルマン

Schiefer, Mr. & Mrs. Clifford,
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Koji, Mizusawa-shi, Iwate-ken
岩手県水沢市よし小路

シャイファー

Schmid, Deaconess Ruth, MAR-
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Matsumoto, Nishi Hirano,
Mikage-cho, Higashi Nada-ku,
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神戸市東灘区御影町西平野字西
松本4-133

シュミット

Schmidt, Rev. Alfred, Th D., &
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man United Church and German Evangelical Academies, 12-9, 2-chome, Sanno, Ota-ku, Tokyo (771-4341)

東京都大田区山王 2 丁目 12-9

シュミット

Schmidt, Miss Dorothy, IBC (UPC)—6 of 13, 4-chome, Kudan, Chiyoda-ku, Tokyo (261-6701)

(Furlough Summer 1965 to Summer 1966)

東京都千代田区九段 4 丁目 13 の 6

シュミット

Schmidt, Miss Velma, JEM—149, 1-chome, Nishi Shiro-machi, Takada-shi, Niigata-ken

新潟県高田市西城町 1 丁目 149

シュミット

Schneider, Miss Doris, IBC (EUB)—Muko Mansion, 7-7, Mukonosho, 2-chome, Amagasaki-shi, Hyogo-ken (401-1863—8 a.m. to 9 p.m.)

兵庫県尼崎市武庫之荘 2 丁目 7-7 武庫マンション

シュナイダー

Schnydrig, Miss Emmi, IND—Yubiso, Minakami-machi, Tone-gun, Gunma-ken (6430)

群馬県利根郡水上町湯繪曾

シュニドリッグ

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ショーン

Schoppa, Rev. & Mrs. Leonard, (Ruth), MSL—860, 4-chome, Shimo-meguro, Meguro-ku, Tokyo (712-2091)

東京都目黒区下目黒 4 丁目 860

シヨッペー

Schriever, Rev. & Mrs. Henry, (Dorothee), MSL—58, 2-chome, Suido-bata, Bunkyo-ku Tokyo

東京都文京区水道端 2 丁目 58

シュリーパー

Schroer, Rev. Gilbert W., Ph. D. & Mrs. Cornelia, IBC (UCBWM)—5-26, 3-chome, Osawakawara, Morioka-shi, Iwate-ken (01962-2-3217)

岩手県盛岡市大沢河原 3 丁目 5-26

シュレーヤー

Schubert, Rev. & Mrs. William, RF—2163, Karuizawa-machi, Nagano-ken, (02674-2302)

長野県軽井沢町 2163

シューベルト

Schuessler, Rev. & Mrs. Deane, (Julie), MSL—Hitsujigaoka

Danchi, Jutaku, Higashi Tsukisappu, Sapporo-shi, Hokkaido (0122-86-3836)

北海道札幌市東月寒
羊ヶ丘団地住宅

ジュスラー

Schulz, Miss Evelyn Ann, LCA
Kyushu Jogakuin, 300, Murozono, Shimizu-machi, Kumamoto-shi (0963-34-0281)

熊本市清水町室園300
九州女学院

シュルツ

Schultz, Rev. & Mrs. Helmut C., (Norma Jean), OMS—
Furlough until August 1967

Schurr, Mr. & Mrs. Henry M., (Joyce), IBC (UCBWM)—2 of
1103, 8-chome, Koyama, Shinagawa-ku, Tokyo (781-0869)

東京都品川区小山8丁目1103-2

シューアー

Schwab, Mr. & Mrs. John, (Eldora), TEAM—26, 2-chome
Kotake-cho, Nerima-ku,
Tokyo (955-6566)

東京都練馬区小竹町2丁目26

シュワブ

Schweitzer, Mr. Carl, IBC (UCBWM)—28, Uwa-cho,
Komegafukuro, Sendai-shi,
(0222-22-6812 yobidashi)

仙台市米ヶ袋上丁28

シュワイツァー

Seeger, Rev. & Mrs. Richard M., (Shirley), WELS—1134,
Nakamarumae, Minami-sawa,
Higashi Kurume-machi, Tokyo
(0424-71-1855) (Furlough
June 1965—September 1965)
東京都東久留米町南沢中丸前
1134

シーガー

Seely, Mr. & Mrs. Arthur, (Florence), TEAM (PBA)—
168, Izumi-cho, Suginami-ku,
Tokyo (328-0963) (Furlough
from Summer 1966)

東京都杉並区和泉町168

シーリー

Seely, Rev. Donald, IBC (MC)—
5, Shimo Shirogane-cho, Hiro-
saki-shi, Aomori-ken (01722-
2-1311/3)

弘前市下白銀町5

シーリー

Selzer, Miss Arletta, JMM—
c/o Hokkaido International
School, 8-chome, Nishi 2-jo,
Tsukisappu, Sapporo-shi,
Hokkaido
(0122-86-1933) (Furlough until
late 1965)

札幌市月寒西2条8丁目

北海道インターナショナル・
スクール内

セルツァ

Setterholm, Rev. & Mrs. Paul,
(Lois), LCA—3765, Onoue,
Yanai-shi, Yamaguchi-ken
(432)

山口県柳井市尾ノ上3765

セーターホーム

Shaw, Mr. & Mrs. Bernard,
(Daphne), FEGC—Furlough

Shaw, Mr. & Mrs. Martin,
(Arlene), CBFMS—30, Ochiai,
Kurume-machi, Kitatama-gun,
Tokyo

東京都北多摩郡久留米町落合30

シャウ

Sheldahl, Rev. & Mrs. Lowell,
(Janice), ALC—1651, Irie Ha-
rashita, Shimizu-shi, Shizuoka-
ken (0542-2-4478)

静岡県清水市入江原下1651

シエルダール

Shelhorn, Mr. & Mrs. Raymond,
CoG—66, Shimonamiki, Ka-
wasaki-shi, Kanagawa-ken
川崎市下並木66

シエルホーン

Shelton, Rev. & Mrs. Arthur T.,
(Carol), OMS—1648, 1-chome,
Megurita, Higashi Murayama-
shi, Tokyo (0423-91-3072)
東京都東村山市回田1丁目1648

シエルトン

Shenk, Rev. & Mrs. Charles,
(Ruth), JMM—Shibecha-cho,
Kawakami-gun, Hokkaido
(258)

北海道川上郡標茶町

シェンク

Shepard, Rev. John W., Jr.
Th.D. & Mrs. Jean P., SB—
798-11, Nishijin-machi, Fuku-
oka-shi (82-8562)

福岡市西新町798-11

シェパード

Sheppard, Miss Alison, MSCC
200, Higashi-ku, Arigasaki,
Matsumoto-shi, Nagano-ken
(0263-2-4688)

松本市蟻ヶ崎東区200

シェパード

Sherer, Rev. & Mrs. Robert C.,
(Helen M.), SB— (leave of
absence 1964-1965)

Shibata, Rev. & Mrs. George,
(Sachie), MSL—2344, 1-
chome, Midori-cho, Koganei-
shi Tokyo (0423-8-1396)

東京都小金井市緑町1丁目2344

シバタ

Shimer, Mr. Eliot R., D.S.W.,
& Mrs. Tony, IBC (MC)—
683, 1-chome, Shiroyama-
machi, Nagasaki-shi (09582-4-
1928)

長崎市城山町1丁目683

シャイマー

Shirk, Miss Helen, LCA—551,
Aza Noma, Itami-shi, Hyogo-
ken, (72-3323) (Retirement
from December 1965)
兵庫県伊丹市野間551

シャーク

Shook, Mr. & Mrs. Paul, (Vada),
ABWE—Furlough 1965

Shorey, Mr. & Mrs. William,
(Laura), TEAM—Furlough

Shorrock, Rev. & Mrs. Hallam
— ICU, 1500, Osawa, Mitaka-
Shi, Tokyo (0422-3-3131)
東京都三鷹市大沢1500
国際基督教大学

ショラック

Sides, Mrs. Norman M., AG
(Associate) —Furlough

Siebert, Rev. & Mrs. Johnny,
(Anna), FEGC—736, Chigase,
Omes-hi, Tokyo (0428-3094)
東京都青梅市千ヶ瀬736

シーバート

Simeonsson, Mr & Mrs. Josef,
(Olia), SAMJ—839-2, Aza-So,
Shinden, Inae, Minato-ku,
Nagoya-shi (052-66-9891)
名古屋市港区稲永新田字荘
2-839

シメオンソン

Simeonsson, Mr. & Mrs. Roland,
(Sandra), SAMJ—74-6, Shimo
Mukai-yama, Kaminogo-cho,
Gamagori-shi, Aichi-ken
(05336-6259)
愛知県蒲郡市神ノ郷町下向井山
6-74

シメオンソン

Simons, Miss Marion, IBC (MC)
—Aikei Gakuen, 1035, 1-
chome, Motoki-cho, Adachi-
ku, Tokyo (886-2815)
東京都足立区本木町1丁目1035
愛恵学園

サイモンズ

Simonsson, Rev. & Mrs. Alf-
Erik, MCCS—Furlough

Sims, Mr. & Mrs. Harold, (Lois),
CnC—1-52, Arai-machi, Naka-
no-ku, Tokyo (386-5171)
東京都中野区新井町52-1

シムズ

Singer, Mr. & Mrs. David,
(Wilma), JEM—3, 4-chome,
Shimonakajima, Nagaoka-shi,
Niigata-ken (02582-2-6329)
新潟県長岡市下中島4丁目3

シンガー

Sipple, Mr. & Mrs. Carl, (Edna),
IBC (UCBWM)—69 Katahira-
cho, Sendai-shi (0222-22-6876)
(Furlough Summer 1965 to
Summer 1966)

仙台市片平町69

シップル

Skauge, Miss Olga, FCM—113—
24, Matsushima, Tsuruga-shi,
Fukui-ken (405 yobidashi)
福井県敦賀市松島24-113

スコージ

Skillman, Mr. John, Ph.D., &
Mrs. Verlie Anne, IBC (MC)
—2, Wakagi-cho, Shibuya-ku,
Tokyo (408-9204)
東京都渋谷区若木町2

スキルマン

Skoglund, Rev. & Mrs. Herbert,
(Jean), BGC—3-10-17, Toge,
Hashimoto-shi, Wakayama-
ken.
和歌山県橋本市峠3-10-17

スコグランド

Skoog, Miss Maj-Britt, OMSS—
Furlough

Slaney, Rev. & Mrs. David G.,
(Elsie), JRB—6, Ou-machi,
Toyama-shi (0764-3-6829)
(Furlough until June 1965)
富山県大町6

スレーニー

Sletholen, Rev. & Mrs. Magne,
(Lillian) FCM—22, 1-chome,
Zenshoji-cho, Suma-ku,
Kobe-shi (Furlough from July
1965)

神戸市須磨区禪正寺町1丁目22

スレートレン

Smeland, Miss Anne, IBC (MC)
—Furlough 1965-1966

Smit, Rev. Harvey, Ph. D., &
Mrs. Edna, CRJM—117, Shin-
bashi, Ochiai, Kurume-machi,
Kitatama-gun, Tokyo (0424-
71-1272) (Furlough until
August 1965)

東京都北多摩郡久留米町落合
新橋117

スミト

Smith, Miss Alice E., JEB—c/o
Student Christian Center, 1-
3, 2-chome, Surugadai, Kanda,
Chiyado-ku, Tokyo (291-1512)
東京都千代田区神田駿河台
2丁目1-3

スチューデント・センター

スミス

Smith, Mr. & Mrs. Billy,
(Margaret), CC—Ibaraki Chri-
stian College, 4048, Omika,
Kuji-machi, Hitachi-shi, Ibara-
ki-ken (2251)

茨城県日立市久慈町大薗
茨城基督教短大内

スミス

Smith, Miss D. Jane, MM—
Tomidahama, Yokkaichi-shi,
Mie-ken (6-0096)

三重県四日市市富田浜

スミス

Smith, Miss E. Ruth, TEAM—
1143, 4-chome, Matsubara-cho,
Setagaya-ku, Tokyo (321-
9768)

東京都世田谷区松原町4丁目
1143

スミス

Smith, Miss Genevieve, TEAM
—1143, 4-chome, Matsubara-
cho, Setagaya-ku, Tokyo (321-
9768)

東京都世田谷区松原町4丁目
1143

スミス

***Smith, Mr. & Mrs. Gerald, IND**
—Furlough

***Smith, Rev. & Mrs. Harry, IND**
—Furlough

Smith, Miss Irene Webster, JEB
—c/o Student Christian Center,
1-3, 2-chome, Surugadai,
Kanda, Chiyoda-ku, Tokyo
(291-1512)

東京都千代田区神田駿河台
2丁目1-3

スミス

Smith, Mr. & Mrs. Jack Arthur,
(Velma McLaughlin), SB—19-
7, 2-chome, Uehara-cho,
Shibuya-ku, Tokyo (467-3051)
東京都渋谷区上原町2丁目19-7

スミス

Smith, Miss Marie B., AG
(Associate)—Karatsu Seisho
Kyokai, 23, Jonai Higashi,
Karatsu-shi, Saga-ken
佐賀県唐津市城内東23
唐津聖書教会

スミス

Smith, Miss Maureen R., JEB—
1 of 25, Kawada Minoshima,
Arita-shi, Wakayama-ken
(Furlough from July 1965)
和歌山県有田市箕島25-1

スミス

Smith, Rev. & Mrs. Nathan,
(Ann), CG—296-10, Hannyaji,
Kyo-machi, Chikushino-machi,
Chikushi-gun, Fukuoka-ken
福岡県筑紫野郡筑紫野町京町
般若寺

スミス

Smith, Rev. & Mrs. Robert M.,
(Jeannette), PEC—35, Hon-
mura-cho, Azabu, Minato-ku,
Tokyo (Church—431-8534)
(Home—473-2394)
東京都港区麻布本村町35

スミス

Smith, Mr. Roy, IBC (MC—
Retired)—4, Nagamineyama,
Oishi, Nada-ku, Kobe-shi
(078-86-3013)
神戸市灘区大石長峰山4

スミス

Snelson, Miss Irene, FKK—3-9,
2-chome, Akasaka-dori, Nada-
ku, Kobe-shi (078-86-7246)
神戸市灘区赤坂通2丁目3-9

スネルソン

Snider, Rev. & Mrs. K. Lavern,
(Lois), JFMM—Furlough until
1967

Söderlund, Rev. & Mrs. Anders,
(Inga-Britt), MCCS—360,
Aminohama, Okayama-shi
(0862-72-1829)
岡山市網ノ浜360

ゼーデルランド

Solly, Miss Ann, OMF—54,
Sakae-cho, Itayanagi, Kita-
Tsugaru-gun, Aomori-ken
青森県北津軽郡板柳栄町54

ソリー

Soltau, Mr. & Mrs. Addison P.,
(Roselyn), JPM—273-1, Hori-
nouchi, Suginami-ku, Tokyo
東京都杉並区堀之内1-273

ソルトー

Sondeno, Rev. & Mrs. Fredolf,
(Ardella AG —1, Narutaki,
Mizuho-cho, Ukyo-ku, Kyoto-
shi (075-44-3364) (Furlough
from August 1965)

京都市右京区鳴滝瑞穂町2

ソンデノ

Sorenson, Rev. & Mrs. Morris,
Jr., (Dorothy), ALC — Fur-
lough until Summer 1966

Sorhus, Rev. & Mrs. Magnus,
(Else), NLM—Ueno-cho, Tsu-
yama-shi, Okayama-ken (3975)
岡山県津山市上野町

ソーラス

Sorley, Rev. & Mrs. Francis B.,
(Marian), BGC—832-1, Yoshi-
hara Mihama-machi, Hidaka-
gun, Wakayama-ken (2134)
(Furlough July 1965 —August
1966)

和歌山県日高郡美浜町吉原832-1

ソーリー

Southerland, Rev. & Mrs.
Lawrence M. Jr., (Marcella B.)
SB—7/34, 1-chome, Torikai-
machi, Fukuoka-shi (092-74-
8650)

福岡市鳥飼町1丁目7 34

サザーランド

Spaulding, Rev. & Mrs. L. R.,
(Eleanor), JEM—1362-2, To-
nowa, Kujiranami-machi,
Kashiwazaki-shi, Niigata-ken
新潟県柏崎市鯨波町東之輪
2-1362

スポールディング

***Spear**, Rev. & Mrs. Gene W.,
(Ruth), RPM—Port P.O. Box
589, Kobe-shi (078-86-5756)

神戸市港郵便局私書箱589

ス ペ ー ル

Speechley, Miss G. M., IND—
c/o Y. Sano, 4-945, Shimo
Meguro, Meguro-ku, Tokyo
(712-1297)

東京都目黒区下目黒4-945

佐野方

ス ヒ ー チ リ ー

Spencer, Rev. & Mrs. A. E., Jr.,
(Doris), SB— P.O. Box 229
Baptist Bookstore, Koza, Oki-
nawa (099-2423)

沖縄コザ市バプテスト書店

私書箱229

ス ペ ン サ ー

***Spoor, Miss Eulalia, IND—**
1516, Kamoto-machi, Naka-
machi, Kamoto-gun, Kuma-
moto-ken

熊本県鹿本郡鹿本町中町1516

ス プ ー ア ー

Sprange, Mr. & Mrs. G.M.,
SOM—P.O. Box 417, Kobe
Port, Kobe-shi

神戸市港郵便局私書箱417

ス プ レ ン チ

Springer, Mr. & Mrs. Victor,
(Ann), TEAM—937, Koyabe-
cho, Yokosuka-shi, Kanagawa-
ken (0468-5-2626)

横須賀市小矢部937

ス プ リ ン ガ ー

Sprunger, Mr. & Mrs. Walter F.,
(Ellen), GCMM—5330, Nami-
ki, Kamikawa, Higashi-machi,
Miyakonojo-shi, Miyazaki-ken
(1188)

宮崎県都城市東町上川並木5330

ス プ ラ ン ガ ー

***Stanley, Miss Ethel, NTM—19,**
Shinmei-cho, Nanao-shi, Ishi-
kawa-ken

石川県七尾市神明町19

ス タ ン レ ー

Stanley, Miss Freda, JEB—64,
Kawahara-cho, Sasayama-
machi, Taki-gun, Hyogo-ken
兵庫県多紀郡篠山町河原町64

ス タ ン レ ー

Starn, Miss Pauline, IBC
(UCMS) —Furlough March
1965—March 1966

Stearns, Miss Jean, PEC—426,
Komachi, Kamakura-shi,
Kanagawa-ken

鎌倉市小町426

ス タ ー ン ズ

Steele, Mr. & Mrs. Harry,
IND—124-4, Wakazono-cho,
Kokura-ku, Kita-Kyushu-shi
(52-7756)

北九州市小倉区若園町124-4

ス チ ール

Steffens, Miss Elizabeth Ann,

IBC (UCBWM)—Ichijo House,
Nishi-iru, Muro-machi, Ichijo-
dori, Kamikyo-ku, Kyoto-
shi (075-45-3551)

京都市上京区一条通室町西入ル
一条ハウス

ステフェンズ

Steinhoff, Deaconess Karoline,
MAR—LCM—133-4, Aza Ni-
shi Matsumoto, Nishi Hirano,
Mi-kage-cho, Higashi Nada-
ku, Kobe-shi (078-85-0146)

神戸市東灘区御影町西平野
字西松本4-133

スタンイホフ

Stellwagon, Mr. & Mrs. Russell,
(Lori), TEAM—2395, Sagi-
yama, Gifu-shi, Gifu-ken
岐阜市鷺山2395

ステルワゴン

Stephens, Miss Lu, NAV—
Furlough May 1965 to January
1966

Stermer, Miss Dorothy, TEAM
—1068, 2-chome, Setagaya,
Setagaya-ku, Tokyo (428-
0873)

東京都世田谷区世田谷2丁目
1068

ステーマー

Stewart, Miss Delores, WMC—
207, Nishi Horibata, Akamatsu-
cho, Saga-shi

佐賀市赤松町西堀端207

スチュワート

Stewart, Miss Mary, TEAM—
19, 2-chome, Sakashita-cho,
Chikusa-ku, Nagoya-shi

名古屋市千種区坂下町2丁目19

スチュワート

Stirewalt, Rev. A. J., LCA (Re-
tired)—3, 2-chome, Nakajima-
dori, Fukiai-ku, Kobe-shi
(078-2-3601)

神戸市葺合区中島通2丁目3

スタイワルト

Stoecker, Mr. & Mrs. Christian,
(Anneliese), IND —1442,
Karuizawa-machi, Nagano-ken
(02674-3626)

長野県軽井沢町1442

ステッカー

Stolz, Mr. & Mrs. Siegfried,
(Erna), GAM—Daibutsu-cho,
Takehana, Hashima-shi,
Gifu-ken (4055)

岐阜県羽島市大仏町竹鼻

ストーツ

Stott, Rev. & Mrs. Melvin D.
Jr., (Beverly), CPC—5248,
Higashi-ku, Kunitachi-machi,
Kitatama-gun, Tokyo

東京都北多摩郡国立町東区5284

スタット

Stout, Miss Dorothy, PEC—St.

Margaret's School, 123-3, Ku-
gayama, Suginami-ku, Tokyo
(398-5104)

東京都杉並区久我山3-123
立教女学院

スタウト

Strege, Rev. & Mrs. Paul,
(Vercile), MSL—14, Miyano-
mori, Kotoni-machi, Sapporo-
shi, Hokkaido (0122-23-4462)
札幌市琴似町宮ノ森14

ストレギ

Strohm, Miss Elsbeth, GMM—
c/o Masutani, 14 of 6, Minami-
hiraki, Nishinari-ku, Osaka-shi
大阪市西成区南開6-14 益谷方

ストローム

Strom, Rev. & Mrs. Verner,
(Dorothy), TEAM—403, Kyo-
do, Setagaya-ku, Tokyo
(420-7777)
東京都世田谷区経堂403

ストロム

Stroud, Mr. Joe, IBC (MC)—
5, Shimo Shirogane-cho,
Hirosaki-shi, Aomori-ken
(01722-2-1311/3)

青森県弘前市下白銀町 5

ストラウド

Stubbs, Rev. David, Ed. D., &
Mrs. Rachel, IBC (MC)— No.
5, Kwansei Gakuin, Nishino-
miya-shi, Hyogo-ken (5-3147)

兵庫県西宮市上ヶ原
関西学院 5 号館

スタッフス

Stubbs, Rev. & Mrs. Vincent G.,
III, (Jane), PCUS —57 1-
chome, Awaji. Hon-machi,
Higashi Yodogawa-ku, Osaka-
shi (06-371-7254) (Furlough
from July 1965)

大阪市東淀川区淡路本町1-57

スタッフス

Stutz, Mr. Samuel, SAJM—
Chigusa, Kanai-machi, Sado-
gun, Niigata-ken (2777),
新潟県佐渡郡金井町千種

シュトツ

Sugita, Mrs. Grace, CMSJ—17
Go, 17 Ban, 4-chome, Matsu-
bara, Setagaya-ku, Tokyo
(321-1411)

東京都世田谷区松原 4 丁目
17番17号

スギタ

Sukut, Rev. & Mrs. Walter,
(Barbara), NAB—4, Nishi-
sonjoin-cho, Kinugasa, Kita-
ku, Kyoto-shi (075-45-2027)
京都市北区衣笠西尊上院町 4

スケット

Sulley, Miss Winifred O.C.,
WEC—Gokasho-cho, Kan-
zaki-gun, Shiga-ken, (47)
滋賀県神崎郡五箇荘町

サーリー

Sumners, Miss Gertrude., PEC
—Bishamon-cho, Tonodan,
Kamikyo-ku, Kyoto-shi (075-
23-6090)

京都市上京区塔ノ段毘沙門町

サムー

Sundberg, Rev. & Mrs. Fred,
(Greta), OMSS—1009, Daisen-
cho, Sakai-shi, Osaka-fu
(0722-2-7644) (From August)
大阪府堺市大仙町1009

サンドベルグ

Sunde, Mr & Mrs. A. Kenneth,
WEC—Takano, Ritto-cho,
Kurita-gun, Shiga-ken
滋賀県栗太郎郡栗東町高野

サンデ

Sund-Nielsen, Rev. & Mrs. Ib
(Edith), FCM (Associate)—
—Azuma-ku, Kanazu-machi,
Sakai-gun, Fukui-ken (6358)
(Furlough from June 1965)
福井県坂井郡金津町東区

サンド・ニールセン

Suter, Miss Madeleine, SAJM—
House 1178, Karuizawa-machi,
Nagano-ken
長野県軽井沢町1178

スーター

Suttie, Miss Gwen, IBC (UCC)
—9, Higashi Torijizaka-machi,

Azabu, Minato-ku, Tokyo
(584-0907) (Short Furlough
Summer 1965)

東京都港区麻布東居鳥坂4

サティ

Svendsen, Miss Anna, NEOM—
24, Kitagawa, Takahagi-shi,
Ibaraki-ken

茨城県高萩市北川24

スヴェンセン

Svensson, Miss Ester, SAMJ—
195-24, Asahi-machi, Anjo-
shi, Aichi-ken (4033)
愛知県安城市朝日町195-24

スエンソン

Swain, Rev. & Mrs. D.L.,
(Betty), IBC (MC)—116, 6-
chome, Aoyama Minami-cho,
Minato-ku, Tokyo (401-2947)
東京都港区青山南町6丁目116

スウェイン

Swanson, Rev. & Mrs. Glen E.,
(Margaret), BGC—Narukawa,
Kihomachi, Minami Muro-
gun, Mie-ken (2-4085)
三重県南牟婁郡紀宝町成川

スワンソン

Swendseid, Rev. & Mrs.
Douglas, (Mavis), ALC—Fur-
lough until Summer 1966)

Swensen, Miss Nell, PCUS—
Yodogawa Christian Hospital,

57, 1-chome, Awaji Hon-
machi, Higashi Yodogawa-ku,
Osaka-shi (Furlough until
Fall 1965)

大阪市東淀川区淡路本町 1 の 57
淀川基督教病院内

スエenson

Swenson, Mr. & Mrs. Lyndon,
(Gerry), CBFMS—49-1, Myo-
ei-cho, Yokote-shi, Akita-ken
(1577)

秋田県横手市明栄町 49-1

スウenson

Swensson, Mr & Mrs. Birger,
(Irene), ECC—1926-13, Kara-
suyama-machi, Tochigi-ken
(2893)

栃木県烏山町 1926-13

スウenson

Swift, Miss Mildred, TEAM—
1105, Amori, Nagano-shi
長野県長野市安茂里 1105

スウィフト

Syrjä, Mr. & Mrs. Antero, (Irja),
FFFM—Sagami, Kooga-cho,
Kooga-gun, Shiga-ken
滋賀県甲賀郡甲賀町相模

シルイエ

Sytsma, Rev. & Mrs. Richard,
(Dorothy), CRJM—19-4,
Midori-cho, 2-chome, Tokoro-
zawa-shi, Saitama-ken (0429-
22-4029)

埼玉県所沢市緑町 2 丁目 19-4

サイツマ

Szedlak, Rev. & Mrs. Eino,
(Doreen), MSL—10, Nakano-
cho, Ichigaya, Shinjuku-ku,
Tokyo

東京都新宿区市ヶ谷仲之町 10

セドラック

T

Tack, Rev. & Mrs. Marvin A.,
(Jean), LCA—628, 7-chome,
Ujina, Hiroshima-shi (0822-41
-2720)

広島市宇品町 7 丁目 628

タック

Takushi, Mr. & Mrs. Kenneth,
(Betty), FEGC—111, Haku-
raku, Kanagawa-ku, Yoko-
hama-shi (045-49-9017)
横浜市神奈川区白楽 11

タクシ

Talbot, Rev. & Mrs. C. Rodger,
(Donna) PCC—24, Wakamiya-
cho, Shinjuku-ku, Tokyo
(269-2909)

東京都新宿区若宮町 24

タルボット

Tanaka, Mr. Fred, CEF—1599,
Higashikubo-Kamiarai, Toko-
rozawa-shi, Saitama-ken
埼玉県所沢市東久保上新井 1599

タナカ

Tang, Rev. & Mrs. O. Gordon,
(Cleone), ALC—890, Aza
Inarimori, Kamonomiya, Oda-
wara-shi, Kanagawa-ken
(0465-47-4416)

神奈川県小田原市鴨ノ宮字
稲荷森890

タング

Taponen, Miss Helvi Esteri,
FFFM— Ide-cho, Okibata 32,
Tsuzuki-gun, Kyoto-fu.

京都府綴喜郡井出町おきばた32

タポネン

Tarr, Miss Alberta, IBC (MC)—
8 Kumi, Nishi Noguchi-machi,
Beppu-shi, Oita-ken (2-4621)
大分県別府市西野口町8組

ター

Taylor, Rev., & Mrs. Arch B.Jr.,
(Margaret), PCUS—1927, Iku-
no-cho, Zentsuji-shi, Kagawa-
ken (888)

香川県善通寺市生野町1927

テーラー

Taylor, Miss Dorothy, IBC
(UPC)—Hokusei Gakuin, Ni-
shi 17-chome, Minami 5-jo,
Sapporo-shi (0122-22-4276)

札幌市南五条西17丁目

北星学院

テイラー

Taylor, Rev. & Mrs. Earl,
(Nelda), AG—P.O. Box 128,

Toshima-ku, Tokyo (971-
4774)

東京都豊島区郵便局私書箱128

テーラー

Taylor, Mr. & Mrs. Eugene,
(Lois), FEGC— P.O. Box 14,
Kofu-shi, Yamanashi-ken

山梨県甲府市郵便局私書箱14

テーラー

Taylor, Mr. & Mrs. Harvey,
(Nina), JEM (Associate)—5-17,
Tomino-cho, Hirosaki-shi,
Aomori-ken

青森県弘前市富野町5-17

テーラー

Taylor, Miss Isabel J., OMF—
531, Hon-cho, Nanae-machi,
Kameda-gun, Hokkaido

北海道亀田郡七飯町本町531

テーラー

***Taylor, Miss Roberta, IND—**
Furlough

Tazumi, Rev. & Mrs. Thomas,
(Mary), FEGC—77, Kamiya,
Tsuru-shi, Yamanashi-ken

山梨県都留市神谷77

タヅミ

Tegnander, Rev. & Mrs.
Oddvar, (Sigrunn), FCM—113-
24, Matsushima, Tsuruga-shi,
Fukui-ken (405 yobidashi)
(Furlough from October 1965)

福井県敦賀市松島24-113

テグナンダー

Tennant, Miss Elizabeth, IBC
(MC)—Kwassui Jr. College,
13, Higashi Yamate-machi,
Nagasaki-shi (09582-2-1416)
(09582-2-9528)

長崎市東山手町13

活水短大

テナント

Terry, Rev. & Mrs. John,
CBM—Sakurai Bible Chapel,
811, Asahi-cho, Sakurai-shi,
Nara-ken

奈良県桜井市旭町811

桜井聖書教会

テリー

***Tetro, Rev. & Mrs. Frank L.,**
IND — Furlough

Tewes, Mr. & Mrs. Erward H.,
(Leona), MSL—15, Nakano-
cho, Ichigaya, Shinjuku-ku,
Tokyo (341-1338)

東京都新宿区市ヶ谷仲之町15

テューズ

Thacher, Miss Juliana, IBC
(MC)—10-2, Shoto, 1-chome,
Shibuya-ku, Tokyo (467-7909)
東京都渋谷区松濤1丁目10-2

サッチャー

Theuer, Rev. & Mrs. George,
(Clara), IBC (EUB)—850-31,

Senriyama, Suita-shi, Osaka-
fu (06-381-4297)

大阪府吹田市千里山850-31

トイヤー

Thiessen, Rev. & Mrs. Bernard,
(Ruby), GCOMM—5-2, Baba-
cho, Hyogo-ku, Kobe-shi
(Furlough until August 1965)
神戸市兵庫区馬場町5-2

ティスン

Thomas, Miss Susie M., WF-
JCM—4399, Noikura, Ariake-
cho, Soo-gun, Kagoshima-ken
鹿児島県姶野郡有明町
野井倉4399

トマス

Thompson, Rev. & Mrs. C. M.,
(Helen), UPCM—163, Yamate-
cho, Ashiya-shi, Hyogo-ken
(0797-2-669)

兵庫県芦屋市山手町163

トンプソン

Thompson, Mr. & Mrs. Darrell,
(Wendy), NAV—769-6, Ki-
tahara, Minamizawa, Kurume-
machi, Kitatama-gun, Tokyo
(982-8649)

東京都北多摩郡久留米町

南沢北原769-6

トンプソン

Thompson, Rev. & Mrs. Everett,
(Zora), IBC (MC)—59, 1-
chome, Taura, Yokosuka-shi

(04686-4588)

神奈川県横須賀市田浦 1 丁目 59

トムソン

Thompson, Mr. & Mrs. Lawrance,
(Catherine), IBC (MC)—
Hiroshima Christian Social
Center, 1438, Minami Misasa-
machi, Hiroshima-shi (0822-
31-6954)

広島市南三篠町1438

トムソン

Thompson, Miss Sondra Kay,
IBC (MC)— Hiroshima Jo-
gakuin, 11-43, Kami Nobori-
cho, Hiroshima-shi (0822-21-
6661)

広島市上磯町11-43

広島女学院内

トンプソン

Thomsen, Rev. & Mrs. Harry,
SCD—Shin Rei San, Misawa,
Yamazaki, Fukuroi-shi, Shi-
zuoka-ken (SHIZUOKA KEN
NO OKAZAKI 100)

静岡県袋井市山崎三沢

トムセン

Thomson, Mr. & Mrs. Lionel H.,
(Eileen), OMF— Nishi 6-
chome, Kita 22-jo, Sapporo-
shi, Hokkaido

北海道札幌市北22条西 6 丁目

トムソン

Thoong, Mrs. Thora, SBM—

93-11, Shimo-Ikeda-cho, Ki-
tashirakawa, Sakyo-ku, Kyoto-
shi (075-78-5757)

京都市左京区北白河下池田93-11

トング

Thorn, Miss Inez, OMSS—110,
Hachiken-cho, Nishikitsuji,
Nara-shi (0742-2-8478)

奈良市西木辻八軒町110

テルン

Thornton, Rev. & Mrs. William,
(Elsie), TEAM—1196, Karui-
zawa-machi, Nagano-ken
長野県軽井沢町1196

ソーントーン

Thorp, Miss Caroline, CMS—
Rikkyo High School, Nobi-
dome, Niiza-machi, Kita-
Adachi-gun, Saitama-ken
(425-6)

埼玉県北足立郡新座町野火止
立教高校内

トープ

Thorsell, Miss Anna-Lisa, SEMJ
—147, Yamashita-cho, Date-
machi, Usu-gun, Hokkaido
(3506)

北海道有珠郡伊達町山下町147

トーセル

Thorsen, Rev. & Mrs. Leif-
Audun, (Aagodt), NLM—Fur-
lough

Tidemann, Mr. John, LCA—
351, Oe-machi Moto, Kumamoto-shi, (0963-4-4658)
熊本市大江町本351

チッダマン

Tigelaar, Miss Gae, IBC (RCA)
1438, Minami-Misasa-machi, Hiroshima-shi (Hiroshima Christian Social Center)
(0822-31-6954)
広島市南三篠町1438

ティゲラー

Tiira, Miss Martta, LEAF—
(Arriving at the end of 1965)

Timmer, Rev. & Mrs. John,
(Hazel), CRJM—774-2, 1-chome, Kushibiki-machi, Omiya-shi, Saitama-ken (0486-42-3073) (Furlough August 1965)
埼玉県大宮市櫛引町1丁目
774の2

ティマー

Tjelle, Rev. & Mrs. Lars, (Haldis), NMS—2-18, Kamiike Kita, Kawamo, Takarazuka, Hyogo-ken (0797-6-2459) (Furlough from June 1965)
兵庫県宝塚市川面字上池北18-2

チエレ

***Todd, Mr. & Mrs. Lawrence,**
IND—16, Hachiyaura, Yamoto-machi, Monoo-gun, Miyagi-ken (164)

宮城県桃生郡矢本町蜂谷浦16

タッダ

Todo, Miss Jane, JEM—3, 4-chome, Shimonakajima, Nagaoka-shi, Niigata-ken (02582-2-6329)

新潟県長岡市下中島4丁目3

トド

Tokunaga, Miss Mae A., JEMS—c/o Mr. & Mrs. Shigemoto Miyano, 855, 4-chome, Shimotakaido, Suginami-ku, Tokyo (328-0220)

東京都杉並区下高井戸4丁目
855 宮野方

トクナガ

Tomono, Mr. Tom, IND—16, Hachiyaura, Yamoto-machi, Monoo-gun, Miyagi-ken
宮城県桃生郡矢本町蜂谷浦16

トモノ

Toner, Mr. Robert J., JEB—11, of 6, Sumaura-dori, 6-chome, Suma-ku, Kobe-shi (078-71-5651)

神戸市須磨区須磨浦通
6丁目6-11

トナー

Topping, Miss Helen, IND—475, Kami Kitazawa 2-chome, Setagaya-ku, Tokyo (321-7580)

東京都世田谷区上北沢2丁目475

トッピング

Torres, Mr. & Mrs. Richard F.,
(Wilma), IND—Araikiri, Mi-
namata-shi, Kumamoto-ken
熊本県水俣市洗切

トレス

Tower, Miss Jean, PEC—c/o
Kiyoko Tanigawa, 51, Omiya
Tajiri-cho, Kita-ku, Kyoto-shi
京都市北区大宮田尻町51
谷川喜代子方

タワー

Town, Rev. & Mrs. Harvey,
(Joyce), CMA—Furlough until
August 1965

***Townsend, Rev. Louis, NTM—**
866, Sumiyoshi, Tokorozawa-
shi, Saitama-ken
埼玉県所沢市住吉866

タウンセット

Traviskirk, Mr. William, IND
15, 3-chome, Shinohara-Kita
machi, Nada-ku, Kobe-shi
神戸市灘区篠原北町3丁目15

トラヴィスカーク

Trevor, Mr. & Mrs. Hugh,
(Margaret,) OMF—54, Sakae-
cho, Itayanagi-machi, Aomori-
ken (Furlough from April
1965)

青森県板柳町栄町54

トレボー

***Trotter, Miss Bessie, IND—36,**
Nakura-cho, Nishi 7-jo, Shimo-
k yo-ku, Kyoto-shi
京都市下京区西七条名倉町36

トロッタ

Troxell, Rev. & Mrs. D.V.,
(Martha), IBC (UCMS)—133-
1, Takeda, Gose-shi, Nara-ken
(07456-2-4170)
奈良県御所市竹田133-1

トロクセル

Troyer, Mr. Maurice E., Ph.D.,
& Mrs. Billie, IBC (UPC)—
I.C.U., 1500, Osawa, Mitaka-
shi, Tokyo (0422-3-3131)
東京都三鷹市大沢1500
I C U内

トロイヤー

Trueman, Miss Margaret, IBC
(UCC)—c/o Mr. Y. Iida, 1907,
Senbon Gorin, Numazu-shi
(0559-3-0447)
静岡県沼津市千本郷林1907
飯田方

トルーマン

Tucker, Rev. & Mrs. Beverley,
(Jean), PEC—Higashi 3-chome,
Kita 19-jo, Sapporo-shi, Hok-
kaido (0122-71-3903) (Fur-
lough June 1965—June 1966)
北海道札幌市北19条東3丁目

タッカー

Tuff, Miss Evelyn, ALC—183,

Otowa-cho, Shizuoka-shi
(0542-52-9079)
静岡市音羽町183

タフ

Tunbridge, Miss Marjorie, IBC
(UCC)—Rakuenso, Apt. 205,
22 Sarugaku-cho, Shibuya-ku,
Tokyo (461-4287, Ext. 205)
(Furlough Summer 1965 to
Summer 1966)

東京都渋谷区猿樂町22
楽園荘アパート202

タンブリッジ

Tuominen, Miss Hilikka Mar-
jatta, FFFM—47, Higashi-
Hinoguchi-cho, Tanaka, Sakyo-
ku, Kyoto-shi

京都市左京区田中東樋ノ口町47

トーミネン

Turnbull, Mr. & Mrs. Ian,
(JoAnn), CBM—Grace Chapel,
9-9, Hananobo-cho, Murasaki-
no, Kita-ku, Kyoto-shi

京都市北区紫野花ノ坊町9-9

ターンブル

***Turner**, Mr. & Mrs. Dennis V.,
IND—1988, Harashin-machi,
Numata-shi, Gunma-ken
群馬県沼田市原新町1988

ターナー

Tveit, Miss Marie, ALC—38,
1-chome, Torisu-cho, Minami-
ku, Nagoya-shi (052-81-3551)

名古屋市南区烏栖町1丁目38

トヴェイト

Tygart, Mr. & Mrs. Earl, (Emo-
gene), BIM—2163, Karuizawa-
machi, Nagano-ken (02674-
2302)

長野県軽井沢町2163

タイガート

U

Uchida, Mr. & Mrs. Akira,
(Hisako), JEM—Midori-cho,
Koide-machi, Kita-Uonuma-
gun, Niigata-ken

新潟県北魚沼郡小出町緑町

ウチダ

Uchida, Miss Ikuye, JEM—
Kashiwazaki Seisho Gakuin,
Kujiranami-machi, Kashiwa-
zaki-shi, Niigata-ken (025722-
3347) (From Sept. 1965)

新潟県柏崎市鯨波町

柏崎聖書学院

ウチダ

Uhlig, Deaconess Marianne,
MAR—LCM—Student Chris-
tian Center 3-1, Surugadai
2-chome, Kanda, Chiyoda-ku,
Tokyo (291-1512)

東京都千代田区神田駿河台

2丁目1-3

スチューデント・

クリスチャン・センター

ウーリック

Ulmstedt, Miss Gerd, SBM—
31-2-chome, Shinohara Hon-
machi, Nada-ku, Kobe-shi
神戸市灘区篠原本町 2 丁目 31

ウルムステッド

Unruh, Rev. & Mrs. Verney,
(Belva), GCOMM—5330, Nami-
ki Kamikawa, Higashi-machi,
Miyakonojo-shi, Miyazaki-ken
(1188)

宮崎県都城市東町並木上川 5330

ウンルー

Unzicker, Rev. & Mrs. William,
(Sarah), IBC (RCA)—15 $\frac{1}{2}$ Shio-
midai-cho, Otaru-shi, Hokkaido
(0134-2-7542) (From summer
1965)

北海道小樽市汐見台町 15

ウンジッカー

Uomoto, Rev. & Mrs. George
Y., OPC—116, Otachiba-machi
Sendai-shi (0222-56-6631)
仙台市御立場町 116

ウオモト

***Uralde**, Mr. M., IND—171
Ienomachi, Nagasaki-shi
長崎市家野町 171

ウラルデ

V

Valtonen, Rev. & Mrs. Tauno,
(Eira), LEAF—(Furlough)

Van Baak, Rev. & Mrs. Edward,
(Francis), CRJM—865, 2-
chome, Suzuki-cho, Kodaira-
shi, Tokyo (0423-81-3981)

東京都小平市鈴木町 2 丁目 865

ヴァンバーク

Vander Bilt, Rev. & Mrs. Maas,
(Eloise), CRJM—7-32, 2-
chome, Nosaka, Chichibu-shi,
Saitama-ken (1703) (Furlough
June 1965 to Dec. 1965)

埼玉県秩父市野坂 2 丁目 7 の 32

バンダービルト

Van Dyck, Rev. & Mrs. David,
(Alayne), IBC (UPC)—7-2,
Aza Kushiya, Ushita-machi,
Hiroshima-shi (0822-21-6981)

広島市牛田町字串山 2 の 7

ヴァンダイク

Vang, Mr. & Mrs. Paul, (Donna),
ALC—45-7, Tamamachi, 2-
chome, Fuchu-shi, Tokyo
(0423-61-3815)

東京都府中市多摩町 2 丁目 45-7

ヴァング

Van Schooten, Rev. & Mrs.
Alvin, (Janet), CMA—255,
Itsukaichi-machi, Saiki-gun,
Hiroshima-ken (2-0550)

広島県佐伯郡五日市町 255

ファン・ショーテン

Van Wyk, Rev. & Mrs. Gordon,
(Bertha), IBC (RCA)—761, 1-

chome, Kami Osaki, Shinagawa-ku, Tokyo (473-3072)

(Furlough until Summer 1965)

東京都品川区上大崎 1 丁目 761

ヴァン・ワイク

Varney, Miss Evelyn, CBFMS—167-3, Hakken-koji, Minami Koizumi, Sendai-shi (0222-56-1980)

仙台市南小泉八軒小路 167-3

ヴァーニイ

Vatter, Mr. & Mrs. Ernst, (Siegrid) LM—1933 Nakano-shima, Kawasaki-shi, Kanagawa-ken (044-91-2334)

神奈川県川崎市中原島 1933

ファッター

Vaughn, Mr. & Mrs. Gary, (Joahn), ABFMS—1266 Oyama, Ginowan Son, Okinawa (099-2312)

沖縄宜野湾村大山 1266

ヴォーン

Vehanen, Rev. Eino, LCA—139, Higashi Tamagawa-cho, Setagaya-ku, Tokyo

東京都世田谷区東玉川町 139

ヴィハネン

Venden, Mr. & Mrs. D. Louis, (Marjorie) SDA—1966 Kamikawai-machi, Hodogaya-ku, Yokohama-shi (045-92-5349)

横浜市保土ヶ谷区上川井町 1966

ベンデン

Vereide, Mr. & Mrs. Abraham, (Ragra), NMA—1313, 2-chome Shinden-cho, Ichikawa-shi, Chiba-ken

千葉県市川市新田町 2 丁目 1313

ヴェレイデ

Verme, Rev. & Mrs. Robert (Virginia), CMSJ—(Furlough until Sept. 1966)

Vermuelen, Mrs. Marie, IBC (MC)—Iai Joshi Koto Gakko, 64 Sugunami-cho, Hakodate-shi (House: 0138-2-5277) (School: 0138-2-0418)

函館市杉並町

遺愛女子高校内

ヴァーミューレン

Verwey, Mr. & Mrs. Neil (C.J.), (Peggy), JMHE—Hanyuno 242-3, Habikino-shi, Osaka-fu (0729-55-1348)

大阪府羽曳野市植生野 242-3

ファペイ

Viall, The Rt. Rev. K.A., SSJE—331, Koyama, Kurume-machi, Kitatama-gun, Tokyo (0424-71-0175)

東京都北多摩郡久留米町小山 331

ヴァイアル

Visser, Rev. & Mrs. J.P., (E.W.), JRM—2640 Jonan-ku, Saiki-

shi, Oita-ken (2238)
大分県佐伯市城南区2640

ヴィッサー

Vist, Miss Ingrid, SAMJ—257—
51 Kamoe-cho, Hamamatsu-
shi, Shizuoka-ken (0534—3—
5051)

静岡県浜松市鴨江町257-51

ビスト

Vogt, Miss Verna, TEAM—
1068, 2-chome, Setagaya,
Setagaya-ku, Tokyo
東京都世田谷区世田谷2丁目
1068

ヴォート

Vorland, Rev. & Mrs. Gehard,
(Bertha), ALC—(Furlough
until Summer 1966)

Voran, Rev. & Mrs. Peter, (Lois),
GCMM—3777, Sonoda, Ni-
chinan-shi, Miyazaki-ken (2393)
宮崎県日南市園田3777

ボーラン

W

Waala, Mr & Mrs. Russell,
(Lois), FEGC—111, Hakuraku,
Kanagawa-ku, Yokohama-shi,
(045-49-9017)

横浜市神奈川区白楽111

ワーラ

Waddington, Rev. & Mrs.

Richard, (Lois), ABFMS—79,
Nishi Kumiura, Ueda, Mori-
oka-shi, Iwate-ken (01962-2—
7076)

岩手県盛岡市西組裏79

ワデングトン

***Waid**, Mr & Mrs. Herbert,
FWBM—Furlough

Walbert, Rev. & Mrs. Clement,
(Florence), BBC—1037-66,
Nishinosho, Wakayama-shi
(0734-5-1320)

和歌山市西ノ庄66-1037

ワルバート

Walcott, Rev. & Mrs. Rodger,
(Shirley) JEM—3, 4-chome,
Shimonakajima, Nagaoka-shi,
Niigata-ken (02582-2-6329)

新潟県長岡市下中島4丁目3

ウォルコット

Waldin, Miss Margaret, TEAM
—1433, 2-chome, Setagaya,
Setagaya-ku, Tokyo

東京都世田谷区世田谷2丁目

1433

ワルディン

Walfridsson, Mr. Ake, SAMJ—
3, 1-chome, Horinouchi,
Suginami-ku, Tokyo

東京都杉並区堀の内1丁目3

ワルフリードソン

Walker, Mr. & Mrs. Wesley,

(Margaret), CnC—250, Moiwa-shita, Sapporo-shi, Hokkaido (Furlough July 1964—July 1965)
北海道札幌市藻岩下250

ワーカー

Walker, Mr. & Mrs. William B., CC—Furlough

Walker, Rev. & Mrs. William L., (Mary C.), SB—979, Hamamatsubara, Maedashi, Fukuoka-shi (65-8421)

福岡市馬出浜松原979

ウォーカー

Wallace, Rev. & Mrs. D.G., ACPC—Unuma, Kagamigahara-shi, Gifu-ken (INUYA-MA 1186)

岐阜県各務ヶ原市鶴沼

ウォーレス

Waller, Miss Marjorie, JEB—11 of 6, Sumaura dori, 6-chome, Suma-ku, Kobe-shi (078-71-5651) (Furlough from July 1965)

神戸市須磨区須磨浦通6丁目
6-11

ワラー

Walsh, Miss Ellen Mae, IBC (MC)—Fukuoka Jogakuin, 35, Kami Osa, Fukuoka-shi (092-58-2405)

福岡市大字上日佐35

ウォルシュ

Walter, Rev. & Mrs. Donald, (Eileen), TEAM—8848, Chigasaki, Chigasaki-shi, Kanagawa-ken (0467-82-7728)

神奈川県茅ヶ崎市茅ヶ崎8848

ワルター

Walter, Miss Helen, CBFMS—12-1, Shita-machi, Yokote-shi, Akita-ken (1576)

秋田県横手市下町12-1

ワルター

Walters, Mr. & Mrs. Russell, (Mary), TEAM—1068, 2-chome, Setagaya, Setagaya-ku, Tokyo (420-2367)

東京都世田谷区世田谷2丁目
1068

ウォルター

Wang, Miss Jean, ALC—Furlough until Summer 1966

Warkentyne, Mr. & Mrs. H. J., (Michiko), IBC (UCC)—Furlough

Warmath, Rev. & Mrs. William C., (Mary C.), SB—8-143, Takinoue, Naka-ku, Yokohama-shi

横浜市中区滝ノ上143-8

ウォーマス

Warne, Miss Eleanor, IBC (MC)—108 Honmura, Tosa Yamada-cho, Kami-gun, Kochi-ken

(Furlough Summer 1965 to
Summer 1966)

高知県香美郡土佐山田町本村108

ワーネ

Warner, Miss Eileen M., JEB—
1-25, Kawada, Minoshima,
Arita-shi, Wakayama-ken

和歌山県有田市箕島川田25-1

ウォーナ

Warriner, Mr. & Mrs. Austin,
(Dorothy), AAM—13-1201,
Okayama, Shijonawate-machi,
Kitakawachi-gun, Osaka-fu
(DAITO 76-0580)

大阪府北河内郡四条畷町岡山
13-1201

ワリナー

Waterman, Miss Gertrude,
ABFMS—7, Nakajima-cho,
Sendai-shi (0222-22-8791)

宮城県仙台市中島町7

ウォーターマン

Waters, Miss June, SPG—1046,
Hiratsuka, 7-chome, Shinaga-
wa-ku, Tokyo (781-4736)

東京都品川区平塚7丁目1046

ウォーターズ

Watkins, Miss Elizabeth T.,
SB—Furlough 1965-1966

Watson, Rev. & Mrs. Leslie,
(Hazel T.), SB—171, 2-chome,
Maruyama-cho, Miyazaki-shi

(0985-2-6317)

宮崎市丸山町2丁目171

ワトソン

Watson, Miss Marilyn, IBC
(MC) —Hiroshima Jogakuin
Daigaku, 720, Ushita-machi,
Hiroshima-shi (0822-21-2089)

広島市牛田町720

広島女学院大学

ワトソン

Watters, Rev. & Mrs. James L.,
(Darlene R.), SB—1, 7-chome
Kamitsutsui-cho, Fukiai-ku,
Kobe-shi (078-22-0017)

神戸市葺合区上筒井町7丁目1

ウォーターズ

Watts, Mr. & Mrs. Carl B.,
(Lois May), SDA—67, 2-
chome, Akahira-cho, Naha,
Okinawa

沖縄那覇市赤平町2丁目67

ワッツ

Wayne, Rev. & Mrs. Milton,
(June), TEC—17, 4-chome,
Kumano-cho, Hyogo-ku, Kobe-
shi

神戸市兵庫区熊野町4丁目17

ウェーン

Weber, Mr. & Mrs. James,
(Dorothy), CBFMS—12-1,
Shita-machi, Yokote-shi, Akita-
ken (1576)

秋田県横手市下町12-1

ウエバー

Wedel, Mr. & Mrs. A. Delmar,
(Betty), YMCA—7, 2-chome,
Fujimi-cho, Chiyoda-ku, Tokyo
(261-4931)

東京都千代田区富士見町 2 丁目
7

ウェーデル

Weindorf, Rev. & Mrs. Luther,
(Valeria), WELS—620, Tenjin,
Komatsu, Tsuchiura-shi, Iba-
raki-ken (0298-2-3578)

茨城県土浦市小松天神620

ヴァインドルフ

Weippert, Mr. & Mrs. Horst,
(Annemarie), LM—5380, Izu-
mi-cho, Nakaminato-shi,
Ibaraki-ken (3742)

茨城県那珂湊市泉町5380

ワイパート

Weiss, Rev. & Mrs. William,
(Georgia), IBC (UPC)—Fur-
lough 1964-1966

Weitzel, Rev. & Mrs. William
H., (Jacqueline), PEC—Kita
Kanto Student Center, Shiki
Hamazaki, Asaka-machi, Kita
Adachi-gun, Saitama-ken (427)

埼玉県北足立郡朝霞町志木浜崎
北関東学生センター

ワイツエル

Weller, Miss Mary E., OMF—

Furlough until October 1965

Wentz, Rev. & Mrs. Edwin C.,
(Betty), LCA—Aza Danguchi,
Akasegawa, Akune-shi, Kago-
shima-ken (527)

鹿児島県阿久根市赤瀬川字段ロ

ウェンツ

Werdal, Rev. & Mrs. Morris,
(Marion), LB—8, Motoshin-
machi, Narayama, Akita-shi
(01882-2-4949)

秋田市檜山本新町 8

ワーダル

Werdal, Rev. & Mrs. Philip,
(Esther), LB—8, Motoshin-
machi, Narayama, Akita-shi
(01882-2-4949)

秋田市檜山本新町 8

ワーダル

Werner, Mr. & Mrs. Walter,
(Erna), GAM—22, 2-chome,
Kagiyaniishi-machi, Gifu-shi
岐阜市鍵屋西町 2 丁目22

ヴェルナー

West, Mr. & Mrs. Robert,
(Audrey), CnC—143, 2-chome,
Unoue-cho, Tsuyama-shi,
Okayama-ken

岡山県津山市うのうえ町 2 丁目
143

ウエスト

Westberg, Rev. & Mrs. Harry,

(Gladys), CMSJ—152, Moto
Soja-machi, Maebashi-shi,
Gunma-ken (0272-2-6781)
群馬県前橋市元総社町152

ウェストバーグ

Westby, Rev. & Mrs. Carl,
(Elaine), ALC—43, Yaizu,
Yaizu-shi, Shizuoka-ken
(05462-5063)
静岡県焼津市焼津43

ウェストビー

Whaley, Rev. & Mrs. Charles
L., Jr., (Lois L.), SB—65,
Sawawatari, Kanagawa-ku,
Yokohama-shi (045-44-6600)
(Furlough June 1965-1966)
横浜市神奈川区沢渡65

ホエリー

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ka-machi, Shinjuku-ku, Tokyo
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東京都新宿区戸塚町1丁目550
早稲田奉仕園

フィーラー

Whewell, Miss Elizabeth A.,
MM—Tomidahama, Yokka-
ichi-shi, Mie-ken (6-0096)
三重県四日市市富田浜

フィウエル

White, Miss Christina, SPG—
14, Nozaki-dori, 8-chome,

Fukiai-ku, Kobe-shi (078-23-
8955)

神戸市葺合区野崎通り8丁目14
ホワイト

White, Miss E. Ruth, OMF—18,
Shiratori-cho, Hakodate-shi,
Hokkaido
北海道函館市白鳥町18

ホワイト

Whitman, Miss Sylvia, AAM—
Yura, Daiei-cho, Tohaku-gun,
Tottori-ken
鳥取県東伯郡大栄町由良

ホイットマン

Whybray, Rev. R. Norman, Ph.
D., & Mrs. Helene, PEC—
Central Theological College,
8, 2-chome, Tamagawa, Naka-
machi, Setagaya-ku, Tokyo
(701-0575)

東京都世田谷区玉川中町2丁目8
聖公会神学院

ワイブレー

Wicklund, Mr. & Mrs. David,
(Faith), LCA—73 of 4, Naga-
mineyama, Oishi, Nada-ku,
Kobe-shi (078-86-7528)
神戸市灘区大石長峰山4の73

ウィックルンド

Wider, Mr. & Mrs. Joseph,
IND—82, Sakai-no-tani, Nishi-
ku, Yokohama (045-23-0479)

横浜市西区境ノ谷82

ワイダー

Wielenga, Miss Hilda, IND—
c/o Tanahashi, 1709, Higashi-
Terao-cho, Tsurumi-ku,
Yokohama-shi

横浜市鶴見区東寺尾町1709

棚橋方

ウィリンガー

Wiens, Rev. & Mrs. Roland M.,
(Ann), MBM—320-3, Aza
Higashi no Kuchi Nishi, Ama-
gasaki-shi, Hyogo-ken
(06-416-4992)

兵庫県尼ヶ崎市字東ノ口西3-320

ウィーンズ

Wiens, Miss Ruth, MBM—59,
Sonpachi-cho, Ikeda-shi, Osaka-
fu (0727-6-8710)

大阪府池田市尊鉢町59

ウィーンズ

Wiese, Rev. & Mrs. James,
(Rita), MSL—342, Uenodai,
Nakayama, Hanno-shi, Saitama-
ken (04297-4680)

埼玉県飯能市中山上野台342

ウィーシー

Wigglesworth, Miss Anne, JPM
—Tachi Court, W-115, Naka-
gami-machi, Akishima-shi,
Tokyo

東京都昭島市中神町

タチコート W-115

ウィグルウォース

Wildermuth, Rev. & Mrs. Wes-
ley, (Margaret), OMS—1648,
1-chome, Megurita, Higashi
Murayama-shi, Tokyo (0423-
91-3072)

東京都東村山市回田1丁目1648

ウィルダームス

Wilhelmsson, Miss Thyra, SFM
—Furlough

Wilkinson, Mr. & Mrs. David,
(Georgelyn), FEBC—16, 3-
chome, Nishigahara, Kita-ku,
Tokyo (919-4277)

東京都北区西ヶ原3丁目16

ウィルキンソン

Wilkinson, Mr. & Mrs. Ted.
WMC—850, Tenjin-cho,
Sasebo-shi, Nagasaki-ken
(09562-2-6909)

長崎県佐世保市天神町850

ウィルキンソン

Williams, Miss Jean, Ph.D.,
CN—P.O. Box 2, Yotsukaido,
Imba-gun, Chiba-ken (347)
(Furlough from June 1965)

千葉県印旛郡四街道

郵便局私書箱2

ウィリアムス

Williams, Rev. Philip, Ph.D.,
& Mrs. Mary (Rev.), IBC
(UCBWM)—28, Uwa-cho,

Komegafukuro, Sendai-shi
(0222-22-6812)

仙台市米ヶ袋上町28

ウィリアムス

Willis, Miss Carolyn J., OMF—
Minami 1-chome, Higashi 2-jo,
Sunagawa-shi, Hokkaido

北海道砂川市東2条南1丁目

ウィリス

Willman, Miss Bärbel, GAM—
Kenmachi, Kasamatsu-machi,
Hashima-gun, Gifu-ken (3655)

岐阜県羽島郡笠松町県町

ウィルマン

Willms, Mr. & Mrs. Peter A.,
(Mary), BIC—11, Tokaichi-
suji, Hijihara, Hagi-shi,
Yamaguchi-ken (444)

山口県萩市土原十日市筋11

ウィルムス

Wilson, Rev. & Mrs. Harold,
MS—109, Ito-machi, Ikuta-
ku, Kobe-shi (078-3-1696)

神戸市生田区伊藤町109

ウィルソン

Wilson, Rev. & Mrs. Kenneth
W., (Eleanor), PCUS—112,
Yamamoto-dori, 4-chome,
Ikuta-ku, Kobe-shi, (078-22-
1887) (Furlough from July
1965)

神戸市生田区山本通4丁目112

ウィルソン

Wilson, Mr. Norman H., Ed.D.,
& Mrs. Claire, AFSC—95,
1-chome, Shimo-osaki, Shi-
nagawa-ku, Tokyo (441-5903)
(Furlough from August 1965)

東京都品川区下大崎1丁目95

ウィルソン

Wilson, Mr & Mrs. Wesley,
(Golda), TEAM—1603, Omi-
ya-cho, Suginami-ku, Tokyo
(313-0165)

東京都杉並区大宮町1603

ウィルソン

Windus, Mr. & Mrs. Harold,
IND—Furlough

Winemiller, Rev. & Mrs. Paul
L., (Katherine), LCA—Kuro-
iwa, Kogushi, Nishi-ku, Ube-
shi, Yamaguchi-ken (2-2219)
(Furlough from June 1965)

山口県宇部市西区小串黒岩

ウィンミラー

Wingfield, Mr & Mrs. Albert,
(Marjorie), MSL—4-1, 2-
chome, Tomigaya-cho, Shi-
buya-ku, Tokyo (467-8772)

東京都渋谷区富ヶ谷町2丁目4-1

ウィンフィールド

Winn, Rev. & Mrs. Paul, (Anne)
IBC (UPC)—Muromachi-
dori, Imadegawa Agaru, Kami-
kyo-ku, Kyoto-shi (075-44-

5642)

京都市上京区今出川上ル
室町通り

ウィン

Winroth, Mr. Alfred Jr., IND—
2215, Kumizawa-cho, Totsuka-
ku, Yokohama-shi (045-88-
0881)

横浜市戸塚区汲沢町2215

ウィンロス

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FCM—P.O. Box 5, Mikuni-
machi, Fukui-ken
福井県三国町郵便局私書函5

ウィンジャンセン

Winters, Rev. & Mrs. G.J.,
ABWE —14-10, 3-chome,
Kasumigaoka-cho, Fukuoka-
shi

福岡市香住ヶ丘町3丁目14の10

ウィンタース

Winther, Rev. J.M.T., ALC—
3, 2-chome, Nakajima-dori,
Fukiai-ku, Kobe-shi (078-2-
3601)

神戸市葺合区中島通2丁目3

ウィンテル

Winther, Miss Maya, LCA—
217, Nakano-Hashi Koji,
Saga-shi (09522-3-4010)
佐賀市中ノ橋小路217

ウィンテル

Wipf, Miss Lucille, NAB—
Daichi Apt. 60, 28-1, Minami-
machi, Matsuzaka-shi, Mie-ken
(493) (Furlough from August
1965)

三重県松阪市南町28-1

第一アパート60号室

ウィフ

Wohlgemuth, Rev. & Mrs. Ivan,
(Jean), MBM—4-19, Nagami-
neyama, Oishi, Nada-ku,
Kobe-shi

神戸市灘区大石長峰山4-19

ウォールゲムス

Wolff, Diakonisse Hanni, IND—
Juji no sono, Haha-no-Ie,
Mikatabara-cho, 3015, Hama-
matsu-shi (145)

浜松市三方原町3015

十字の園母の家

ウォルフ

***Wongsted, Miss Vera, IND—**
Furlough

Wood, Rev. & Mrs. Robert W.,
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Futatsujime, Nishi-iru, Kara-
sumaru, Imadegawa-agaru,
Kamikyo-ku, Kyoto-shi, (075-
44-8912)

京都市上京区今出川上ル

烏丸西入ル二丁目

ウッド

Wood, Rev. & Mrs. S. Kenneth,

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札幌市福住町44の16

ウッド

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東京都港区麻布我善坊町12

ウッダード

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Tokyo (Furlough from June
1965)

東京都新宿区若葉町1丁目16

ウーデン

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David M., (Jane Robinett),
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ai-ku, Kobe-shi (078-22-5980)
神戸市葺合区中島通1丁目
松蔭短大

ウッドロビンソン

Woods, Miss Elaine, OMF—
Asahiyama, Kanagi-machi,
Kita-gun, Aomori-ken
青森県北郡金木町朝日山

ウッズ

Woods, Dr. N.C., Jr., M.D., &

Mrs. Millie, SDA—17-3, Ama-
numa, 3-chome, Suginami-ku,
Tokyo (391-5161)

東京都杉並区天沼3丁目17-3

ウッズ

Woods, Mr. & Mrs. Wendell,
(Twylla), CN—Furlough
(will return to Okinawa Sum-
mer 1965)

Woollett, Mr. & Mrs. John,
(Kay), CBFMS—Kaiyanomi,
Hoiku-cho, Kujo, Kesenuma-
shi, Miyagi-ken

宮城県気仙沼市九条

保育町かいやのみ

ウーレット

Worth, Mr. Donald, LCA—351,
Oe-machi, Moto, Kumamoto-
shi (0963-4-4658)

(Furlough from June 1965)

熊本市大江町本351

ウォース

Worth, Mr. Donald C., Ph.D.,
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I.C.U. 1500, Osawa, Mitaka-
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東京都三鷹市大沢1500

I C U内

ウォース

Wright, Rev. Morris J., Jr.,
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6-18, Kamiyama-cho, Shibuya-
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東京都渋谷区神山町18-6

ライト

Wyatt, Miss Clare E.M., SPG—
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東京都荒川区南千住 5 丁目130

ワイアット

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ウィンクープ

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Yakel, Miss Ella, IND—16,
Hachiyaura, Yamoto-machi,
Monoo-gun, Miyagi-ken
宮城県桃生郡矢本町蜂谷浦16

ヤケル

Yamada, Mr. & Mrs. Hitoshi,
(Kathleen), UFM—591, Karui-
zawa-machi, Nagano-ken
長野県軽井沢町591

ヤマダ

Yarbrough, Mr. & Mrs. Robert,
(Dixie), CC—Ibaraki Christian
College, Omika, Kuji-machi,
Hitachi-shi, Ibaraki-ken (2251)

茨城県日立市久慈町大薊
茨城クリスチャンカレッジ

ヤーブロー

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Hamadera, Sakai-shi, Osaka-fu
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大阪府堺市浜寺昭和町1-63

ヤスハラ

Yoder, Miss Marjorie, JMM—
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大字宮司2018

ツワイグハイゼン

PART VII

IN MEMORIAM

Compiled by *A. J. Stirewalt*

In memorializing another group of fellow-missionaries who have been called from the Church Militant to be numbered among the spirits of just men made perfect, we are again reminded of the transiency of life and of the certainty of death. They finished their work on earth and though what they accomplished can not be reckoned in terms of human measurement, we believe that their contribution to the Kingdom of God in Japan is of eternal value. They now rest from their labors and their works follow them. We thank God for their lives, and we honor them for their influence and service. The following are the names reported in 1963 and 1964:

AINSWORTH, MRS. F., United Church of Canada, was born in Barton Township, Ontario, and died Oct. 22, 1963. In Japan 1915-1941 26 Yrs.

AIRO, MISS JENNY, Lutheran Church of Finland, was born March 10, 1882 in Kalanti, Finland, and died Dec. 12, 1962 in Usikaupunki, Finland. In Japan 1907-1921 and again 1954-1959. Served: Iida City in kindergarten work, Ookayama, Tokyo, and in Shimo-Suwa, Nagano Pref. During her absence from Japan she served as director of The People's High Schools in Karkko and in Kauhajeki, Finland. Earlier she was called Miss Nyland. 19 Yrs.

AXLING- REV. WILLIAM, D. D., Baptist, was born Aug. 9, 1873 in Omaha, Neb. and died Feb. 24, 1963 in Alhambra, Calif. in his ninetieth year. In Japan: 1901-1955. Served:

Tokyo as evangelist at large and preached in more than 600 churches in all the 46 prefectures in Japan. He was the author of the following books: Kagawa; Japan at Mid-century, which had American, German, and Italian editions; Japan on the Upward Trail; This is Japan, and various pamphlets. Dr. Axling was the only foreigner to receive honorary citizenship of Greater Tokyo. In 1954 he was given the Second Degree of the Order of Merit by the Emperor, the highest degree given outside the Imperial Family. Mrs. Axling died in 1960.

54 Yrs.

BARTLETT, MRS. SAMUEL C., American Board, was born in Osaka 1874 and died June 30, 1963 in Norwich, Vermont. In Japan as missionary: 1894-1936. Served: Tottori, Sapporo, Otaru, and Doshisha in Kyoto. Her husband, Dr. Bartlett died 1937 in the U.S.A.

42 Yrs.

BATES, REV. CORNELIUS JOHN LIGHTHALL, M. A., D.D., United Church of Canada, (before union, Methodist Church of Canada) was born May 26, 1877 at L'Orignal, Ontario, and died Dec. 24, 1963 in Toronto. In Japan: 1902-1940. Served: Tokyo in student work in Central tabernacle, Kofu in evangelistic work, Kobe in Kansai Gakuin as teacher and then as president. It was under his administration that the school was removed in 1920 from City to its present location in Nishinomiya City. Also, during his time the institution became a university and greatly increased in student enrolment. After leaving Japan in 1940 he occupied the pulpit of Knox Metropolitan Church in Regina from 1943-1945, when he retired.

38 Yrs.

BRICK MISS OLLIE, Evangelical and Reformed Church, was born April 2, 1889 in Calion, Ohio, and died April 25, 1963. In Japan: 1911-1921 (?) Served: as teacher.

10 Yrs.

BROKAW, MRS. HARVEY, Presbyterian Church U.S.A., was born Sept. 1, 1874 in Dempseytown, Pa., and died July 26, 1961 in Neshanic, N.J. In Japan: 1896-1931. Served: with husband in Kure, Kyoto, and Kobe. 35 Yrs.

CAMPBELL, MISS EDITH, United Church of Canada, was born Nov. 30, 1899, in Windsor, Ontario and died May 8, 1962 in Fenelon Falls, Ontario. In Japan: 1909-1922. Served: Toyo Eiwa Girls' High School, Tokyo, Yamanashi Girls' High School, Kofu, and Joshi Dai Gakko, Tokyo. 13 Yrs.

CARLSON, MR. CARL EARNEST, Evangelical Alliance Mission was born 1886 in Sweden, and died May 31, 1963 in Santa Paula, California. In Japan: 1913-1954. Served: Takayama in evangelistic work, Tsu, and Tokyo. 41 Yrs.

CHENEY, MISS ALICE, Methodist Protestant, was born May 1, 1889, near Washington Center, Harrison Co., Mo. and died March 16, 1963 in Pasadena, Calif. In Japan: 1915-1957. Served: Aoyama Jo Gakuin, Tokyo, and Iai Jo Gakko in Hakodate. During the war years she did extensive work among the dislocated Japanese in U.S.A. 42 Yrs.

COBB, MRS. FLORENCE BROOKS. American Board of Commissioners, widow of Dr. E.S. Cobb was born 1879 and died July 6, 1962 in McCabe Rest Home, Claremont, Calif. In Japan 1904-1946. Served with husband in Niigata City and in Kyoto where her husband was professor on the faculty of the theological department of Doshisha University 42 Yrs.

COOTE, MRS ESTHER IONE, Independent missionary was born 1900 in Washington, D.C., and died in 1962 in Antonio, Texas. In Japan: 1912-1917. Served: Yokohama and Kobe in evangelistic work with her husband. After leaving Japan she was active in Christian educational work in Texas.

5 Yrs.

CURTIS, MRS. GRACE. LEARNED, Daughter of Dr. D.W. Learned an early missionary in Japan, American Board of Commissioners, was born 1876 in Japan, and died Sept. 24, 1962 in Balboa, Calif. In Japan as missionary, 1900-1930, the first 16 years as missionary associate and the latter 14 years as a career missionary and the wife of the late Dr. William L. Curtis
30 Yrs.

DANIEL, MISS NELL MARGARET, Methodist, was born Feb. 4, 1870 near the present town of Treer, Iowa, and died Feb. 18, 1964 at the age of 94 in Friendship Haven, Fort Dodge, Iowa. In Japan 1898-1937. Served: Teacher in Aoyama Jo Gakuin, Tokyo, Yokohama Day Schools, Hirosaki Jo Gakuin, Ai Koi Gakuen in Tokyo. She also served as treasurer of the Women's Foreign Missionary Society 1931-1937, was hostess in the Christian Literature Society in Tokyo. She was a member of the committee which promoted the founding of the Tokyo Women's Christian College which opened April 30, 1918.
39 Yrs.

DUNNING, REV. NORMAN DEXTER, American Board of Commissioners was born in 1872 in Granby, Conn., and died April 1, 1963 in the Hartford Hospital. In Japan: 1902-1919. Served: Member of the faculty of the middle School of Doshisha University, Kyoto.
17 Yrs.

DUNNING, MRS. NORMAN D., (ne Mary Kingsbury Ward), Widow of Rev. N.D Dunning, American Board of Commissioners, was born 1873 in Granby, Conn., and died Aug. 29, 1963 in Simsbury, Conn. In Japan: 1902-1919.
17 Yrs.

ENSOR, MISS E.V., Church Missionary Society, daughter of Rev. G. Ensor, the first CMS missionary to Japan, who arrived 1869, died March 9, 1962. In Japan: 1910-1915, as

missionary under her Board and 1954–1961 as an independent missionary. 12 Yrs.

FRYER, Rev. W.O., Canadian Methodist, was born 1882 and died May 5, 1963, in Winnipeg, Manitoba. In Japan: 1912–1924. After leaving Japan he served as minister of the United Church of Canada in various places. 12 Yrs.

GARMAN, REV. CLARK P., American Board of Commissioners (Christian Church until amalgamation), was born Dec. 10, 1878 in Troy, Ohio, and died Aug. 21, 1962 in Denver, Colorado. In Japan: 1906–1941. Served: in evangelistic work in Sendai and Tokyo, including ten years in the Kyo Bun Kwan. 35 Yrs.

GERHARD, DR. ROBERT HESLER, Evangelical and Reformed Church, was born June 27, 1904 in Tokyo, and suddenly died April 15, 1963 at his home on the ICU campus, Tokyo. In Japan: as missionary 1928–1963. Served: North Japan College, Sendai, International Christian University, Tokyo where he headed the department of languages. 35 Yrs.

GERHARD, MISS MARY, Evangelical and Reformed Church was born 1870, in Allentown, Pa. and died Dec. 21, 1963 in the same city. In Japan: 1905–1941. Served: Sendai in Tohoku Gakuin. She was an aunt of Dr. R.H. Gerhard, and it is estimated that she and other members of her family served an aggregate of about 200 years in Japan. 36 Yrs.

GRAY, DR. LOUIS G., Lutheran Church in America, was born 1887 in Dayton Ohio, and died Dec. 22, 1962 in Glendale, Calif. In Japan: 1920–1926. Served: Kyushu Gakuin, Kumamoto. 6 Yrs.

HARKER, MISS HAZEL, Disciples of Christ Church, was

born 1886 and died Nov. 1961. In Japan: 1923-1926, leaving Japan because of ill health. Later restored to health, she worked in the Japanese Christian Institute in Los Angeles, Calif. and later served the department of education of her Society in Indianapolis, Ind., and still later she served in the Department of Welfare in Marion, Ind. 3 Yrs.

HITOTSUYANAGI, DR. WILLIAM MERREL VORIES, Omi Mission, was born Oct. 28, 1880 in Leavenworth, Kansas, and died May 7, 1964 in Omi-Hachiman, Japan, after having been an invalid for almost seven years. In Japan: 1905-1964. He founded the Omi Brotherhood, an unusual demonstration of practical Christianity. This included architectural work, various kinds of industry, a tuberculosis sanitorium, schools, etc. He was granted honorable citizenship by Omi-Hachiman. The National Government gave him the Blue Ribbon in recognition of his social work and the Yellow Ribbon in recognition of his architectural work. At his death he was decorated with the Third Order of the Sacred Traesure. Just before the beginning of World War II he acquired Japanese citizenship and took his wife's maiden name. 59 Yrs.

HODGES, MISS OLIVE, Methodist Church, was born 1879 and died Jan. 25, 1964 in Fujisawa, Kanagawa Prefecture, Japan, at the age of 87. In Japan: 1902-1964. Served: Seibi Gakuen, Yokohama. 62 Yrs.

HOLLAND, MISS CHARLIE GEORGE, Methodist Episcopal Church, South, was born Jan. 10, 1886 in Emilee, Tyler Co., Tenn and died April 23, 1963 in Lufkin, Texas. In Japan: 1915-1953. Served: Oita, Lambuth Bible School, Kobe, Hirosaki Girls School, Kwassui Jo Gakko, Nagasaki, helped in the developement of Palmore Institute, Kobe, and did work in behalf of Japanese in U.S.A. She was decorated with the Fourth Order of The Sacred Treasure in recognition of her

contribution to education in Japan.

38 Yrs.

HOLTOM, REV. DANIEL C., PH.D., D.D., Baptist, was born July 7, 1884 in Jackson, Mich., and died Aug. 17, 1962 in San Gabriel, Calif. In Japan: 1910-1932. Served: Professor of theology in Tokyo and Yokohama. When in U.S.A., he delivered the Haskell lectures in the University of Chicago, lectured in the Colgate-Rochester Divinity School, taught the Japanese language in the University of Redlands, Calif., wrote: Political Philosophy of Modern Shinto, Japanese Enthronement Ceremonies, the National Faith of Japan, and Modern Japan and Shintoism.

22 Yrs.

IGLEHART, REV. EDWIN T., D.D., Methodist Church, was born 1878 in Greencastle, Ind., and died Feb. 1, 1964, at Katonah, N.Y. In Japan: 1904-1948. Served: Hirosaki in educational and evangelistic work, and for a long time teacher in Aoyama Gakuin, Tokyo. After leaving Japan, he served in promotional work of the world division of the Methodist Board of Missions, and in the work of reconciliation with Japanese-Americans in New York City. In 1946 he returned to Japan and resumed work here. He was awarded the Fourth Order of the Sacred Treasure by the Emperor. The Association for Japan-U.S. Amity and Trade Centennial on Nov. 1 1959 gave him a citation as one who had contributed to the cultural advancement of Japan.

44 Yrs.

LEE, MISS MABLE, Methodist Episcopal Church North, was born Dec. 5, 1870 in Clearwater, Minn., and died Nov. 10, 1962 in Pasadena, Calif., where she had been for 14 years. In Japan 1903-1941. Served: Tokyo and Nagoya in educational work and later Sendai and Kumamoto in evangelistic work.

38 Yrs.

LIPPARD, MRS. C.K., Lutheran Church in America, was born Aug. 12, 1881 in Jewett, Ohio and died March 7, 1963 in Philadelphia, Pa. In Japan: 1900-1927 and again 1932-1939. Served: with husband, Saga, Moji, Omuta, Osaka, and Kobe in evangelistic work and in Kumamoto in theological education. She was active in kindergarten work in Saga and Ogi, and in women's activities wherever she resided. After leaving Japan she engaged in editorial work for women and children. 34 Yrs.

MATSON, MRS. AUGUST, The Evangelical Alliance Mission, died March 4, 1961.

MATSON, MRS. W., (nee Miss Pat Reeves), Church Missionary Society, died May 17, 1962. In Japan: 1914-1916. In China 1921-1922. She was late president of the Irish C.E. 2 M.S. 2 Yrs.

MAUK, MISS LAURA, Evangelical-United Brethren Church, was born 1889 in Dover, Oklahoma, and died Sept. 18, 1962 in the place of her birth. In Japan: 1914-1953. Served: Bible School work in Tokyo. After leaving Japan she served as parish visitor in her home church in Dover. 39 Yrs.

MAYER, REV. PAUL STEPHEN, D.D., Evangelical-United Brethren Church, was born Feb. 24, 1884 in Milwaukee, Wisc. and died Nov. 19, 1962 in Bethesda, Maryland. In Japan: 1909-1957. Served: Tokyo in evangelistic work, teaching, and administrative work. After leaving Japan he did deputation work for his church. 48 Yrs.

McCALL, REV. CLARENCE, American Board of Commissioners (Christian Church until amalgamation), was born Aug. 11, 1881 in Reform, Mo., and died July 27, 1962 in Claremont, Calif. In Japan: 1908-1940, the last five years, however,

were given to work in Micronesia, South Sea Islands, which then were under Japanese control. 32 Yrs.

MOSS, REV. FRANK H., Protestant Episcopal Church, was born Feb. 8, 1909 in Bala, Pa. and died Dec. 19, 1963 in Leesburg, Va. In Japan: 1934-1940. Served: Sendai and Yonezawa. 6 Yrs.

NELSON, REV. LOYCE N. Southern Baptist, was born April 1, 1924 in Gurdon, Ark., and died March 12, 1963 in Dallas, Texas. In Japan: 1950-1962. Served: Okayama and Hiroshima. 12 Yrs.

NICHOLS, THE RT. REV. SHIRLEY, Protestant Episcopal Church, was born Sept. 26, 1884 in Brooklyn, N.Y. and died Feb. 23, 1964 in Upper Montclair, N.J. In Japan: 1911-1940. Served: Hirosaki as priest in charge, Aomori and Odate. He was conserated as bishop of Kyoto in 1926 and continued as such until 1948. 29 Yrs.

NIELSEN, REV. JORGEN PETER, S.T.D., United Danish Evangelical Lutheran Church, U.S.A., was born 1877 in Denmark and was taken to America 1879, died Aug. 1, 1963 in Blair, Neb. In Japan: 1909-1927. Served: Kurume in evangelistic work until 1920 when he became principal of the Lutheran Theological Seminary in Kumamoto which was moved to Tokyo in 1925. After leaving Japan because of ill health, he became principal of Trinity Theological Seminary in Blair, Neb. and teacher in Dana College until 1949. He founded a home for the aged and administered it until the failure of his eyesight a few years before his death. 18 Yrs.

PIPER, MISSS BARBARA CATHERINE, United Church of Christ, was born 1872 in Grennville, Pa. and died April 18, 1963 in the same city. In Japan: 1901-1941. Served: educational and evangelistic work. 40 Yrs.

ROBINSON, REV. CHARLES E., Amercian Board of Commissioners (formerly United Christian Missionary Society), was born 1877(?) and died Dec. 17, 1962 in Jacksonville, Ill. In Japan: 1905-1922. Served: Sendai and Osaka. After leaving Japan he served as pastor in Holden. Missouri. 17 Yrs.

ROWLANDS, REV. F. W., Church Missionary Society, died June 23, 1961. In Japan 1897-1908.

11 Yrs.

SAVOLAINEN, REV. JOHANNES VICTOR, Lutheran Church of Finland, was born July 30, 1882 in Peterstown, Russia, and died Jan. 3, 1963 in Helsinki, Finland. In Japan: 1907-1939, and again 1945-1951. Served: Shimo-Suwa, Kami-Suwa in Nagano Prefecture, Sapporo, Asahigawa in Hokkaido, and Tokyo. While in Finland he served as director of his Board. In Japan he edited "Sukui no Akashi" and "Kodomo no Shirube." 38 Yrs.

STURDEVANT, MISS ABBE LUCILLE, Methodist Protestant, was born Dec. 2, 1887 in St. Albans, Vt., and died Dec. 8, 1962 near Portland, Oregon. In Japan: 1921-1932. Served: Aoyama Gakuin, Tokyo and Iai Jogakko, Hakodate. 11 Yrs.

STAVELEY, MISS JANE ANN, Church Missionary Society, was born 1897 and died July 24, 1963. In Japan: 1928-1940, and again 1948-1961. 25 Yrs.

TRUEMAN, MRS. MAY HENNIGAR, widow of E.C. Hennigar who died 1954, and widow of C.E. Trueman who died 1958, United Church of Canada, was born April 13, 1882 in Selman Nova Scotia and died May 27, 1963, in Sacville, New Brunswick. In Japan: 1905-1941. Served with husband in evangelistic work in Fukui, Toyama, and Matsumoto, and in student work in Central Tabernacle, Tokyo. She was ac-

completed in music and did much through this gift. Mr. Truman married Mrs. Hennigar in 1958 and died five months later. 36 Yrs.

VEHANEN, MRS. AUNE ELIZABETH, (nee Minkkinen), Lutheran Church in America, was born April 28, 1914 in Kami-Suwa, Nagano Prefecture, Japan, and died Dec. 8, 1962 in Oak Park, Ill. In Japan; as missionary 1955-1960. Served: Tokyo in various capacities of evangelistic work. After leaving Japan she and her family lived in Maywood, ILL. where her husband was professor of missions in the Lutheran School of Missions. Having spent the first fifteen years of her life in Japan, her linguistic qualifications together with her devoted zeal made her a very efficient missionary. 5 Yrs.

WATERHOUSE, MRS. ROSE LARSEN, (Mrs. Paul Waterhouse), Omi Mission, was born 1897 and suddenly died Sept. 19, 1963 while visiting in Honolulu.

WENNBORG, MRS. INGEBERO OLIVIA, Mission Covenant Church of Sweden, was born in Lidköping, Sweden March 21, 1894, and died suddenly Aug. 16, 1962 in Radmansö, Sweden, just after having delivered a speech on Japan at a missionary gathering. In Japan: 1951-1959. Served: Kurashiki, Okayama Prefecture in evangelistic work. Before coming to Japan she served in Hunan Province, China, 1925-1951. 8 Yrs.

WRIGHT, REV. ROBERT CLAIER, United Church of Canada, was born Oct. 3, 1898 in Central Badeque, Prince Edward Island, Canada and died March 26, 1963 in Wadsville, Ontario. In Japan: 1927-1941. Served: Evangelistic work in Fukui and Takaoka, and educational work in Kansai Gakuin, Nishinomiya. After leaving Japan he served churches in Ontario. 14 Yrs.

WYND, MRS. W., American Baptist died at her home, May 1963, in Edinburgh, Scotland. In Japan: 1894–1932. With her husband she served in evangelistic work. 38 Yrs.

Of these fifty-one missionaries, the terms of service of two are not known, but assuming that they were average, the aggregate service rendered would be 1348 years, or an average of almost twenty-six and a half years each.

We thank our Lord for these servants. May their works live after them and inspire us with zeal for our work.

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CHURCH STATISTICS

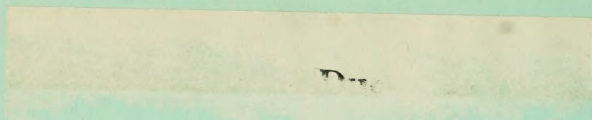
(*Asterisk indicates that statistics were taken from the 1964 Year Book as no reply was received from the denomination.
#Though quasi-Christian statistics are included for information.)

Denomination	Churches			The Ministry		Sunday Schools			Member- Ship	Date of Statistics
	Organized Churches	Preaching Centers	Total	Ministers	Mission- aries	Schools	Teachers	Pupils		
American Baptist Association	3	1	4	3	2	4	10	200	50	Jan. '65
Anglican Episcopal Church in Japan (Nihon Seiko Kai)	257	68	325	208	99	231	1,163	12,596	46,273	'63
Apostolic Christian Church of Japan (Nihon Shito Kyrusoku Kyokai)	3	1	4	5	7	5	8	225	104	Jan. '65
Apostolic Church of Protestant of Canada Inc. (Nihon Protestant Fukuoka Kyokai)	4	1	5	6	0	2	7	65	50	—
Apostolic Faith (Shinto no Shinko Dendo Dan)	2	—	2	3	4	5	—	90	30	—
Assemblies of God Church of Japan (Nihon Assemblies of God Kyokai)	82	40	122	132	33	—	—	3,894	6,500	Dec. '65
Association of Baptists for World Evangelism (Bakoku Baptistu Fukuoka Dendo Kyokai)	1	6	7	0	15	4	10	180	50	—
Baptist Bible Fellowship in Japan (Nihon Seicho Baptistu Kenren)	18	6	24	26	21	24	—	—	500	—
*Baptist General Conference (Nippon Kyrusoku Baptistu Bango Senkyo- kyokai)	27	—	27	9	19	—	—	—	—	—
Baptist Mid-Mission in Japan (Zen Nippon Baptistu Mido Mission Sen- kyokai)	3	3	6	1	6	—	—	—	100	Jan. '65
*Bible Institute Mission (Shimizu Ise Kyokai)	5	—	5	6	4	—	—	—	208	—
Brethren in Christ (Kyrusoku Kyokai)	6	3	9	7	8	4	9	150	100	Dec. '65
Central Japan Pioneer Mission (Chuo Nihon Fukuoka Senkyokai)	—	2	2	2	5	2	5	80	—	Jan. '65
Christ Bible Mission	2	1	3	—	4	—	—	—	—	—
Christian Brotherhood Church (Kyrusoku Kyokai)	61	101	162	118	—	11	36	296	566	Dec. '64
*Christian Canaan Church (Kyrusoku Toyo Kyokai Dan)	12	—	12	8	—	—	—	—	3,163	—
Christian Catholic Church (Kyrusoku Kodo Kyokai)	1	2	3	1	2	3	10	80	30	Jan. '65
Christian Churches (Kyrusoku no Kyokai)	40	10	50	25	40	40	80	1,000	1,000	Jan. '65
Christian Holy Convention (Kyrusoku Sei Kyokai)	39	—	39	49	—	25	42	673	1,388	Dec. '64
Christian Oriental Salvation Church (Kyrusoku Toyo Kyokai Dan)	1	—	1	5	—	—	—	—	50	—
Christian Reformed Japan Mission (Kyrusoku Kokakubu Nihon Dendokai)	4	9	13	8	8	13	52	780	425	Jan. '65
*Christian Spiritual Church (Kyrusoku Shimbu Kyokai)	25	—	25	21	—	—	—	—	1,571	—
*Church of Jesus Christ of Latter Day Saints (Mormon Sen Ise Kyokai)	29	—	29	—	160	—	—	—	7,435	—
Church of the Nazarene in Japan (Nihon Nazarene Kyokai)	54	79	133	71	18	60	370	2,276	3,588	'64
Church of the Reformed Christ (Fukuoka no Kyrusoku Kyokai)	5	6	11	9	—	11	36	296	566	Dec. '64
Community Baptist Church Mission	2	4	6	2	2	3	5	95	41	—
Cumfrehland Presbyterian Church (Remfrehland Chuo Kyokai)	4	1	5	3	4	4	—	700	269	Feb. '65
Evangelical Free Church of Japan (Fukuoka Ise Kyokai)	6	6	12	8	11	9	—	271	503	'64
Evangelical Missionary Church (Fukuoka Dendo Kyokai)	18	8	26	29	1	37	84	1,129	1,644	Mar. '64
*For Last Apostolic Mission (Nippon Pentecost Kyokai)	13	—	13	12	1	—	—	—	338	—
For Future Gospel Crusade (Kyrusoku Fukuoka Ise Kyokai)	4	6	10	4	57	13	40	351	165	Dec. '64
*Japanese Free Foreign Mission (Nippon Kyrusoku Fukuoka Kyokai Bango)	9	—	9	4	23	—	—	—	330	—
Free Methodist Church of Japan (Nippon Ise Kyokai)	34	—	34	38	10	37	267	2,669	3,102	Mar. '64
General Conference Mennonite Mission (Kyrusoku Mennonite Kyokai)	7	7	14	6	26	—	—	—	—	Mar. '63
*Gospel of Jesus Church (Ise Kyokai)	14	—	14	9	—	—	—	—	720	—
Holy Jesus Society (Ise Kyokai)	59	25	75	67	—	62	51	2,107	3,732	Dec. '64
*Holy Spirit Association for Unification of Worlds (Sei Kyokai)	27	7	34	200	2	—	—	—	10,000	Jan. '65
Immanuel General Mission (Immanuel Seicho Dendo Dan)	56	37	93	126	4	61	—	2,483	6,241	Apr. '64
International Church of the Four-square Gospel (Kyrusoku Ise Kyokai)	2	2	4	2	2	4	12	113	75	Jan. '65
*International Gospel League	4	—	4	9	4	—	—	—	—	—
Japan Advent Christian Church (Nippon Advent Kyrusoku Kyokai)	6	5	11	6	12	11	18	250	200	—
*Japan Alliance Church (Nihon Arakawa Kyokai)	32	—	32	41	13	—	—	—	2,314	—
*Japan Baptist Conference (Nippon Baptistu Senkyo Dan)	4	—	4	5	11	—	—	—	76	—
Japan Baptist Convention (Nihon Baptistu Kenren)	101	120	221	170	137	171	1,598	17,583	16,844	June '64
*Japan Christ Society (Nihon Kyrusoku Kai)	40	17	57	75	38	52	358	3,440	4,266	Apr. '64
Japan Christian Presbyterian Church (Nihon Kyrusoku Chuo Kyokai)	8	—	8	12	—	—	—	—	124	—
Japan Church of God (Nippon Kyokai)	4	5	9	8	4	8	12	100	200	—
Japan Church of God (Nippon Church of God Kyokai)	3	3	6	4	4	5	15	210	82	Jan. '65
*Japan Church of God Federation (Nippon Kyokai)	10	—	10	9	9	—	—	—	500	—
Japan Conservative Baptist Mission (Chubu Seicho Baptistu Kyokai)	17	16	33	8	35	27	—	740	570	Feb. '65
Japan Covenant Church (Nihon Seicho Kyrusoku Kyokai)	4	9	13	7	22	15	50	320	189	Jan. '65
Japan Evangelical Lutheran Church (Nippon Fukuoka Rensu Kyokai)	138	—	138	119	179	126	771	9,497	11,933	Dec. '64
*Japan Evangelical Band (Nippon Dendo Tai)	13	—	13	17	24	—	—	—	241	—
Japan Evangelical Gospel Church (Nihon Dendo Fukuoka Kyokai)	9	15	24	8	41	13	22	320	200	—

Denomination	Churches		The Ministry		Sunday Schools			Members- Ship	Date of Statistics
	Organized Churches	Precaching Centers	Total	Ministers	Mission- aries	Schools	Teachers	Pupils	
Japan Faith Mission	2	3	5	—	4	3	4	80	60
•Japan Free Will Baptist Mission	9	—	9	7	6	—	—	—	154
•Japan Gospel Church (Nippon Fukuin Kyokai)	58	—	58	102	—	—	—	—	1,038
Japan Gospel Fellowship Association (Kyoto Dendai)	3	—	3	6	6	21	10	700	—
Japan Gospel League Church of Christ (Japan Evangelical Fellowship Kyokai)	4	8	12	5	2	4	10	250	331 Jan. '65
Japan Gospel of Christ Church (Nippon Fukuin Kyokai)	2	—	2	5	—	2	24	120	240 Mar. '64
Japan Holiness Church (Aikurika)	8	4	12	12	—	14	12	531	423
Japan Holiness Church (Kumamoto-shi)	106	20	126	222	12	88	—	—	4,877 Mar. '64
Japan Island Mission (Nippon Kantoku Kyokai)	2	2	4	1	3	5	6	150	120 Feb. '65
Japan Jesus Christ Church (Nihon Issu Kyokai)	60	2	62	141	—	132	348	3,692	6,593 Dec. '63
Japan Minionite Brethren Conference (Nihon Minionite Brethren Kyokai)	9	3	12	7	19	9	40	400	300 Dec. '64
Japan Methodist Church (Nippon Meisei Kyokai)	11	7	18	5	27	9	—	—	246 Mar. '64
Japan New Testament Church (Nihon Shinkwa Kyokai)	7	—	7	5	—	8	32	240	170 Dec. '64
Japan Regular Baptist (Japan Regular Baptist Mission)	2	2	4	1	4	4	5	60	20 Jan. '65
Japan Rural Mission Inmanuel Christ Church (Nippon Chibo Dendo-shu Inmanuel Kyokai)	13	2	15	7	21	—	—	—	863 Mar. '64
Kazama Christian Church in Japan (Zamachi Daini Kyokai)	38	16	54	28	7	46	165	1,244	1,474 Oct. '64
Leibensfelder Mission Dendo Kyo (Hokkaido Nippon Kyokai)	19	2	21	15	27	—	—	—	500
•Living Water Christian Church (Kiyasu Kyokai)	14	—	14	25	—	—	—	—	2,363
Lutheran Brethren Church (Bakuro Daini Kyokai)	8	3	11	5	8	11	28	300	357
Lutheran Church-Mt. Sinai (Nihon Rikoku Kyokai)	35	23	58	15	39	26	119	2,561	4,876 Dec. '64
•Moro Mission	4	—	4	3	3	—	—	—	1,765
Mission Covenant Church of Sweden (Nippon Svenska Kyokai)	9	5	14	5	22	16	—	422	480 Jan. '65
Norwegian Evangelical Orient Mission (Norveg. Tovei Japan Senkyokai)	3	4	7	9	11	15	15	300	120
Open Bible Church (Nihon Open Bible Kyokai)	7	21	28	7	6	7	10	500	500 Jan. '65
•Orion Missionary Society of Sweden (Sweden Orion Senkyokai)	5	—	5	16	19	—	—	—	300
Oriental Star Mission (Toku Boku Kyokai)	2	2	4	1	4	6	5	100	22 Jan. '65
Original Gospel Tabernacle (Keristu no Makuru)	—	265	265	230	—	—	—	—	14,000 Dec. '64
Pentecostal Church of God in Japan (Nihon Pentecoste Kani no Kyokai)	5	10	15	6	2	8	—	—	Dec. '64
Philadelphia Church Mission (Fujiwara Kyokai)	4	9	13	4	8	18	14	420	115 Jan. '65
Presbyterian & Reformed Church in Japan (Nihon Kyokai)	87	21	108	121	—	95	—	4,311	11,982 Dec. '63
Reformed Church in Japan (Nihon Kyokai)	32	30	62	72	—	60	296	2,261	4,022 Dec. '63
Religious Society of Friends (Kyokai)	5	4	9	—	5	9	20	100	275
Salvation Army (Kyokai)	63	53	116	251	11	76	250	2,930	10,100 June '64
•Sambu Church (Sambu Kyokai)	6	—	6	3	—	—	—	—	145
Seventh-Day Adventists (Nihon Seito Dendo Kyokai)	64	16	80	96	44	363	—	10,224	5,785 Jan. '64
Spirit of Jesus Church (Ise no Mirama Kyokai)	68	201	269	84	—	—	—	28,074	Dec. '64
Swedish Evangelical Mission in Japan (Sweden Fukuin Dendo Dan)	5	8	13	4	9	10	24	320	149 Feb. '65
Swedish Evangelical Orient Mission (Sweden Tovei Japan Dendo Dan)	1	3	4	2	7	10	9	240	64
Swiss Alliance Japan Mission (Sido Dendo Dan)	1	2	3	1	6	3	4	150	30
The Nippon Daini Kyokai	69	82	151	72	128	103	411	3,431	3,240 Dec. '64
(These figures include those of independent churches affiliated with NEDKS and they are not necessarily obligated to affiliate themselves with this denomination)									
Toku Senkyokai Kyokai	24	—	24	7	—	—	—	—	500
•True Church of Jesus in Japan (Nihon Issu Nippon Kyokai)	10	—	10	7	—	—	—	—	205
United Church of Christ in Japan (Nihon Kyokai)	1,276	332	1,608	1,853	389	1,673	10,653	114,891	191,435 Mar. '64
United Pentecostal Church (Yamato Pentecoste Kyokai)	10	11	21	9	8	16	27	330	—
•Universal Evangelical Church (Bankoku Fukuin Kyokai)	31	—	31	20	—	—	—	—	1,000
•Universal Church (Daini Kyokai)	2	—	2	2	—	3	4	150	—
West Japan Evangelical Lutheran Church (Nihon Issu Fukuin Rureu Kyokai)	11	56	67	3	17	38	80	772	789
World Mission to Children	2	2	4	3	5	3	11	90	40 Jan. '65
World Wide Evangelization Crusade (Seka Fukuin Dendo Dan)	4	10	14	4	11	14	—	—	—
Independent Groups	23	30	53	18	26	47	46	1,060	811
TOTAL	3,586	1,906	5,492	5,348	2,057	4,087	17,823	219,159	443,209
Catholic Church (Nihon Kaitoku Kyokai)	760	—	—	—	—	—	—	—	314,451
Japanese Methodist Church (Nihon Heisei Kyokai)	105	—	105	65	—	—	—	—	15,000 Dec. '64

Presby-
488 (Japanese)
1224 (Foreign)

Sisters
4,131 (Japanese)
1,041 (Foreign)



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